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THE
Eclectic Review,

MDCCCXIV.

JANUARY—JUNE.

NEW SERIES.

VOL. I.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρείου τε καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἵρεσεων τούτων καλῶς, δικαιόσυνην μετὰ εὐσεβούς ἐπιστήμης ἐκδιδασκόντα, τούτο συμπάν το ἘΚΛΕΚΤΙΚΟΝ Φιλοσοφίαν φημι.

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1814.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BRYER

OF

THE

IN TWO VOLUMES. THE FIRST VOLUME CONTAINS THE HISTORY OF THE REIGN OF CHARLES THE FIRST, FROM HIS MARRIAGE TO HIS DEATH. THE SECOND VOLUME CONTAINS THE HISTORY OF THE REIGN OF CHARLES THE SECOND, FROM HIS MARRIAGE TO HIS DEATH.

AND

OF

THE REIGN OF JAMES THE SECOND, FROM HIS MARRIAGE TO HIS DEATH.

THE HISTORY OF THE REIGN OF WILLIAM THE THIRD, FROM HIS MARRIAGE TO HIS DEATH.

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THE ECLECTIC REVIEW,

FOR JANUARY, 1814.

Art. I. *De L'Allemagne*. Par Mde. La Baronne de Staël Holstein.
3 tom. 8vo. pp. xxi. 1176. Price 1l. 16s. Paris, H. Nicolle, 1810.
Ré-imprimé Par John Murray, Londres. 1813.

THE "long-suppressed work of Mad. de Staël" has for some months been an object of curiosity to the literary; and we hasten, as soon as possible after its publication, to lay before our readers the history of its suppression, and an analysis of its contents.

In 1810, the author put her work into the hands of the publisher; and shortly afterwards there appeared an edict, bearing—that no work should be printed, until it had been examined by the inquisitors of the press; that, after such examination, if the work was approved, the book-sellers might have it printed; but that still it should be in the power of the Minister of Police to suppress it, should he judge it necessary.' The work was, accordingly, submitted to the inquisitors: they struck out divers passages, and permitted the rest to pass. Ten thousand copies had been struck off; and the book was on the eve of publication, when General Savary, Minister of Police, sends his "gens-d'armes" to the house of Mr. Nicolle, the publisher, with orders to destroy the whole edition. At the same time Mad. de Staël receives a letter from the "police générale," politely intimating that 'the air of France does not seem to agree with her,' and that eight days is the very utmost that can be allowed her to make the necessary arrangements for a journey of health. 'Not that she is to look for the origin of this order in the silence which she has observed in her

work with respect to the Emperor. No; there is no place there good enough for him:’ but ‘the book is not *French*.’

It is now published as it was originally written, with the passages that were struck out by the inquisitors marked with inverted commas. ‘It is curious,’ says she, ‘to shew what kind of a work may now draw down in France, the most cruel persecution on its author.’ From this very persecution, however, the volumes acquire an additional interest. We naturally take the part of an injured person, of a woman and a mother, driven into exile, and experiencing that utter desolation of mind which she had so prophetically and so feelingly described.

‘It is in vain,’ says she, ‘that the judgement would estimate impartially our native country,—the affections will not be detached from it; and when we are constrained to quit it, existence seems torn up by the roots, and we become strangers to ourselves. The simplest customs, the most intimate connections, the weightiest interests, the most insignificant pleasures,—all belonged to our country, but belong to it no more. We meet no one who can talk with us of former times, no one who seems to identify the past with the present: life begins again, but the flexibility of early years returns not; we enter upon a new world, with a heart unchanged. Thus in exile we are condemned to survive ourselves.’ I. 123.

But our readers may like to see some of the interdicted passages. After quoting them, any remarks on the freedom of the French press would be superfluous.

‘We do not, I suppose, wish to raise round the literature of France the great wall of China, to hinder all foreign notions from penetrating to us.’ I. 6.

‘*After his death*’ (Joseph II,) nothing of all his establishments remained.’ I. 58.

‘The ascendancy of French manners has perhaps prepared foreigners to think Frenchmen invincible. There is but one means of resisting this ascendancy, and that is fixed national habits and manners.’ I. 86.

‘A lively female said, “that of all the places in the world, Paris was the one where you could most easily manage without happiness.”’* I. 101.

‘Good taste in literature is, in some respects, like order under a despotic government; we ought to consider at what price we buy it.’ I. 358.

* ‘Suppressed,’ says Mde. de S., ‘under the pretence that there is now so much happiness in Paris, that there can be no need of managing without it.’

'A man may bring together discordant elements, but at his death they separate.' I. 146.

'It could not be expected that 'subjects thus kidnapped'—as the Poles by Frederick of Prussia—'should remain faithful to the robber that called himself their sovereign.' I. 147.

'Oh, France! land of glory and of love! if ever enthusiasm should perish on thy soil, if calculation should dispose of every thing, and reason alone inspire thee with contempt of danger, of what avail then would be thy soft sky, thy fertile fields, thy brilliant geniuses? Active intellect, and an impetuosity directed by wisdom would still indeed render thee mistress of the world; but thou wouldst only leave there the vestiges of a sand-torrent, terrible as the waves, and arid as the desert.' III. 416.

In some of these passages there is evidently too striking an allusion to the upstart nature of Napoleon's empire, and to the slavery to which Frenchmen are reduced, to be allowed to pass the inquisitorial tribunal: but, after these have all been expunged, still, in the opinion of the Duke of Rovigo, 'the work is not French.' Considering the meaning which his highness must affix to the word *French*, the book will not, on this account, be less acceptable to Englishmen.

The first thing that strikes the reader is the vagueness and generality of the title,—'On Germany.' On the natural history of Germany? or the politicks of Germany? or the literature of Germany? We will solve these questions by endeavouring to give our readers some idea of what a similar work, 'De l'Angleterre,' might be. The author, then, after some general remarks, on the natural appearance of England, and on the manners of Englishmen and Englishwomen, would proceed to speak of England properly so called,—of London,—of society and conversation there,—of the English as a conversational language,—of disdainful folly, and benevolent mediocrity,—of Scotland,—Edinburgh,—Ireland,—Dublin,—English Universities,—Bell and Lancaster;—and would conclude the first part with an account of our manner of celebrating the fifth of November. The second part would bring us to literature and the arts; and, after having enquired into the cause of Voltaire's slight opinion of our literature,* we should run quickly over,—Spenser,—Milton,—

* 'Que l'Angleterre se contente de ses grands hommes en tant de genres; elle a assez de gloire; le patrie du Prince Noir & de Newton peut se passer du mérite des Sophocle, des Zeuxis, des Phidias, des Timotheus, qui lui manquent encore.'

Lettre de Voltaire à l'Académie Française.

We will not be guilty of translating this literary blasphemy.

Beaumont and Fletcher, — Shakespeare, — versification, — poetry in general, — classical and romantic poetry, — English poetry, — taste, — and then proceed, with more circumspection and more at our leisure, to the dramatic art; epitomize and criticize Lear and Othello, Hamlet and Macbeth, Henrys the fourth, fifth, and eighth, Julius Cæsar and Cymbeline, Coriolanus and Timon, — with manifold quotations, and immense admiration: then, again, the Orphan, and Venice Preserved, the Fair Penitent, and the Gamester, — still epitomizing, quoting, and admiring: then to comedy, — acting and Mrs. Siddons, — romances, — history, — criticism, — and the fine arts. The third part would comprise philosophy and morals; and here the bill of fare would run — philosophy, — German, French, English philosophy, — Reid, — philosophers before and after Reid, — influence of the common-sense philosophy on the developement of the mind, — on the sciences, — on literature and the arts, — on the character of the English. System of utility in morals, — Paley, — scientific morals — Godwin, — Caleb Williams — love in the marriage state, — ignorance and frivolity in relation to morals. The last part would be on religion, and would consider religion in general, and some of the principal sects in England.

A plan like this, the reader will see, where the writer seems less guided, as to the space she shall bestow upon any thing, by the relative importance of the subject, than by her own feelings at the moment, or by her ability of saying something upon it, certainly affords facilities of making a book, but does not seem highly satisfactory or philosophical. No less than a quarter of the work is occupied by analyses of, and extracts from, the German drama, while the fine arts are shut up in twenty pages, and the historians in thirteen. But we will not prejudge the book.

The first part begins with a chapter 'on the general appearance of Germany.' It is rather poetical than any thing else.

'The countries,' she says, 'through which the Rhine flows are almost every where beautiful: *one might imagine this river to be the tutelary genius of Germany; its waves are pure, rapid and majestic as the life of an ancient hero: the Danube is divided into many branches; the Elbe and the Spree are easily roughened by the storm; the Rhine alone is almost unalterable. The countries that it washes are at the same time so solemn and so varied, so fertile and so solitary, that one might be tempted to believe that it cultivates them itself, unaided by the hand of man. This river murmurs, as it passes, the high achievements of other times, and the shade of Arminius seems yet to wander on the steep and broken shore.*' I. 10.

The next chapter, 'on the character and manners of the Germans,' is more important. The estimate which Mad. de S. has formed of them, is probably not very different from that which many of our readers have been led to form for themselves. Sincere, and strictly conscientious; more formed for thought than business; quick, apprehensive, persevering in the former,—slow, and without energy to wrestle against difficulties in the latter; fond of music and every thing that draws out the imagination; a nation of philosophers and poets rather than warriors and patriots; independent in speculation, submissive in conduct:—such is the *general* account given of the Germans. The love of music is universal among them.

'As soon as we rise above the very lowest order of people, we recognize immediately that inner principle, that poetry of soul, which characterizes the Germans. Inhabitants of town or country, soldiers or labourers, almost all are acquainted with music. I have entered little huts, blackened with the smoke of tobacco, and found not only the good woman, but the good man of the house, playing extempore on the harpsichord, as the Italians string verses extempore. On market-days, in almost every town, there are performers on wind-instruments in the balcony of the hôtel-de-ville which commands the market-place; and thus the peasants have their share in the enjoyment of this first of the arts. The scholars, on Sunday, promenade the streets, singing the psalms in chorus: it is said that Luther in his youth frequently made one of such parties.'

We are not sure that this love of music must be connected very intimately with the imagination. Mad. de Staël might find a harpsichord in the houses of many taylor, butchers, and bakers, in England; then there is a bassoon in almost every village church; and what tribes of organists, fiddlers, bag-pipers, and hurdy-gurdy players in our streets? Yet we do not see that the *imagination* of the lower orders among us is much drawn out by all this 'ravishing harmony.' We just mention this, because we are afraid that national characters are frequently drawn pretty much at random, and inductions made from very few particulars.

For the deficiency in soldiership, which the author ascribes to the Germans, she thus accounts. 'There are,' she says, 'three grand motives which in general lead men to battle,—patriotism, desire of honour, and fanaticism. Now, in a nation, divided as Germany has been for ages, German fighting against German, patriotism has no place: and as for glory, where there is no centre, no capital, no society, there can be no very ardent desire of glory. Religion too, among the Germans, lives in the heart, independent and unbogged.'

‘There is nothing,’ in Germany, ‘like a political and social link among the people; they do not live under one government, under the same laws; they have not the same worship, the same interests, a classical literature, an established taste. This makes each state more independent, each science better cultivated; but the whole nation is so subdivided, that one cannot tell to what part of the empire this same name of nation belongs.’ I. 29.

Among such a people there can evidently be but little nationality, indeed but little national character. Accordingly, in this sketch, Mad. de S. pretends only to give a few principal traits of the German character. She next considers more particularly Southern and Northern Germany, Germany without literature, and Germany under the influence of literature. There are certainly, however, family features common to both.

The characteristic of the German of the South seems to be heaviness; nothing brisk, nothing lively, nothing sparkling about him; every thing is orderly, timed, proportioned, every thing done by system, every thing made a business of, every thing unvaried and monotonous.

‘In Austria, and in the rest of Germany, all pleadings are carried on by writing; preachers are heard, not for their eloquence, but because every one feels it his duty to hear them; public amusements are neglected, and above all tragedy. The administration is conducted with much wisdom and justice; but there is so much method every where, that you can scarcely, if at all, perceive the influence of men. Affairs are treated according to a certain system, which nothing in the world is suffered to derange. Invariable rules decide every thing, and all passes in profound silence. Crime or genius, intolerance or enthusiasm, passions or heroism, neither trouble nor exalt their existence.’ I. 55.

The same gravity and business-like method of proceeding, is carried into their parties and amusements. Whether they walk or dance, meet at the dinner-table or in the drawing-room, all is done systematically and in good earnest. ‘They treat pleasures like duties, carry as much precision into their amusements as into their serious affairs, and lose their time as methodically as they employ it.’

‘All the good company of the city move in a mass, three or four times a week, from one drawing-room to another. On these grand occasions, a certain time must be lost at the toilette, a certain time in the streets, a certain time on the stairs, waiting till your carriage comes in turn, and a certain time in sitting three hours at table, and in these large parties you never by any chance hear any thing out of the common routine of fashionable phrases.’ I. 77.

‘The ancient forms of politeness, which are yet in full force

almost throughout Germany, are in direct opposition to every thing that is easy and familiar in conversation: you must repeat long and inconsiderable titles twenty times during a meal, press every dish and every wine upon your company in a manner mortally fatiguing to strangers.' I. 97.

As to *conversation*, the thing is not known in Germany, nor indeed, if we will believe Mad. de S.,—and every native of France, anywhere else but at Paris.

'It seems acknowledged,' says she, 'that Paris is the city, where the spirit and taste of conversation are the most generally diffused, and what is called the *mal du pays*, that undefinable regret after one's country, which is independent even of the friends that one has left behind, refers particularly to this pleasure of chatting, which a Frenchman finds no where in such perfection as at home. . . . The kind of pleasure which one takes in animated conversation does not arise exactly from the subject of the conversation; the ideas started, and the knowledge acquired do not form it's principal interest: but a certain manner of acting upon one another, of creating mutual pleasure in a quick reciprocation, of playing with oneself, of gaining applause without effort, of exhibiting one's mind in all its shades by accent, by gesture, by look, in short of producing at will a sort of electric shock, which strikes off brilliant sparks, relieves one part of the company of their excess of vivacity, and rouses another from painful apathy. Nothing can be more foreign from all this than the character of the Germans; they aim at a serious result in every thing.' I. 95.

The consequence is that a German can discuss, can even converse, but cannot *chat*: and while a Frenchman throws off "an infinite deal of nothing," the German is pondering how to express some novel or profound thought that he wishes to produce. There is something too in the rigid uprightness and veracity of the German not very favourable to free and easy conversation: he knows nothing of words without meaning, has no skill in flattery, no notion of accommodating his opinions and character to those of the people around him, no ambition of meriting the eulogy pronounced by Montesquieu upon Voltaire—"il a plus que personne l'esprit que tout le monde a." A Frenchman, says Mad. de S., was extolling with rapture an actress whom he had just been hearing; he perceives a smile on the lips of the company, and he begins to modify his eulogy; the obstinate smile remains, and inspires the fear that it may end in a laugh; 'ma foi,' says the Frenchman, 'the poor thing did as well as she could.' A German would have set about discussing the merits of the actress, and proving metaphysically that she gave the different passions their proper

tones and gestures. We think, however, that the author has gone a little too far in endeavouring further to account for this inaptitude to chit-chat, by the grammatical construction and multiplied consonants of the language.

We pass by some very sensible and eloquent remarks on the freedom of the press, (Ch. 6.) and hasten on to Northern Germany. Here thought is more free, literature more cultivated, and the press altogether open. The commonest workmen in Saxony recreate themselves from their labour with a book, and it is not unusual to find even the lower orders acquainted with French literature. 'You find,' says she 'even in the villages professors of greek and latin; and there is no town so mean, but it contains a tolerable library. If we compared the provinces of France with Germany in this respect, we should imagine that the countries were at the distance of three ages from one another.' The industry of German scholars is truly amazing. 'Fifteen hours a day of solitary study, continued for whole years, is not at all esteemed an unnatural kind of life.' And, in another place, she tells us of Müller, the historian, that 'there was not a village in Switzerland, not a family among the nobility, with whose history he was unacquainted. One day, to decide a bet, he was asked the succession of the Sovereign Counts of Bugey. He gave them at once, only forgetting whether the title of one whom he mentioned was regent or regnant. He was seriously dissatisfied with himself for such a lapse of memory.' (II. 347.) The German literati live much apart even from one another, and still more from the world. The consequence is, that they trouble themselves little with political institutions, but give themselves entirely up to poetry and abstract speculation. This, perhaps, continues to them such an 'unlimited freedom of the press.' 'The great men of this world,' remarks the author, 'have little to fear from theories and erudition, from literary and philosophical researches.'

'The literary cities of Saxony are those in which one finds the most benevolence and simplicity. Letters have been considered every where else as an appendage of luxury; in Germany they seem to exclude it. The tastes which they inspire give a kind of frankness and timidity, and these again a love for domestic life. Not but that the vanity of an author has a very marked character among the Germans, but it addresses itself not to success among contemporaries, but to posterity.' Vol. I. 134.

The *honest* character of the German manifests itself as much here as in the South. A man planted an apple tree on the public walk, and fixed to it a writing, begging that no one would take the fruit: and for ten years there was not a

single apple stolen. We are not inclined to place much confidence in such a story, or, if authenticated, to build much upon it: we rather quote it to shew the manner in which Mad. de Staël acts with her readers; she gives them one fact, and founds twenty remarks upon it. She mentions, however, another circumstance, which, if true, is certainly worthy of observation. ‘The imposts, at Hamburgh,’ she says, ‘are paid into a kind of box, without any one to examine the several payments. They ought to be proportioned to the respective fortunes of the individuals, and on being reckoned, are always found so.’

Chapters 16 and 17 bring us to Prussia and Berlin. The country presents to the mind much such a spectacle as the capital does to the eye. A newly-built city, the houses good and well-arranged, the streets commodious,—every thing in Berlin is comfortable and elegant, nothing picturesque, nothing poetical, nothing that speaks to the imagination. Our readers know the difference between surveying places like Chester or Conway, and walking the streets of an upstart town like Birmingham. In the former the imagination is perpetually called back to antient times, the times of castles and barons, of monasteries and monks, of all that is grand and all that is romantic in our annals. In the latter, the mind cannot get away from manufactures and manufacturers, wealthy citizens and city dinners. ‘Berlin,’ says Mad. de S., ‘however beautiful it may be to the eye, makes no serious impression; one can find in it nothing that reminds one of the history of the country, or the characters of the inhabitants; and these magnificent dwellings seem meant only as the commodious resorts of pleasures and of industry. Now very similar to this is the impression that the institutions and manners, the *ensemble* of the country, make upon the mind. They are all of yesterday, all bear date from Frederic. There is nothing in the government or the laws of Prussia that savours of antiquity. The Prussian has not his enthusiasm awakened by the remembrance of a long line of Henrys and Edwards; he has no institution to defend that comes down, like our trial by jury, from an Alfred; every thing to him recalls Frederic,—laws, arts, literature, Frederic was the founder of every thing. The author then has very rightly observed, that whoever would be acquainted with Prussia, must study Frederic. She accordingly devotes a chapter to his character; but as there is nothing very new in it, we pass it over.

The ‘universities of Germany’ form the next subject of her consideration. And here again we find plenty of observa-

tions, and very few facts. Languages form the basis of a German education; and she enters into a discussion of the comparative excellencies of the systems of education founded upon classical literature, the mathematics, and the physical sciences. She gives a decided preference to the first. On this topic we would remark that the business of education is not merely, not even principally, to furnish the mind with ideas, but to call out, and exercise, and strengthen the faculties, to form the habits, to fit the mind for being its own instructor. We should not always carry the child, but, by leading it, teach it to walk by itself. Now every one must agree that for drawing out the imagination, as well as for furnishing the memory with pleasant subjects of meditation, elegant literature should be employed; and the literature of a foreign language is generally used, because, not being mastered without some little difficulty, the mind in the mean time is formed to habits of attention and industry. So far we agree with this lady; but when she adds that 'the study of grammar requires the same regular attention as the mathematics,—that it is much more nearly allied to thought,—that the logic of grammar is as precise as that of algebra,'—she leaves us quite behind her. The grammarian draws certain rules from the practice of certain writers; and the business of the pupil is to recognize the rules in the writings. The rules are arbitrary and not unfrequently unphilosophical. What great exertion of the reasoning powers is there here? what chain of ratiocination of which the mind has to examine every link? what assemblage of particulars which must be comprehended and grasped in one general conclusion? We grant that 'the problems of life are more complicated than those of cyphers,'—that 'demonstrated truths do not conduct to probable truths,' (if, however, we do not mistake the expression,)—that 'mathematical reasoning is not applicable to conduct;'—but still the reason is exercised and improved; caution, circumspection, and comprehension are acquired; and the mental wealth gained by this patient drudgery may be spent more liberally on our daily affairs.

On the third system of education that we mentioned, she remarks:

'Some have imagined that, in education, children should be spared all the trouble possible; that their studies should come in the shape of amusements; that they should have collections of natural history for playthings; and physical experiments for sights. It seems to me that this too is an erroneous system. If knowledge could really be thus played into a child, it would be at the risk of suffering a faculty, more essential than even

knowledge itself, to remain undeveloped,—I mean, attention.... Education, carried on by games disperses thought: endurance of every kind is one of nature's great secrets; the mind of a child must be accustomed to the efforts of study, as our soul must be to suffering.... With boards of cards you may teach your children a multitude of things, but you will not teach them *to learn*; and this habit of looking out for amusement, the course of which you would turn towards science, will find out another channel, when the child shall be no longer under your direction.' Vol. I. p. 166.

These remarks are very good when applied to the above as an exclusive system of education? yet, as the mind must be relieved from the labours of mathematical reasoning, and the dry details of grammar, there seems no objection to the mingling instruction with amusement, and to the filling up a long winter evening with arithmetical, historical, or geographical games.

We have been detained so long with the first part of the work that we can but just allow ourselves time to notice the 'Festival of Interlaken.' This romantic solemnity was held, in the midst of lakes and inaccessible mountains, in memory of Berthold, the founder of Berne. The spectators,—among whom, says Mad. de S., 'it was curious to see young Parisians, listening to the torrents, and looking at the mountains, to try if they could not find enough of ennui in these solitary places to drive them back with keener zest to the world,'—were ranged on wooded hills above which rose some of the highest mountains of Switzerland. The procession was heard advancing from a distance, accompanied by pleasant music. The magistrates appeared at the head of the peasants; the young women were clothed, each according to the ancient and picturesque costume of her own canton; the halberds and banners of each valley were carried before the procession by white-headed old men, drest precisely as the fashion was five ages back, at the time of the conspiracy of Rutli. The games began—trials of agility and strength, and the prizes were distributed. After the games, they dined in tents; and in cups, 'on which were engraved the names of Tell and the three founders of Helvetic liberty,' they 'drank, with transport, to peace, to order, to independence.' 'Life flows on in these valleys,' says the author, 'like the rivers that water them; the waves are new, but the course that they follow is the same. May it never be interrupted! may the same solemnity be often celebrated at the foot of the same mountains!'

Mad. de Staël begins the second part of her work, 'on literature and the arts,' by an enquiry into the reason 'why

the French are insensible to the merits of German literature.' The literati of France, or rather of Paris, form a society among themselves; they are perpetually meeting, perpetually talking and laughing over literary matters, (the more because it is a very serious thing in Paris to talk and laugh over politics) criticizing every new production that appears, till a dominant taste is formed, similar in literature to *bon ton* in society: he who wants these may be a genius or an honest man, but he is not of *nous autres*,—we cannot receive him into our drawing-rooms, or his books into our libraries. The Frenchman judges by rule: his 'literary conscience' is always awake, and will not suffer him to enjoy any pleasure, unwarranted by Boileau and the critics. 'The proprieties of society pursue talent even to its inmost emotions, and the fear of ridicule is the sword of Damocles from which no feast of imagination can withdraw the eye.'

Now in Germany there is no capital, no literary centre. The scholar lives alone, 'among his own people,' and judges of excellence by his own feelings. The despotism of taste is as unknown to him, as the despotism of fashion to a country squire in his native village. Difficulty conquered is the great merit with a Frenchman, who forgets as Mad. de Staël well observes, 'that either this difficulty is not perceived by the reader, and then can have no merit; or is perceived, and then it is not entirely conquered.' 'If we were,' she says in another place, 'to discipline a German writer after the prohibitory laws of French literature, he would not know how to steer in the midst of the shoals we had pointed out.' Another circumstance worthy of remark, and arising from the same cause, is that the Frenchman talks, the German thinks. Hence the German does not mind a little obscurity; but nothing can be more essential to the Frenchman, who reads in the morning that he may talk in the evening, than clearness. The Frenchman too is accustomed to what is brief and brilliant in conversation, because no one can bear to be long shut out from it,—and he expects the same in books: the German allows himself time and space to bring out his idea; there is a fresh interest to him in every touch he adds, and he never suspects that he is growing tedious to others. Lastly, we think, it should never be forgotten that the French are the only nation who have not two languages, —one for prose and another for poetry: and it is, perhaps, partly on this account, that they have introduced so many artificial rules into their poetry,—supplying, if we may venture on the metaphor, proportion of form for beauty of feature.

Now the German possesses an uncommonly poetical language, and therefore has no recourse to mechanical shifts to distinguish his poetry from prose. The Frenchman cannot understand the poetry of the language; he can only perceive that the writing is not according to his rules.

The next chapter enquires into the 'judgement of the English respecting German literature.' As our opinions on this subject, and the reasons of them, will appear as we go on, we shall say nothing here but of the medium through which the German poets are known in England,—bad prose. The question has been asked again and again, whether poetry can be written in prose, and much has been said "about it and about it." Verse was originally invented, no doubt, as a kind of help to the memory, and before the art of writing was known, the oracles of the gods, the edicts of legislators, the saws of sages were all delivered in verse, that they might be the more easily remembered. In these early times, none of the compositions which are now written in prose would have yet been thought of—history, logic, metaphysics. The only productions that can interest a rude nation, are songs that may excite the imagination and rouse the feelings in a foray or at a drinking-bout, and, perhaps, a kind of pastoral describing the employments and amusements of an agricultural life. These then were composed in verse. But, in process of time, when writing was invented, it would be found easier to walk out of fetters, and history and philosophical discussions, which, on the progress of civilization would find their way into existence, would be written in prose. When, however, the poet should come to try his muse in prose, he would find that all the associations of his readers' minds were against him. They would have been accustomed to see poetical images and poetical expressions, (and the old poets, from their natural way of life, and their ardent feelings unrestrained by the proprieties of society, would be likely to have the most poetical) only in verse; and they would have been since accustomed to see in prose nothing but plain thoughts and unadorned language: poetical prose would, therefore, appear to them as unnatural and ridiculous as an Eastern king on his throne in the habiliments of a beggar. The distinction has been kept up, and poetical prose has never been properly naturalized in any European language. The case is worse in translation. The writer has no longer the power of cooling down his thoughts to the temperature of his mould; they must be put in hot from the fancy of another, and the consequence is that they will crack and fly. We think certainly that many strong ob-

jections lie against the German poets, but infinitely more against the prose translators; and frequently when we have been about to laugh at an extravagant thought in their dramatists, we have been surprized, on throwing it into a loose kind of verse, to find something not very unlike Shakespeare come out*. It requires, we are told, the eye of a

* We will give our readers a specimen or two. The prose is taken from Thompson's translation of the German Theatre, and our own verse is, we are ashamed to say, a second hand translation from Thompson. We wish that some one, qualified by a knowledge of the German language, by poetical talent, and an admiration of our own old dramatists, would undertake a version of a few of the best German plays. Our present attempt is merely to shew the different effect which the same thought has in verse and prose.

' Yes;—she wishes to enjoy two tables—she wishes to appear at the creditable board of virtue, and likewise revel at the secret feast of vice.' *Don Carlos.*

I know her,—devil;—aye,
She'd be a guest at either board, would sit
In feigned saintliness at virtue's table;
But be a wanton at the feast of vice,
And surfeit upon garbage.

' He is returned. Look at him, ye walls. He is returned.—(Approaches the picture of a Venus.)—Look at him, goddess. How often have I paced this apartment weeping and uttering my complaints to thee! He is returned. Scarcely can I give credit to my senses—dearest! dearest! you have been long absent, but you are returned. Nothing will I feel—nothing will I hear—nothing will I know, but that you are returned.'

Stella.

He's here: take eyes, and gaze upon him, walls:
He's mine again. Wake into life, dear goddess,
And gaze at him. How often hast thou seen me
Weeping his absence; now he's here again.
I will believe my senses—Dearest! dearest!
Thou hast been long absent, but thou 'rt here again,
Here, in my arms. I can feel nothing now,
See, hear, know nothing,—but that thou art here.

' Speak you of me? You are mistaken friend. I once dreamt of a Carlos, like the man you have described—whose boiling blood would mount into his cheeks, if liberty were mentioned—but he has long been dead. The Carlos whom you now behold is not the man whom you took leave of in Alkali, whose aspiring mind aimed at a knowledge of the bliss which Paradise bestows, and fondly hoped that, when upon the throne, he could transplant such bliss to Spain. The idea was childish, but oh, how heavenly!—Past is the vision, never to return.' *Don Carlos.*

painter, to discover, in some old pictures, under the rust of time, the warmth and brilliancy of colouring which once distinguished them: and the eye of a poet will frequently find out a grand thought entirely hid from common readers under inflated and ridiculous prose.

Speak'st thou of me? But thou 'rt mistaken, friend.
 I did once dream of such a man, a Carlos;
 —The impatient blood would tingle in his cheeks,
 Were liberty but mentioned. — That's no more,
 He 'as long been with the dead. This Carlos, *this*,
 Is not the man you parted from, whose mind
 Reach'd at the bliss of Paradise, and hoped
 To pluck a scyon thence, and plant it here
 In his own Spanish soil. A boyish fancy,
 But it was heavenly. Oh, to sleep again,
 And such another dream!

We venture on one whole scene from the Robbers; but we have no longer room for the prose.

Scene, a hill. Charles, and the Robbers, lying here and there

Grimm. In what rich pageantries

The sun is sinking home!

Charles. So dies a hero;

So bright, so gaz'd at.

Grimm. You seem mov'd, and dēeply.

Charles. Ah! when a boy, I cherish'd the sweet thought,
 That I would live and die like yon fair light.

A childish fancy 'twas.

Grimm. 'Twas, Captain, 'twas.

Charles. There was a time—Go, leave me, comrades,
 leave me.

Grimm. Why, captain how is this?—He 'as lost his colour.

Rayman. 'Sdeath! what's the matter?—Sir!

Charles. There was a time—

Oh, that there *was*—I could not sleep in quiet,

Had I not pray'd i' the evening.

Grimm. Are you mad?

These puling fancies! put them from thee, man!

Charles. Brother! oh, brother!

Grimm. Do not play the child.

Charles. Would that I were a child! oh, would I were!

Grimm. Pshaw! comfort! comfort! look around you,
 captain:

'Tis a fair evening, and a lovely country.

Charles. Yes, yes, the world is full of beauty.

Grimm. Right.

The German poets are confessed favourites with Mad. de Staël; and like an honest and willing admirer, she dwells more upon their excellencies than their defects or faults. She considers modern poetry in general as of two schools, the classical and the romantic; the classical, an imitation from the ancients, and partaking of their simplicity, their severity, and poetical *materialism*;—the romantic, the growth of the chivalrous ages, wilder, fuller of imagination, and more conversant with abstract ideas. ‘The question,’ she

Charles. This earth was made for man to wonder at.

Grim. Now you talk wisely; I can hear you now.

Charles. And I a blot on this most beautiful world;

A monster on this admirable earth.

Lost, lost for ever.’

Grim. Do not talk thus, captain.

Charles. My innocence! my boyish innocence!

There’s not a thing so mean upon the ground
But hath crawl’d forth to-day, and felt, and blest,

The Sun’s sweet influences. And why must I,

Why must this earthly heaven be hell to me?

For hell it is. All, all around me, happy;

All knit together by sweet kindred ties;

All one great family. Their father too

Is he above—

But he is not my father; I am banish’d;

I have no portion in this fair inheritance;

My portion’s guilt and shame;—my brothers in it,

Robbers and murderers.

Rayman. This is strange. I never

Have seen him thus.

Charles. Oh, that I could re-enter

Into my mother’s womb, and come out thence

A peasant, a poor hind! Oh, would I could!

I’d labour till a sweat of blood should stand

On all my flesh, to buy the luxury

Of undisturbed slumber.

Grimm. Let him be:

The fiend will pass away, and he’ll be quiet.

Charles. There was a time—Stay, fair illusion stay—

Oh, happy days! Dear castle of my fathers,

Dear green delicious valleys, shall I never

See ye again? Oh, never! Beautiful groves,

My dearest haunts in childhood, will ye not

Send your perfumed breezes here, and cool

This fever in my soul? Weep with me nature:

Those days are gone, and never, never more—

Past as a dream.’

very justly observes, 'is not between the poetry of the ancients' and the poetry of the moderns, but between the imitation of the one, and the natural inspiration of the other. The literature of the ancients is with us a transplanted literature; the romantic or chivalrous is indigenous, and it is our religion and our institutions which have nurtured it into blossom.' The question, we think, is decided by the respective popularity of the two schools.

'These poems d'après l'antique,' says the author, 'however perfect they may be, are seldom popular, because, among us, they do not address themselves to national feelings. French poetry, which is the most classical of any modern poetry, is likewise that which alone is not diffused among the people. The stanzas of Tasso are sung by the gondoliers of Venice; the Spaniard and Portuguese of every class know the verses of Calderon and Camoens by heart; Shakespeare is as much admired by the people in England as by the higher orders; the poems of Goëthe and Bürger are set to music, and you hear them repeated from the banks of the Rhine to the Baltic Sea. Our French poets are admired by all cultivated minds, both in our own country and the rest of Europe; but they are altogether unknown to the people, and even to the citizens of our towns, because the arts in France are not, as elsewhere, natives of the country where they are to display their beauties.' Vol. I. p. 289.

For the German poets Mad. de S. claims almost universally the praise of imagination: we think, justly. There are undoubtedly to be found in them a multitude of well-conceived situations, and striking characters, and a lavish profusion of poetical images. Neither is this imagination employed at random. They are theoretically masters of their art, and never add a touch but to produce its share in the general effect of the piece. Schroeder, a German poet and actor, 'could not bear,' she tells us, (Vol. II. p. 293.) 'to be told, that he had played such or such a scene well, that he had recited such or such a speech ably:—'have I played the part well?' he would ask; 'have I been the person represented?'" This faculty of translating themselves into the beings of their imagination, the German poets eminently possess. The misfortune is, as it appears to us, that these beings are too often *merely* of the imagination. The poet has little intercourse with the world in Germany, little opportunity of studying living subjects; and the consequence is, that he imagines something grand, and of considerable stage-effect, but bearing very little resemblance to mortal flesh and blood. The figure is gigantic, and the attitude fine, but it is like the bride in one of Bürger's tales of terror; there is no heart beating within its breast, no congenial warmth about it. Here is the great difference be-

tween Schiller and Shakespeare: the readers of Shakespeare know that a thorough knowledge of the human heart produces the very finest poetry. We are mistaken, too, if the German poets be in general men of much feeling. This may seem paradoxical to those who have heard so much of German sentimentality; but we are inclined to think that this endless and disgusting whine about feeling, and the sympathy of souls, and the luxury of tears, and so forth, is the work of the imagination, not of the heart. Instead of being directed by feeling, they set themselves to conceive what would be pathetic on any occasion. Like a vulgar girl in some modern comedy, they do not know exactly 'how much it may be the fashion to cry for the death of an aunt,' and so they overdo the matter prodigiously. This is the grand fault of the German poets—and of none more than Goëthe—their nauseous parade of sensibility.

The Germans have two poems, (besides some smaller essays,) which they call epic, and we shall not be pedantic enough, after the example of Mad. de S., to dispute the title,—the *Oberon* of Wieland, and the *Messiah* of Klopstock. *Oberon* has very few of the characteristics of German poetry. It is entirely a tale of chivalry and faërie, and much in the manner of Ariosto. Sir Huon, having grievously offended the Emperor Charlemagne, is sent out by him, at peril of perpetual banishment, on the following whimsical and hopeless enterprize. He is to break upon the feast of the Caliph of Bagdad—slay him who sits at the Caliph's left hand—kiss the lady at his right, and claim her for a bride—and finally request the trifling additional boon of four of the Caliph's teeth, and a lock of his grey beard. This, the reader immediately sees, is 'no mortal business,' no achievement for a mere human arm. Sir Huon is the favourite of the wood-god Oberon, who has quarrelled with his *Titania*, and vowed never to see her again till he can meet with a pair of lovers faithful to one another in the extremities of distress. From Oberon Sir Huon receives fairy gifts, particularly a horn, at the mellow sound of which, every one who hears and is not conscious of perfect innocence, begins dancing. By means of this the knight sets the Caliph and his whole court a-capering, and finally accomplishes his purpose, carrying off the beautiful Regia, the Sultan's daughter, as his bride. Here the poem we think, should have ended, as a lively *jeu d'esprit*; but there are several long cantos yet. The lovers, as they are sailing homewards, offend their fairy friend, are deprived of the enchanted horn and bowl, thrown overboard by their ship's

crew, cast on a desert island, and, after almost perishing there, and a long adventure with that most necessary of all poetical personages, a hermit, get different ways to Tunis. There new troubles await them, the Sultan falls in love with the one, and the Sultana with the other; they remain constant; and at length are bound to the stake, and are about to be burnt, when the capricious Oberon declares that they have been sufficiently tried, restores to them the fairy gifts, and brings them home to the court of Charlemagne, he himself being at last reconciled to Titania.

There is room here for tenderness and humour, for interest and description; yet Oberon does not very strongly take hold of the imagination or the feelings. The lovers are rather gross, and nothing can be imagined more heavy than the humour put into the mouth of Sherasmin. The versification of the translation is singularly cramped and embarrassed; it jolts and rumbles over a rough road, never glides down a smooth stream.

Mad. de S. calls the 'Messiah' a religious hymn.

'Christians,' she says, 'could before boast of two poems, the *Inferno* of Dante, and the *Paradise Lost* of Milton. The one was full of images and phantoms, like the external religion of the Italians: Milton, who had lived in the midst of civil wars, excelled particularly in painting character, and his Satan is a gigantic rebel, in arms against the monarchy of heaven. Klopstock has conceived Christianity in all its purity; it is to the Saviour of mankind that his soul is devoted. Dante had his inspiration from the fathers; Milton from the bible; the finest passages of Klopstock's poem are founded on the New Testament. Without diminishing the purity or simplicity of the gospel, he has drawn from it strains of the most charming poetry. When we begin this poem, we seem entering a grand cathedral, the organ pealing at a distance; and that tenderness and devotion which we feel in the temple of God we feel also in reading the *Messiah*' Vol. I. p. 231.

'Much talent was required to excite an interest in an event already decided by an omnipotent will. Klopstock has united with great skill all the terror and all the hope that the fatality of Paganism and the providence of Christianity can inspire. There is but one episode of love in the whole work, and that is a love between two persons raised from the dead, Cidli and Semidâ. Jesus has restored them both to life, and they love one another with an affection pure and celestial as their new existence; they no longer believe themselves subject to death, and hope to pass together from earth to heaven without either of them experiencing the pain of separation: A touching conception of the only kind of love that could be in harmony with the *ensemble* of this religious poem. It must, however, be confessed that there is a little monotony in a subject so continually exalted: the mind is wearied by perpetual contemplation,

and the author is now and then fit only for such unearthly readers as Cidli and Semida.... There are too many speeches, and too long, in the Messiah: eloquence itself strikes the imagination less than a situation, a character, a picture, where something is left to fancy.' Vol. I. p. 299, 301,

The German dramatists are professedly of the free school. Without allowing themselves the same quantity of action and immeasurable length of time as the English and Spanish writers for the stage, they have nevertheless entirely thrown off the yoke of Aristotle and the French critics. With respect to the play-wrights of her own country, Mad. de Staël is very candid. She claims for them the praise of thorough skill in laying out a story for the stage, but she freely acknowledges the monotonous effect of a French tragedy. 'The French,' she observes, 'paint passion, the Germans character.' For instance, in the 'Iphigénie' of Racine, the model of tragic excellence, according to Voltaire, any lover in the place of Achilles, any father in the place of Agamemnon, would speak and act precisely as Achilles and Agamemnon do: the individuality of character is lost in the generality of passion. 'To paint character, one must necessarily throw off the majestic tone exclusively admitted in French tragedy.' And again to throw off this, one must throw off the pompous march of the rhyming alexandrines: 'we cannot in rolling alexandrines say simply that one is coming or going out, waking or falling asleep; all this must be poetically told, and a thousand sentiments and expressions are banished from the theatre, not by the rules of tragedy, but by the very versification.' (Vol. II. p. 12.) 'We want in France *effect* not only in every scene, but in every line; and this cannot be reconciled with truth. Nothing is easier than to write brilliant verses; there are moulds ready made for the purpose: the difficulty is to make each detail subordinate to the whole.' (Vol. II. p. 57.) Then again, the round of dramatic personages in France is extremely limited;—nothing but kings and queens and their confidants and confidantes, all exactly after the fashion of some approved archetypes, and all exactly like one another; and these too unrelieved,—not merely by comedy, but by any thing that approximates to the stillness and repose of humble life.

'It is singular that of these two people it should be the French who require the most sustained gravity in the tone of tragedy: but it is precisely because the French are so accessible to pleasantry, that they cannot allow it here, while nothing disturbs the unconquerable gravity of the Germans; they always

judge of a piece as a whole; and wait till it is finished, whether to applaud or blame. The impressions of the French are quicker: and it would be in vain to tell them that a comic scene is intended to give a greater effect to a succeeding tragic one; they would ridicule the one, without waiting for the other.' Vol. II. p. 4.

In avoiding the errors of the French stage, it must, however, we think, be acknowledged that the Germans have pushed too far, and "fallen on the other side." They have, indeed, extended the range of character, but in so doing, have, as we observed before, often created beings which have no prototype in nature, and which, therefore, awake no interest in the reader. In descending from princes and princesses too, they have fallen 'plumb down,' and frequently come into the region of middling life. This is bad, because there is nothing poetical, no room for fancy in private life. For plain Mr. Talland or Mrs. Haller, to talk in verse, or to talk poetically is out of nature, and is immediately felt to be so, and therefore many of these *dramas* are written in prose, and with an equability of dialogue approaching to comedy. But, it will be said, can any thing be more affecting than scenes of misery which we know to be every day taking place around us? Perhaps not. Perhaps the death of Beverley may be made more pathetic than the madness of Lear, or the death of Desdemona: but what then? Is it therefore the more pleasing? By no means; for the imagination is not excited. Mad. de S. has very neatly observed, that 'these dramas are to tragedy, what wax-work is to sculpture; there is too much of truth and too little of the ideal.'

These remarks apply less to Schiller than to any other of the German dramatists. It is Kotzebue who principally writes these *wax-work* pieces, and it is Kotzebue whose dramas are chiefly known to the English. Goëthe is an author who delights in tyrannizing over the public mind, bringing one style of poetry into fashion that he may laugh it out again, and indulging himself in all the freaks of the most wayward imagination.

It is obviously impossible for us to follow Mad. de S. through all her details upon German literature. The dramatists are pretty well known in England; so is Oberon; so are Bürger's tales of terror. The Messiah is miserably done into English by a Mrs. Collyer, and a Mrs. Meeke: these ladies may know German, but assuredly they are not acquainted with English. In comedy the Germans do not seem to excel; they are too unacquainted with the world

to be well-skilled in the delicate and almost imperceptible shades of human character. Their pleasantry is gross and farcical, and certainly not well adapted to a Parisian taste.

Here we could willingly leave Mad. de Staël. Here indeed we wish that she had left her subject. Character, national as well as individual—the spirit of society,—conversation—all this fell peculiarly within the province of a woman; and elegant literature, poetry and the drama, were the business of any mind as cultivated as Mad. de Staël's. But metaphysics—we can now only wish that she had let metaphysics alone. She tells us indeed, (Vol. III. p. 4.) that she does not meddle with the examination of metaphysical theories, but only busies herself with observing what influence such or such an opinion may have upon the developement of the faculties. This declaration we had passed over, till, in going through the chapters on English, French and German philosophy, we found ourselves forcibly put in mind of it, by meeting there with nothing like philosophical discussion, no account of any system whatever—Locke's idealism, Hartley's vibrationcules, Malebranche's ideas seen in the divine mind, Leibnitz's monads,—no explication of all these fancies, but, instead of it, declamation on the degrading nature of the doctrine of materialism, on the infallibility of the moral sense, on the perfectibility of the human species, Mad. de Staël is very eloquent; and undoubtedly eloquence is a very good thing, probably a much better thing than metaphysics; so is a blanket than a muslin dress; nevertheless, if we met with a lady who had nothing but a blanket to wrap round herself, we should advise her not to venture within the precincts of a ball-room.

We are continually obliged to believe that our author is criticizing books that she has not read, and theories with which she is unacquainted. Thus she always speaks of the ideal philosophy as leading by the directest road to materialism, whereas every one knows, that in its frightful march towards annihilation, the material world is the first object that it overthrows. Mad. de S. contents herself with exclaiming most vehemently against the sad ravages of this idealism. Would it not have been better to have read the works of Reid, and to have learnt how to combat and conquer and annihilate the monster? Locke asserts that all our ideas are either from sensation or reflection; Reid, after shewing that the division is unphilosophical, (though we think that, to make out his point, he a little misunderstands Locke,) brings forward many notions that cannot possibly have their rise either in our perception of external nature, or in our

reflections upon our own minds. This is like a philosopher : what does the lady do ? ‘ What ! no innate ideas ? ’ she cries, ‘ frightful ! are we born without *feelings* ? ’ We do not give these as her words, but this is the course of her argument. Again : ‘ no innate idea of God ? What ! has not the creator, like a great painter, inscribed his name on the tablet of the soul ? ’ What was to be done ? Locke had brought forward the case of many nations, who have not only been born without the idea of a God, but lived and died without it ; and more may be found in Robertson’s account of the American savages. ‘ One may boldly affirm,’ says she, ‘ I believe that no such nations exist.’ (III. 26.) Very boldly certainly. The celebrated enthymeme of Descartes, ‘ I think ; therefore I exist,’ she calls the a, b, c, of philosophy. Did she ever inquire into the meaning of the major, ‘ I think ? ’ If she did, did she never find, that, if it means, ‘ I’—viz. this existing individual,—‘ think,’ it assumes what it proves ; if it means only, ‘ some thought exists,’ then it proves nothing further than the existence of thought. We believe, after all, that we must all take our existence for granted. Mad. de S. finds it very improper that we should say of any one ; ‘ he has great reasoning powers,—imagination,—sensibility ; ’ we should only say, ‘ he has soul,—a great deal of soul.’ (III. 16.) And in like manner, we suppose, we should say of any one who can run very fast, or lift enormous weights, of a rope-dancer or a tumbler, ‘ he has body—a great deal of body.’ To prove ‘ the analogies that exist between the different elements of external nature,’ she mentions ‘ the *relation of sounds and colours*,’ and to prove this, relates the opinion of Sanderson, who was born blind, that ‘ scarlet resembled the sound of a trumpet.’ Philosophers have endeavoured to disprove the existence of a moral sense, by the very different practices which are found among different nations : how can the same power, say they, prompt one people to cherish their parents in old age, and another to knock them on the head ? Still, says the lady, the intentions, of each are the same ; each means a kindness to the old people. But of what use, we ask, is a moral sense, since evidently it cannot guide us without the addition of positive precepts ? Then it will easily be believed that she leans very strongly to the hypothetical philosophy, in opposition to the experimental ; and that she is a decided enemy to the doctrine of utility in morals. She never mentions Paley, and the name of Reid occurs only among a crowd of others. But “ something too much of this.” We mention these things in perfect good-humour, and are sorry that impartiality obliges us

to do it : no one can deserve more candid treatment than Mad. de Staël, from the very candid way in which she treats every one else. She praises wherever she can, and yet without ever assuming the nauseous style of panegyric.

Hitherto we have translated our quotations, and have sometimes a good deal concentrated the sense, because we were anxious to give our readers the matter rather than the manner of Mad. de S.* : but we should be unjust both to them and her if we closed this article without giving them some specimens of her eloquence. Here we will not presume to translate.—We begin with some very sensible remarks on the state of women in France :

‘ Depuis que l’esprit chevaleresque s’étoit éteint en France, depuis qu’il n’y avoit plus de Godefroi, de Saint Louis, de Bayard, qui protégeassent la foiblesse, et se crussent liés par une parole comme par des chaînes indissolubles, j’oserais dire, contre l’opinion reçue, que la France a peut-être été, de tous les pays du monde, celui où les femmes étoient le moins heureuses par le cœur. On appeloit la France le paradis des femmes, parcequ’elles y jouissoient d’une grande liberté ; mais cette liberté même venoit de la facilité avec laquelle on se détachoit d’elles. Le Turc qui renferme sa femme lui prouve au moins par là qu’elle est nécessaire à son bonheur : l’homme à bonnes fortunes, tel que le dernier siècle nous en a fourni tant d’exemples, choisit les femmes pour victimes de sa vanité ; et cette vanité ne consiste pas seulement à les séduire, mais à les abandonner. Il faut qu’il puisse indiquer avec des paroles légères et inattaquables en elles-mêmes que telle femme l’a aimé et qu’il ne s’en soucie plus. “ Mon amour-propre me crie : *Fais-la mourir de chagrin,*” disoit un ami du baron de Bezenval, et cet ami lui parut très regrettable quand une mort prématurée l’empêcha de suivre ce beau dessein. *On se lasse de tout, mon ange,* écrit M. de La Clos dans un roman qui fait frémir par les raffinements d’immoralité qu’il décèle. Enfin, dans ces temps où l’on pretendoit que l’amour régnoit en France, il me semble que la galanterie mettoit les femmes, pour ainsi dire, hors la loi. Quand leur règne d’un moment étoit passé, il n’y avoit pour elles ni générosité, ni reconnaissance, ni même pitié. L’on contrefaisoit les accents de l’amour pour les faire tomber dans le piège, comme le crocodile, qui imite la voix des enfants pour attirer leurs mères.

‘ Louis XIV, si vanté par sa galanterie chevaleresque, ne se montra-t-il pas le plus dur des hommes dans sa conduite envers la femme dont il avoit été le plus aimé, madame de La Vallière ?

* Since this article has been written, a translation of the work has appeared. We have looked it over very slightly : it seems to give the sense of the original accurately enough, but no notion whatever of it's eloquence.

Les détails qu'on en lit dans les mémoires de Madame sont affreux. Il navra de douleur l'ame infortunée qui n'avoit respiré que pour lui, et vingt années de larmes au pied de la croix purent à peine cicatriser les blessures que le cruel dédain du monarque avoit faites. Rien n'est si barbare que la vanité; et comme la société, le bon ton, la mode, le succès, mettent singulièrement en jeu cette vanité, il n'est aucun pays où le bonheur des femmes soit plus en danger que celui où tout dépend de ce qu'on appelle l'opinion, et où chacun apprend des autres ce qu'il est de bon gout de sentir.' Vol. I. p. 46—8.

The causes of the striking difference between ancient and modern comedy are judiciously observed, and present a good specimen of her usual style of criticism.

'Aristophane vivoit sous un gouvernement tellement républicain que l'on y communiquoit tout au peuple, et que les affaires d'état passaient facilement de la place publique au théâtre. Il vivoit dans un pays où les spéculations philosophiques étoient presque aussi familières à tous les hommes que les chefs-d'œuvre de l'art, parceque les écoles se tenoient en plein air, et que les idées les plus abstraites étoient revêtues des couleurs brillantes que leur prêtoient la nature et le ciel; mais comment recréer toute cette sève de vie sous nos frimas et dans nos maisons? La civilisation moderne a multiplié les observations sur le cœur humain: l'homme connoît mieux l'homme, et l'ame, pour ainsi dire disséminée, offre à l'écrivain mille nuances nouvelles. La comédie saisit ces nuances, et quand elle peut les faire ressortir par des situations dramatiques, le spectateur est ravi de retrouver au théâtre des caractères tels qu'il en peut rencontrer dans le monde; mais l'introduction du peuple dans la comédie, des chœurs dans la tragédie, des personnages allégoriques, des sectes philosophiques, enfin de tout ce qui présente les hommes en masse, et d'une manière abstraite, ne sauroit plaire aux spectateurs de nos jours. Il leur faut des noms et des individus; ils cherchent l'intérêt romanesque même dans la comédie et la société sur la scène.' Vol. II. pp. 274—5.

The next is in a higher style.

'L'homme lassé de ces efforts se borne-t-il à ne rien connoître que par les sens, tout sera douleur pour son ame. Aura-t-il l'idée de l'immortalité quand les avant-coureurs de la destruction sont si profondément gravés sur le visage des mortels, et que la nature vivante tombe sans cesse en poussière? Lorsque tous les sens parlent de mourir, quel foible espoir nous entretiendrait de renaître? Si l'on ne consultoit que les sensations, quelle idée se feroit-on de la bonté suprême? Tant de douleurs se disputent notre vie, tant d'objets hideux déshonorent la nature, que la créature infortunée maudit cent fois l'existence avant qu'une dernière convulsion la lui ravisse. L'homme, au contraire, rejette-t-il le témoignage des sens, comment se guidera-t-il sur cette terre? et s'il n'en croyoit qu'eux cependant, enthousiasme, quelle morale, quelle religion ré-

sisteroient aux assauts réitérés que leur livreroient tour à tour la douleur et le plaisir.' Vol. III. pp. 71—2.

‘ Lorsque Thomas Morus aime mieux périr sur l'échafaud que de remonter au faite des grandeurs en faisant le sacrifice d'un scrupule de conscience; lorsqu'après une année de prison, affaibli par la souffrance, il refusa d'aller retrouver sa femme et ses enfants qu'il chérissait, et de se livrer de nouveau à ces occupations de l'esprit qui donnent tout à la fois tant de calme et d'activité à l'existence; lorsque l'honneur seul, cette religion mondaine, fit retourner dans les prisons d'Angleterre un vieux roi de France, parceque son fils n'avoit pas tenu les promesses au nom desquelles il avoit obtenu sa liberté; lorsque les chrétiens vivoient dans les Catacombes, qu'ils renonçoient à la lumière du jour, et ne sentoient le ciel que dans leur ame; si quelqu'un avoit dit qu'ils entendoient bien leur intérêt, quel froid glacé se seroit répandu dans les veines en l'écoutant, et combien un regard attendri nous eût mieux révélé tout ce qu'il y a de sublime dans de tels hommes !

‘ Non certes, la vie n'est pas si aride que l'égoïsme nous l'a faite; tout n'y est pas prudence, tout n'y est pas calcul; et quand une action sublime ébranle toutes les puissances de notre être, nous ne pensons pas que l'homme généreux qui se sacrifie a bien connu, bien combiné son intérêt personnel: nous pensons qu'il immole tous les plaisirs, tous les avantages de ce monde, mais qu'un rayon divin descend dans son cœur pour lui causer un genre de félicité qui ne ressemble pas plus à tout ce que nous revêtons de ce nom, que l'immortalité à la vie.' Vol. III. pp. 178—9.

The worship of the Moravians is described in a very beautiful and touching manner.

‘ A la place de cloches, des instruments à vent d'une très-belle harmonie invitent au service divin. En marchant pour aller à l'église au son de cette musique imposante, on se sentoit enlevé à la terre; on croyoit entendre les trompettes du jugement dernier, non telles que le remords nous les fait craindre, mais telles qu'une pieuse confiance nous les fait espérer; il sembloit que la miséricorde divine se manifestoit dans cet appel, et prononçoit d'avance un pardon régénérateur.

‘ L'église étoit décorée de roses blanches et de fleurs d'aubépine; les tableaux n'étoient point bannis du temple, et la musique y étoit cultivée comme faisant partie du culte; on n'y chantoit que des psaumes; il n'y avoit ni sermon, ni messe, ni raisonnement, ni discussion théologique; c'étoit le culte de Dieu en esprit et en vérité. Les femmes, toutes en blanc, étoient rangées les unes à côté des autres sans aucune distinction quelconque; elles sembloient des ombres innocentes qui venoient comparaître devant le tribunal de la divinité.

‘ Le cimetière des Moraves est un jardin dont les allées sont marquées par des pierres funéraires, à côté desquelles on a planté un arbuste à fleurs. Toutes ces pierres sont égales; aucun de

ces arbustes ne s'élève au-dessus de l'autre, et la même épitaphe sert pour tous les morts : *il est né tel jour, et tel autre il est retourné dans sa patrie.* Admirable expression pour désigner le terme de notre vie ! Les anciens disoient, *il a vécu*, et jetoient ainsi un voile sur la tombe pour en dérober l'idée. Les chrétiens placent audessus d'elle l'étoile de l'espérance.

‘ Le jour de Pâques le service divin se célèbre dans le cimetière qui est placé à côté de l'église, et la résurrection est annoncée au milieu des tombeaux. Tous ceux qui sont présents à cet acte du culte, savent quelle est la pierre qu'on doit placer sur leur cercueil, et respirent déjà le parfum du jeune arbre dont les feuilles et ses fleurs se penchèrent sur leurs tombes. C'est ainsi qu'on a vu, dans les temps modernes, une armée tout entière assistant à ses propres funérailles, dire pour elle-même le service des morts, décidée qu'elle étoit à conquérir l'immortalité.’ Vol. III. pp. 296—8.

We know not whether it is altogether national partiality which makes us consider the following passage as the finest in the book. With it we reluctantly close this article.

‘ Les hommes marchent tous au secours de leur pays quand les circonstances l'exigent ; mais s'ils sont inspirés par l'enthousiasme de leur patrie, de quel beau mouvement ne se sentent-ils pas saisis ! Le sol qui les a vu naître, la terre de leurs aïeux, *la mer qui baigne les rochers*, de longs souvenirs, une longue espérance, tout se soulève autour d'eux comme un appel au combat ; chaque battement de leur cœur est une pensée d'amour et de fierté. Dieu l'a donné cette patrie aux hommes qui peuvent la défendre, aux femmes qui pour elle consentent aux dangers de leurs frères, de leurs époux, et de leurs fils. A l'approche des périls qui la menacent, une fièvre sans frisson, comme sans délire, hâte le cours du sang dans les veines ; chaque effort dans une telle lutte, vient du recueillement intérieur le plus profond. L'on n'aperçoit d'abord sur le visage de ces généreux citoyens, que du calme, il y a trop de dignité dans leurs émotions, pour qu'ils s'y livrent au dehors ; mais que le signal se fasse entendre, que la bannière nationale flotte dans les airs, et vous verrez des regards jadis si doux, si prêts à le redevenir à l'aspect du malheur, tout à coup animés par une volonté sainte et terrible ! ni les blessures, ni le sang même ne feront plus frémir ; ce n'est plus de la douleur, ce n'est plus de la mort, c'est une offrande au Dieu des armées ; nul regret, nulle incertitude, ne se mêlent alors aux résolutions les plus désespérées, et quand le cœur est entier dans ce qu'il veut, l'on jouit admirablement de l'existence. Dès que l'homme se divise au dedans de lui-même, il ne sent plus la vie que comme un mal, et si de tous les sentiments l'enthousiasme est celui qui rend le plus heureux, c'est qu'il réunit plus qu'aucun autre toutes les forces de l'ame dans le même foyer.’ Vol. III. pp. 405—7.

Art. II. *An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace.* By Edward Williams, D.D. 8vo. pp. 502. Price 12s. Black, York-street, Covent-garden, 1813.

THAT there are certain topics of theology and moral science, by no means to be considered as matters of mere speculative curiosity, about which men equally eminent for ability, study of the Scriptures, and exemplary devotion, have entertained opinions apparently opposite, is a fact too notorious to require the adduction of proof. As this circumstance has afforded to the friends of Revelation just occasion of regret, so to its enemies it has supplied a kind of asylum from the alarms of conscience. Until, say they, you can agree among yourselves about the meaning of the Bible, we may be excused from the trouble of examining your arguments for its authority. Now, though in an affair of so great moment, this conduct is the height of folly, yet it is certainly desirable that the reproach, and with it the delusive pretence, should be removed. Considering the remote extent to which Divines of both classes (for we refer chiefly to the controversies respecting Divine purpose and free will), have carried their sentiments, and the exclusive manner in which they have contended for them, it is certain that both cannot be wholly right; and from the industrious research, the vigour of mind, the genuine piety displayed by each, it may reasonably and indeed must fairly be inferred, that both cannot be altogether wrong. Unprejudiced persons, therefore, even before particular investigation, would assume it as a just supposition, that a correct statement of the controverted doctrines will be found to occupy the medium—will embrace much that characterizes the system of each, and reject something from the creeds of both.

But how are the boundaries of that medium to be ascertained, and so defined as to cut off the retreat of scepticism, to reconcile good men to each other, and, by disuniting the influence of error, to elicit the full effect of truth? On all subjects of a sacred nature, the first appeal is doubtless to Revelation: for when by appropriate evidences we arrive at a full conviction that “holy men of old spake as they were moved by the Holy Ghost,” we know that the true sense of what they declare must be decisive of every question to which it applies. Hence controversialists have referred us to chapter and verse until those passages of the sacred volume which relate to the points in dispute, have been so often selected and marshalled against each other, that almost every student of the respective schools

has them all by heart. This mode, however, from which, prospectively, so much might have been expected, has hitherto served only to protect and keep both parties in the field, until, each equally despairing of undisputed victory, and neither sustaining acknowledged defeat, both seemed to wish, and tacitly to conclude, an armistice. And, if a fair and honourable peace is never to be obtained, perhaps this suspension of polemic hostilities is mutually desirable. But why should not the candid and impartial indulge the hope that reconciliation may be yet effected? When from an infallible standard of truth results so opposite to each other are derived, it is plain that mistake must attach to the interpreters of that standard. And yet the frequency and perpetuity of mistake by men differently circumstanced, and against whom there cannot rest any general charge of incompetency, must suggest, that there is ambiguity in the terms by which the revealed facts are communicated. To impute the whole diversity to the mere force of prejudice on either side, would be manifestly unjust. It is far more consistent to allow that the same expressions are capable of being understood with considerable latitude of meaning. As all language partakes of the imperfections of man for whose use it was constituted, perhaps such an inconvenience necessarily attaches to the vehicle by which divine truth is imparted. But, independently of this, if we consider that the scriptures were originally written in tongues with which we are but imperfectly acquainted; and that the idioms of those tongues are connected with circumstances peculiar to the people who used them, the times when they lived, and the countries where they resided, (circumstances of which our information is but partial) it will cease to be a matter of surprise that there should be occasional incorrectness in our interpretations. Translations have only multiplied the liabilities to err: for it is obvious that many sentences when literally rendered will convey ideas considerably altered in their force and tendency from those which the original terms would suggest. Nor will a recourse to those primary sources completely correct this evil; since our habits of first becoming acquainted with these writings in our native tongue will naturally occasion a greater or less degree of prepossession.

From these and many other considerations, it is no wonder if the mere apparent force of phraseology should be indecisive of many controverted points of doctrine. To prevent the possibility of this consequence, was no part of the divine purpose. Such an intention, it is obvious, would

ill accord with the exercise of moral government. He that when on earth so often spake in parables could not design to preclude every occasion of mistake. Truths absolutely essential, indeed, are so revealed as to elude the observation of no sincere inquirer: they are not to be disguised by changes of dress or vicissitudes of time. But those which, though important, are not essential to safety, are frequently involved in some degree of obscurity, and demand attentive and patient investigation. For the right understanding of these comparatively minor, and yet very interesting parts of the sacred record, it is not enough that we can enumerate the senses which the words will bear: we must discover some method of ascertaining what they are exclusively designed to express. Hence, besides an ample collation of passages, with all the usual aids of criticism, it becomes expedient, and indeed necessary, in order to settle differences, that we have recourse to something fixed; in other words to science. We are aware that, in the exposition of scripture, a reference to dogmas dignified with the name of philosophy, and to assumed principles honoured with the appellation of metaphysics, has been injurious in the extreme; and therefore the person who appeals to reason ought to be vigilantly watched lest he corrupt, instead of elucidating, what he professes to explain. His principles must either commend themselves to every man's consciousness, or else be derived from those parts of holy writ, the meaning of which is beyond the range of doubt. With such limitation, reason asserts no claims in contravention of scripture, but only offers her aid to the inquirer into its import. She presumes not to sit in judgment on what is explicitly and clearly revealed, but submissively employs her powers to try positions which profess to be inadequate interpretations of the scriptures. It is obvious, that it requires something more than merely to ascertain the meaning of words: the senses which we deduce must be mutually consistent, and accord with truths derived from other indubitable sources of information. The Romanist, for instance, asserts that the bread in the sacrament is the actual body of Christ: and supports his assertion by the words of our Saviour: "this is my body." The Protestant denies this statement. Why? Not because the language, verbally construed, would not sustain that interpretation, but because his reason assures him that the thing supposed is impossible. While, however, he who renounces the aid of this faculty in ascertaining the mind of the Spirit, must be driven to the adoption of endless absurdities; it is incumbent on him who invokes its aid,

to take especial care that he accept not the offers of a substitute;—that he do not rely on passion or prejudice, instead of sound principles, and legitimate deductions. Discordant interpretations must be tried by different kinds of proof, and their claims adjusted by the application of acknowledged principles. It must be shewn that there are important reasons why one explanation must be right, and others inadmissible. Science, therefore, no less than criticism, must contribute its aid to the divine in his study of the holy records, and especially to settle the due medium between those extremes of opinion, to which we have already adverted.

But if scientific discussions are useful in reference to theological controversies; they are indispensable to carry on a successful conflict with infidelity. Since it is admitted that right reason and a revelation from God cannot disagree, the unbeliever objects that the Bible ought not to be accredited as such, because its doctrines are unreasonable. To refer him to scripture in answer to his objections would be to assume the question. He must be encountered on his own ground, and it must be shewn 'that his tenets are irrational as well as unscriptural;' that 'when he argues correctly his principles are false; or that when his principles are admissible, his reasoning is inconclusive.'

'To make use of the term "metaphysics," observes our author, 'as a watch-word, in order to avoid every thing defended by the science, as if faith in the pure gospel were in danger, is a weakness, to which a reflecting mind might be thought to rise superior. If reputed metaphysical writers reproach evangelical religion as an irrational system, it is clearly the more incumbent on its friends,—who exult in its unrivalled excellency, though clothed in the simplest dress, to evince, that it is perfectly consistent with the first principles of reason, and that the various hypotheses of its opposers cannot stand the test of close investigation. To shrink from enquiry under such a charge, would be virtually to confess the weakness of our cause, to confess that faith and sound philosophy, religion and right reason are incompatible, to confess, either that we are believers of an irrational creed, or ignorant of its true import. That 'science falsely so called,' has been the means of perverting the simple truths of the gospel, is but too evident in every page of ecclesiastical history: but it is also an undeniable fact, that false interpretations of scripture have corrupted the schools of moral philosophy. The influence, indeed, is reciprocal; defection in the one, producing deterioration in the other.' pp. 29—31.

By science, however, is not to be understood that knowledge, exclusively, which is derived from sources distinct from revelation, but all knowledge systematically arranged and harmonized, which is founded on appropriate evidence whether natural or revealed. Physical science is built on

experiments, and accurately observed facts; analogous to which in theology and morals, are the unequivocal declarations of scripture. From these, in addition to other primary truths, are deduced general principles, which cannot be legitimately controverted, and by the aid of which, difficulties may be explained, obscurities elucidated, and apparent contradictions reconciled. Nor is it to be supposed that the term science in reference to theology, implies an entire comprehension of all its objects. Even natural philosophy does not profess to teach the essences of things, or their intimate modes of operation, but only arranges facts and ascertains general laws. Every work of Deity has its mysteries, when contemplated by finite minds, and nothing can be more unphilosophical than the notion that Revelation should be without them. Hence the radical fallacy of that system of interpretation adopted by those who, with a self-complacency not to be envied by the wise, call themselves rational divines. Theological science is as far from excluding mystery, as it is from admitting contradictions.

These observations, we trust, are sufficient to evince the utility of science both to repel the attacks of sceptics, and to establish controverted expositions of scripture. We have now to inquire how it has been employed in the work before us. And here, we trust, we shall be forgiven if we pause a moment, to pay a merited tribute of esteem to the memory of its lamented author. To the voice of human praise or censure he is now alike insensible; but it is delightful to live even in retrospect with the great and good—with those whose talents we have admired, and whose virtues we have loved. We have not now to speak of the mild and attractive graces, the “daily beauty,” the unspotted purity of his life and conversation: but it is strictly within our province to say that few men have appeared better qualified than Dr. Williams, to excel in the arduous and important pursuits to which he attached himself. With a mind singularly penetrating, capable of forming the clearest conceptions, uninfluenced by mere human authority, ever employed in research, inflexibly attached to truth, unruffled by passion, and not to be diverted from his object by extraneous circumstances, he could pursue a train of reasoning to its remotest extent, with little hazard of failure in logical accuracy. Unfitted, perhaps, to wander in the fields of fancy, and contemplate unreal objects, his great delight was to study actual existences, and to form correct notions of their properties, relations, causes, and effects. So purely intellectual was his taste, that he derived unspeakably more

pleasure from an increase of his knowledge, than could be enjoyed from all the exercises of sense, or the delights of imagination. The discipline of his mind, indeed, was truly remarkable. By habits of abstraction and rigid thinking, the superior principle seemed to have acquired an almost complete ascendancy over the corporeal part, and the processes of meditation and argument were pursued without interruption from the disturbing influence of passion or fancy :

Till oft converse with heavenly habitants
 Began to cast a beam on the outward shape,
 The unpolluted temple of the mind,
 And turn it by degrees to the soul's essence,
 Till all was made immortal. MILTON.

Aware of the different sources of error, he was ever upon his guard ; particularly as to the ambiguities of words and the imposing influence of customary phrases. The powers of his mind were employed on things rather than terms, and till he had completely grasped and rendered secure from change of attitude, the first principles and chief topics of any designed treatise, he did not proceed a step. He cannot easily be detected in the common fault of attaching to an important term more at one time than another, or in admitting the slightest diversity in its application. Whenever for a moment we have suspected incorrectness in his argument, a reference to his definitions, by convicting us of some unperceived association, has rendered what before appeared obscure, clear and convincing. With such a guide, we may enter with confidence and pleasure, upon paths, where not a few, and those of no vulgar name, have found themselves bewildered.

In the ' Introduction,' which is written with a singular union of candour and firmness, of mildness and force, the author acquaints us with the course of study and the gradations of thought which led to this work ; with the radical principles on which it is founded ;—with their salutary influence on his own mind, as well in public and official duties as in private life ; as well in health, as in the solemn times of sickness, and the expected approach of death. He also states the reception with which some of the leading thoughts had met, when previously submitted to the public in a detached form, and of the increasingly firm persuasion, which these various tests had produced, that they were founded in immutable truth. He then proceeds to mention the following specific objects at which he had more particularly aimed ; viz.

' — to counteract the spreading and growing influence of what he considers a false and pernicious moral philosophy ;—to exhibit the divine character in an honourable, amiable, and attractive light ;—

to reconcile seeming inconsistencies respecting the divine conduct ;— to confirm serious Christians in the radical principles of revealed truth, against the subtleties of scepticism ; and to vindicate the rationality of experimental religion against the too prevalent charge of enthusiasm.'

Of the high importance of these objects, no one can entertain a doubt : they are equally interesting to the philosopher, the scientific theologian, and the humble practical Christian ; alike worthy the exertion of the greatest intellect, and suited to affect the most pious heart. The false philosophy examined and refuted, is of two descriptions : the one attributing a ' strange kind of self-sufficiency to the active powers of man, in opposition to the gracious influence of God,' unhappily sanctioned by the names of Reid and Beattie : the other imputing to the ' Supreme Being effects which he expressly hates and condemns ;' and which under the specious name of philosophical necessity, is espoused by Hartley and Priestley. The former of these is justly characterized as the ' philosophy of conjecture ;' and yet with peculiar concern we have observed the influence it is acquiring in the minds of many who would shrink from the consequences which it necessarily involves. That we are indebted to Reid for many valuable researches respecting the intellectual powers of man, must be admitted ; but his notions respecting the active powers of the human mind appear to us opposed to the dictates of reason, no less than to sentiments of genuine piety. They would lead us, however different might be the intention of the philosopher, by ascribing to ourselves the good which we can have by derivation only, to rob the first cause of that " glory " which he justly claims, and which he will " by no means give to another." To conceive of the human will as possessed of the high prerogative of being a first cause of positive excellence, to speak of it as a self-determining power ; because we are conscious of liberty in our actions, appears to us to betray at once an inaccurate notion of that faculty, inattention to the nature of liberty, and a disregard of the essential attributes of him " in whom we live and move, and have our being." The will is not power itself, but the *medium* of power ; and liberty implies the free exercise of that medium ; while the origin of the power which by the will passes into act, is to be sought elsewhere, and if good, doubtless in him from whom " every good and every perfect gift " proceeds. As Reid, in his zeal for freedom, seems, with rash hand, to release the creature from an essential part of his dependence upon the Creator ; so, with equal temerity, Priestley and his followers, would so surround him with the chains of God's decrees, as to destroy his agency, and either

annihilate moral evil, or preposterously ascribe it to the source of all good. From each of these systems, thus erecting themselves into tribunals to try, on opposite allegations, the doctrines of the Bible, the work before us appeals to a more consistent view of things, by which religion is found to harmonise with "right reason," and "faith" with "sound philosophy."

All false systems of morals, as well as all incongruous and dangerous tenets in theology, spring from inconsistent notions of the Divine character. On the one hand, the pride and self importance of man, has led him to limit the unalienable prerogative of the Supreme Being to dispense favours according to his holy pleasure, and to ascribe to him an undistinguishing mercy; while on the other, injudicious assertors of his sovereignty, by representing it as capricious, have tarnished its glory, arrayed it in inconceivable terrors, and rendered equity itself dependent on its decisions. The result of the first of these errors is dangerous presumption; and of the second, a superstitious dread, which either sinks into despair, or takes refuge in infidelity. The idea that justice is constituted solely by uncontrollable will, may make us tremble, but cannot inspire love; and to represent the supreme will as bounded by any thing but wisdom and equity, is to speculate in a manner alike repugnant to plain fact, to the becoming humility of a created being, and to divine independence. Just views on these subjects, encourage the hope of the humble, check the arrogance of the vain, invigorate the piety of the devout, and refute the objections of the sceptical. They lead us to contemplate the Deity, not as possessing any undefinable and dreadful property, which disposes him to seek glory from the misery of his creatures, which confounds the ideas of cruelty and justice, and which renders power synonymous with equity; but as in himself infinitely amiable, and worthy of confidence; an object in which the understanding fully acquiesces, and the heart finds ineffable repose; a being terrible only in virtue of his unchanging rectitude, to which if we oppose ourselves, we seek our own ruin, and dash ourselves to pieces on a rock. God is the immutable standard of truth and happiness, from which if we depart, it is not He, but we ourselves, who are the authors of our own destruction. The second object of this work, therefore, claims peculiar attention.

The facts—that God could have prevented, and yet has allowed, the occurrence of sin—that moral disqualification for obedience does not diminish obligation—that God wills the salvation of all, and yet all are not saved—and that while

events are decreed, man is a free agent,—are some of the difficulties, the solution of which forms the third object. These difficulties have been painfully felt by most reflecting minds; and to the faith of some haughty spirits, who were incapable of tracing out the clue which the scriptures afford to guide us through these labyrinths, and determined not to believe what they could not comprehend, they have even proved fatal. Because the sunshine of revealed light was not to be enjoyed without the interruption of here and there a cloud, these rationalists in their wisdom, have preferred total darkness, and abandoned themselves to all the gloom of unbelief. Such conduct, whether a satisfactory elucidation of these mysteries be obtained or not, is without excuse; for surely but a small portion of modesty is required to attribute seeming inconsistencies of this kind, rather to a defect in our own understanding or industry, than to contradictions in a revelation attested by evidences without number. The man who suspends his belief in inspired records, on the success of his endeavours to comprehend all their mysteries, and to explain all their difficulties, is not less the creature of folly and the object of pity, than he who should assign as the reason of his atheism, that he had tried in vain to understand all the laws and operations of nature. Error and delusion are the only fruit to be reaped by such temerity, for “the wise is snared in his own craftiness;” but “the meek will he guide in judgment.” We are taught that “secret things belong to God, but things which are revealed to us and to our children;” not to interdict enquiry; not that we should sit down contented in our ignorance, and account every thing which we know not at present to be locked up in the impenetrable councils of heaven; but to remind us that our faculties are limited, and that, when expanded to their utmost, much will still remain which is placed far beyond their boundaries; much which will lead us to prostrate ourselves before infinite wisdom, and exclaim in adoring humility: “O the depth both of the wisdom and the goodness of God; his judgments are unsearchable, and his ways past finding out.” Things, however, which can be known by the exertion of our intellect, and the use of lawful means of enquiry, are virtually revealed, are “for us and for our children,” and it is at once our duty and our privilege to discover them. Speculation indeed is not to interrupt practice, but, believing whatever is attested by suitable evidence, and turning whatever we believe to purposes of piety, we are still to look farther, and to continue researches, which, far from being bounded by time, even eternity itself will neither ar-

rest, nor fail to reward. If it be asked, therefore, how far an attempt to explore the mysteries comprized under the third object is right, the reply must depend upon the conditions, that other things more pressing in their claims are not neglected; that the means employed are legitimate; that practical ends are proposed; and that humble piety is the guide. If the demand be, how far is such an object important; the answer refers us to the comparative magnitude of those practical ends; and, in the present case, they are to wrest from the infidel his instruments of mischief;—to relieve the embarrassments of the believer;—to rectify erroneous interpretations of scripture;—to restrain the wicked by exhibiting his obligations;—and to guard the righteous from the dangers of self-dependence.

The sacred Scriptures reveal a great variety of truths, all of high value towards the complete formation of the Christian character, but differing from each other in relative importance, and designed for various purposes. Some are fundamental, while others are adapted to the “building up” of the edifice of Christian piety. These, however, are not communicated in a regular series, arranged precisely according to the order of their magnitude, or the way in which they may most profitably be contemplated and applied to practice; but they are distributed through the sacred volume without method, being introduced apparently as circumstances directed the minds of the writers. Conviction of sin must precede application to Christ for Salvation; faith in the Redeemer is requisite before there can be acceptable obedience; and unless good works follow, faith is inefficient; but we do not find the parts of Holy Scripture which are more especially adapted to each of these states, uniformly exhibited without intermixture in this order. Some statements apply to persons in one moral condition, others refer to characters of a different description: some address man as a free, accountable agent; others regard him as under benevolent influence resulting from preordination and purpose: at one time the same things are spoken of as the work of man, which, at another, are described as the gift of God; and what here we are taught to consider as our duty, is there represented as inestimable privilege. This apparent confusion is suited to the ends of moral government, and doubtless designed to engage the attentive study of mankind. To have clear views and right practice, it is necessary for us diligently to apply ourselves to the divine word; to compare its respective parts, to arrange its principles, and to appropriate its facts, declarations, commands, threatnings, exhortations, and promises,

to the respective ends and uses for which they were designed. Danger not less imminent may arise from the misapplication, than from the ignorance of doctrines; from an undue and disorderly regard to one truth, or to the neglect of another, than from a denial of both. One man is zealous for good works, but not perceiving the station they occupy or the order they follow in the Christian constitution, he places them before faith, and thus substitutes obedience to the law for the righteousness of Christ. Another person, seeing the importance of faith, but ignorant of its nature, overlooks the demands of the legislator, and makes the law void. Of all the numerous sects of professed Christians, there is perhaps none which does not embrace some important truths; but by misapprehending their design, by applying them to wrong purposes, or by so confining attention to some as to exclude others, they pervert the order of heaven, and expose both themselves and others to unspeakable peril. Hence the value of the next object of our author;—‘to guard against extremes, and to display truths according to the beautiful proportion maintained in the sacred oracles.’

Man is a creature possessed as well of passions as of intelligence, and the religion of Christ not only addresses the understanding, but interests the heart. To extirpate the passions was the vain attempt of Stoicism; it is the province of Christianity to regulate them. No sooner is divine truth rightly perceived, than its effects are felt “on the heart and life, in the conscience and affections,” and a man’s consciousness of these effects in succession, is, with propriety, called his experience. In every age, true religion has been the butt of bloody infidelity, and to brand the profession of this experience with the opprobrious epithet of fanaticism, is ‘among the fashionable obloquies of the times.’ To cover the followers of Christ with unmerited disgrace, is the constant aim of his enemies, and, ‘provided they can accomplish their end, they are not very scrupulous about the means: ridicule or intolerance, it amounts to the same thing, so that the enthusiasts can be caught and crushed. Now though to reason with such characters is next to hopeless, yet to reason against them and to expose their absurdity, may be of advantage to the cause of truth and virtue.’ Such are the ends proposed in the work before us, as stated in the “Introduction,” which, considered as a composition, for acuteness of remark, and vigour of expression, possesses very rare excellence.

Some of the subjects, which in the pursuit of these purposes must necessarily come under consideration, are of great and

acknowledged difficulty. Far, however, from entering upon the investigation of them rashly, our author, at the commencement of his work, takes a calm and extensive survey of them; and, convinced that success in theological enquiries, is not to be expected unless the mind be previously devoted to truth and piety, he solemnly prepares it by devout meditation. The first Chapter, accordingly, consists of two sections; the former, "On difficulties to be surmounted;" the latter, "On the nature and use of Scriptural Authority and evidence."

Among the intricacies in which, when they attempt to reconcile the occurrence of moral evil with the perfections of Deity, and the irreversible divine decree with human liberty, Theologians find themselves involved; the question ποθεν το κακον? Whence comes evil? has ever been considered as the most perplexing. No stranger to these embarrassments, the writer of the work before us saw that some of the greatest minds, from the time of ORIGEN to the present day, had bent their attention towards it, without success. What they had written on the subject, as far as within his reach, he had carefully read; and, dissatisfied with the result of their labours, convinced of the importance of the question, and naturally fond of research, he collected their scattered lights, and applied himself to a still farther elucidation of a matter so obscure. In the course of this reading, however, he perceived, that repeated failure had at length produced despair; and, that many persons equally eminent for ability and religion, had ventured to pronounce it an unsearchable mystery; accompanying their decision with cautions against farther attempts, both as vain in themselves, and injurious in their consequences. Among these the most remarkable were found in the writings of Leighton and Saurin. The passages are produced and commented upon. At the first view of these remarks, the author felt himself discouraged, and was near abandoning his design; but, on close inspection, he found, in the very dissuasives of the one, new motives to proceed; and, in the statements of the other, errors so apparent as to account for his perplexity. These circumstances, together with some observations of men not less eminent and pious than these, and particularly of Dr. Watts, inciting to farther study, induced him to consider their interdictions as premature, and to resume his purpose; with a determination, however, to profit by their sentiments, to proceed with redoubled caution, to keep practical ends in view, to avoid rash curiosity, and especially to beware of disputing against God. Considering the subject, in short, as intimately con-

nected with a right knowledge of God and of ourselves, and possessing a fortitude of understanding natural to "souls of larger size," a fortitude, however, chastened by Christian humility and consecrated by lively devotion; he entered upon the work with these prefatory reflections:—reflections which it is impossible that a pious mind can review without powerful and sympathetic emotions.

'And now before I launch with my small bark into this sea of difficulties, where so many dangerous rocks abound, on which greater and stronger vessels than mine have been wrecked; I would make a solemn pause, and for a few moments indulge that disposition to which all theological and moral investigations ought to be subservient. Contemplating the blessed God, I behold an ocean unfathomable and without shore! But what is man? 'Canst thou,' worm of the earth, 'by searching find out God? Canst thou find out the Almighty unto perfection?' a perfection, 'high as heaven, what canst thou do?' a perfection 'deeper than hell, what canst thou know?' There is no searching of his understanding! It is no wonder that my conceptions of an infinite Spirit, and of his transcendent properties, should be inadequate; for it is but a 'small portion of his ways' I can understand. And if his ways are 'past finding out,' if his expressed judgments are unsearchable, what must be his secret counsels? 'Who hath known the mind of the Lord? or who hath been his counsellor? For of him, and to him and through him are all things, to whom be glory for ever.' Yet "that the soul be without knowledge, it is not good." I am told as the language of encouragement from the great Supreme, that 'a wise man will increase learning;' and that 'a man of understanding shall attain unto wise counsels.' Ought I then to exclude myself from being interested in this benevolent address? 'My Son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then thou shalt understand the fear of the Lord, *and find the knowledge of God*. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea every good path.' I am assured by an infallible oracle of truth and wisdom, that 'to know the only true God, and Jesus Christ whom he hath sent is life eternal.' His children are authorized to hope for 'an unction from the Holy One,' that they may know the indications of his will. Those who go on to fear the Lord, may hope to be favoured with a secret unknown to others; and he has promised to 'shew them his covenant.' Why am I endowed with intellect and reason, if not for the purpose of contemplating, with attention and reverence, the glorious nature and perfections

of my Maker, the wonderful works of his goodness, wisdom and power; the sublime movements of his providence, and the sublimer operations of his grace? How shall I intelligently adore, and love, and serve that God, of whose equity as a Governor, and of whose prerogative as a Benefactor, I have no settled conceptions? This I clearly understand, that my Creator, the self-existent, independent, and omnipotent first Cause, is ALL, and that I am NOTHING. On this condition alone can I hope for blissful existence—that I consider myself as nothing and vanity in his presence. The moment I begin to apprehend myself to be something *without* him, I stand condemned. Let me, then, for a few moments of that vain life which passeth as a shadow, withdraw from created scenes, adore in solemn silence, and be wholly absorbed in the greatness of my Creator. No sensual state can be productive of more real enjoyment, than this kind of self-annihilation, or more conformable to eternal rectitude and reason. Only divine grace can subdue the swellings and proud boastings of the human heart. When the creature claims any power, whether of the will, or of any other faculty to do the least good, without the aid of him who said, “without me ye can do nothing,” he elevates an idol and presents it with incense. This idol is self; O vanity, O nothing, how blind art thou to thy nature! Thou canst no more act well without God, in proud disdain of his aid, than thou canst form a living body, or create an active soul. What good do I possess with which he did not furnish me? Or what good have I done to which he did not prompt, or in which he did not assist me? O my Creator, Saviour, and Sanctifier, preserve me from the evil to which every human being is liable, but from which by gracious influence, thou canst effectually defend me. I beseech thee, O thou God of truth, suffer no falsehood of any kind to drop from my pen to thy dishonour, whilst after the example of thy faithful servants in former periods, I attempt to disprove the impious accusation, and to remove the foul calumny, which are virtually uttered by too many—“If God has decreed to bestow more grace upon one, than upon another, his *ways are not equal*: if we have no sufficient power without his influence to convert ourselves, *why doth he yet find fault?*” Let this effort, sincerely intended, however weak, stand as a monument for God, to testify against the self-idolatry of every creature’ pp 67—71.

Were all investigations of sacred truth conducted under the influence of such enlightened and holy feeling as this quotation displays, we might indeed expect that the ‘light which is sown for the righteous,’ would speedily spring up, and produce its richest fruits.

The second section of this chapter, ‘On Scriptural Authority and Evidence,’ will be read with peculiar pleasure and advantage. In this part, the author first exposes the nature and origin of pretended authorities in matters of religion, and then considers the true source, proper limits,

and right application of Scriptural authority. Pretended authorities are of two kinds ;—traditions, both Jewish and Christian, together with decrees of Councils and Popes ;—and the right assumed by some, of imposing on others, fallible interpretations of Scripture. The binding force of traditions, the belief of which had long been a most convenient instrument of priestly domination, was renounced by the Reformers ; but the power of one class of men to prescribe to the faith of another, was left quite undisputed. They did indeed protest against the abuse of that dangerous prerogative, and from past experience of the manner in which it had been exercised, they wished to transfer it to other powers ; but the principle itself on which the claim was founded, was neither condemned, nor even suspected of pernicious tendency. Provided only that men were commanded to believe what was not inconsistent with Scripture, they were not disposed to inquire how fallible man could either really add to divine authority, on which all necessary truths were already enjoined, or even profess it without intolerable arrogance ;—nor did they consider that the belief of propositions, however true and important, when received on mere human authority, differs essentially from that faith which is required in “ the lively oracles,” of which it is the distinguishing characteristic, that it rests on Divine veracity. By allowing that there might be two authorities, the one liable to err, and the other infallible, they left room for the gradual introduction of most dangerous impositions. The consequences of this assumption are admirably exposed by our author, who argues—that it is clearly impossible that these two should always be coincident in their prescriptions ;—that if they were, the very nature of moral government forbids the association of claims between which the disparity is infinite ;—that the Bible is addressed alike to every man within whose reach it comes ;—that to suppose it empowers any particular set of men to judge and determine for others, is unspeakably absurd ;—and that finally, if such a fact could be proved, of itself it would be sufficient to discredit the pretensions of that Book to be regarded as a divine revelation. And indeed, that any men should be empowered to domineer over the consciences of others, is so inconsistent with individual responsibility, that it is no wonder, the false supposition of such a delegated right, has really produced so much infidelity.

After establishing the principles, that the Bible alone has authority to claim the obedience of faith, and that it can admit of no accessory power, the next inquiry is, on what

grounds is that authority founded, and what is the proper sphere of its influence, and extent of its application? That the Holy Scriptures were divinely inspired, and that they were specially designed for the rule of faith and practice to all future ages, are the positions which establish their claims; and, by virtue of these, we are bound to believe whatever they really declare, and to admit nothing which contradicts their testimony. They, however, were never intended to exclude other kinds of evidence, or to weaken the authority of truths deduced from other incontrovertible principles. On some subjects, especially in the science of morals, God has granted us many sources of information; and then only are the deductions of reason to be rejected, when they are inconsistent with revelation; not indeed that right reason and revealed truth are ever really discordant, but that in such inquiries we are liable to err, both in primary assumptions and subsequent inferences, while the word of God is in itself infallible. On these topics, and others connected with them, our readers will find in the work before us masterly and valuable discussions, alike distinguished by felicity of statement and argumentative force.

Controversies in theology are frequently perpetuated, rather by each party misapprehending the precise sense of the other, than from any real discrepancy of sentiment. It is extremely difficult for us to convey our notions precisely, upon many moral and religious topics. Words, the arbitrary signs of ideas, and originally designating material objects, must necessarily be very imperfect exponents of the higher departments of mental intercourse. The inductive manner by which we first learn their meaning when thus applied—the casual and defective way in which that induction is often made—the complex nature of the objects intended—the numerous senses in which the same term is used, as more or less abstract, as expressing whole, part, cause, effect, mode of operation, &c.—are very fruitful sources of ambiguity in conception, and confusion in argument. Thus the term *moral*, when applied to law, stands in opposition to positive precepts; when to an agent, it denotes a creature capable of government by rational inducements, from the possession of judgement, will, freedom, and objects of choice; when to actions, it expresses their quality in relation to some rule; when to a cause, it announces its mode of operation, as, addressing the understanding and will, in opposition to that which produces effects without the intervention of those faculties in the subject; when united to the term power, it sometimes refers to those properties which qualify for free agency, and sometimes to

the disposition of the will in any given circumstances, as chusing or not chusing an object; and, finally, when descriptive of character, it expresses general uprightness and sobriety of conduct. When words admit of being used with so great a diversity of application, is it any wonder that the notions attached to them should frequently be confused and indefinite, and that arguments in which they are employed, should, if not conducted with great care, often become embarrassed and inconclusive? On no subjects is there a greater liability to such inconveniences, than on those of theology and morals; for on none are the principal terms more complex, and used with greater latitude of signification. When any thing like closeness of discussion therefore is intended, it is indispensable that the meaning of the chief words should be accurately defined; and the sense intended so illustrated as to preclude all danger of misconception. We have often lamented the want of due care in this respect, especially on controverted subjects, and we are persuaded that nothing will more conduce towards the adjustment of theological differences than this obvious expedient. Every one at all conversant with polemics, must have observed, that disputants either seldom understand each other, or are willing to profit by the unsettled terms employed by their opponents. In the work we are examining, great attention has been paid to this object. The second Chapter is entirely occupied with definitions and illustrations of the terms 'equity—liberty—a moral agent—moral evil—the nature of things—a negative cause—permission—sovereignty—necessity—contingency—modern Calvinism—and modern Arminianism.' The author, however, does not, like a lexicographer, confine himself to the most customary or authorized explanation, but affixes to each of them what he conceives to be a just and important meaning, precisely marks that sense, and uniformly adheres to it throughout. At the same time we are not aware that he has capriciously departed from established usage. It is evident, indeed, that when new thoughts are to be expressed, either old words must be employed in a new sense, or new words be invented. To introduce new words is unpopular, and even to employ old ones in a new manner, is by some deemed an innovation scarcely to be tolerated. Yet if knowledge increases, one of these methods must be adopted; and of the two inconveniences, Dr. W. has chosen the latter. This chapter is not, however, a mere explanation of words. It abounds with original remarks and illustrations, singularly clear and forcible, of subjects about which it is very difficult, and by no means common, to form accurate conceptions. And yet

of so much importance are they, that we cannot otherwise arrive at clear and satisfactory results in many of our most interesting inquiries. To be able, however, in few words, to dispel the clouds and mists which usually hang about these subjects, and to present them, in a light so clear and strong, that their just proportions shall be distinctly seen, is the privilege only of a comprehensive and philosophic mind. In studying the present performance we find ourselves, at once, in possession of principles almost unbounded in their application, and for the attainment of which, volumes have been read, and much toil of thought endured in vain. How entangled, for instance, have been the doctrines of liberty and necessity; how vague and even dangerous the use of the term sovereignty; how unsettled the opinions respecting moral agency; and how difficult to fix the standard of universal equity! From false notions respecting this attribute, spring the arrogance of the infidel in profanely charging the Governor of the world with injustice, and the presumption of the Socinian, in his cobweb theories respecting divine benevolence. The temerity of the advocates of liberty, in their denial of divine prescience and purpose, and the mechanical fatalism of those who patronize the notion of philosophical necessity,—both take their rise from incorrect views of the principles they respectively espouse. From wrong notions of moral agency, and the nature of sin, have originated at once supralapsarianism, the revolting tenet of reprobation, antinomianism, and the pelagian heresy. From a want of just views of the nature of things and negative causation, either the Divine Being is virtually charged with inconsistencies, in condemning and hating what himself has produced; or, the very existence of moral evil has been in effect denied. Divine sovereignty, an attribute the most lovely and endearing to fallen man, has, through mistake, been clothed with terror, and so represented as to fill with dismay the hearts of those who ought with delight and confidence, to take refuge in it from the storms of justice: while others, on the contrary, in the wildness of their terror, have sought protection in contingency, which, if it did exist could avail them nothing. Finally, from want of acquaintance with prevailing systems of theology the picture of modern Calvinism has been distorted with frightful deformities, to which it has no resemblance; and modern Arminianism, charged with principles, which it entirely disavows. Mistakes thus various, and thus unhappy in their consequences, are corrected in this Chapter.

The third Chapter treats of moral government, as it re-

lates 'to the Supreme Governor'—to 'man the subject of it'—and to the 'rule by which he is governed.' The term governor, it is observed, includes two distinct offices, that of sovereign and that of judge;—the latter being exercised in awarding punishment to the guilty, and the former in conferring benefits beyond desert or equitable claim. The office of a judge, *as such*, never implies sovereignty, and the prerogative of a sovereign never extends to the violation of justice. By confounding royal prerogative with supremacy, or uncontrollable will, tyrannical princes have assumed the right of acting as they pleased, no less in inflicting evils, than in bestowing favours. Hence they have oppressively enacted bad laws, and cruelly executed them. But as every violation of equity is an abuse of supremacy, not of prerogative; so, while suffering can properly proceed only from justice, from sovereignty can spring only what is beneficial. A good king will enact none but wise and salutary laws, and will punish only when those laws are broken; yet, in virtue of prerogative, he may distinguish whom he chuses with marks of royal favour. In like manner the Supreme Governor never afflicts with punishment, but as an equitable judge, and then only exercises sovereignty, when he communicates more than could be justly claimed. Guilt and equity are the cause of all we suffer; prerogative is the source of all we enjoy. How lovely, how delightful is this view of Deity! but how different from the vague, unscriptural representations into which too many are betrayed, as if his glorious sovereignty were an object of dismay. It is frequently mentioned with the epithets tremendous, dreadful, and terrible, and as distinct from justice. Now what can be the notions attached to these terms, which will at all accord with reason, or the divine records? Equity, indeed, through our defection, and exposure to the righteous sentence of violated law, has become inexpressibly awful: but of what other attribute in Deity can we speak in similar language? If there be any thing besides justice, which can be denominated terrific, it must be capricious will armed by irresistible power. But that be far from the righteous God. "Shall not the Judge of all the earth do right?" It is to our crimes and not to divine sovereignty that we are indebted for all the misery which we feel or fear; and for all the happiness we enjoy or anticipate, we are obliged solely to sovereign favour. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." Behold the equity and sovereignty of God! To one or other of these principles, and that without the least infringement of their mutual claims and

united concord, may be referred every act of divine legislation; and every effect from the exercise of supreme government and grace. The establishment of this fact, we consider as of incalculable value, both to the theological student, and to every private Christian. The manner in which it may be applied and improved, as well for the solution of difficulties, as the exercise of devotion, is excellently shewn in this judicious and admirable section.

In the second section, moral government is considered in reference to its subject, *man*. Here we are presented with a survey both of the original and present state of human accountable creatures; and their defection from pristine integrity is proved as well from incontrovertible fact, as from holy Scripture. The consequences of this defection are traced and their grounds stated. Then follow proofs that these changes by no means affect the true foundation of accountability. The argument by which this is established is conducted on sound principles, and with great perspicuity and effect. The remarks on Will especially are well worthy the attention of all who would be prepared to meet the various errors of the day, whether they arise from the compulsive, or self-determining hypothesis;—from the sceptical, the antinomian, or the pelagian school. For the arguments, our readers are referred to the work itself. The principles established are thus stated:

‘The sum of what has been advanced is this: God has given to the soul of man, as a form, an invariable principle, a tendency towards good and happiness in general; but the will never chuses what is not represented to it by the understanding. The will however is capable of renouncing a good represented, and a happiness enjoyed of an inferior kind, though a better does not actually and distinctly appear; because the soul may be conscious, that what it possesses is not the chief good, is not its ultimate happiness; conscious, that it has not attained to its original destination, and that a greater good is attainable, than any which it has yet experienced. Thus the soul’s general tendency to ultimate good and happiness, keeps it ever in expectation, through every stage of life, and in all its various pursuits. Its fault, therefore, or moral failure and criminality, consists in a temporary but idolatrous *resting* in what is not the chief good of man; and this idolatry is committed not only when an inferior good is falsely deemed preferable to another, but also when any created good whatever is not chosen with reference to the chief, and in subordination to it. This statement is founded in fact, in universal and impartial experience, to which the appeal is now made.’ pp. 173—4.

Towards the close of this section, the source of moral defect, or the origin of evil is considered: not indeed as to the circumstances or *mode* of its introduction, about which we can know nothing certainly, which is not explicitly revealed, but in reference to its true *cause*. To know more of the manner of its occurrence than the fact that temptation was employed, is perhaps of little importance, but of how much consequence it is to know the principle whence it proceeded, may sufficiently appear from the long current, and yet too extensively received, dogmas respecting reprobation on the one hand, and, on the other, the widely prevailing contingent scheme, involving at once an infringement on divine prescience, and the entire subversion of moral government. On account of the difficulties which have occurred in the investigation of this interesting subject, many have inferred, if not the criminality, at least the uselessness of farther discussion. Aware of this, Dr. W. in his Introduction has met the objection in the following manner:

“The author was aware, that there were many persons of great and deserved celebrity, who went little farther than to ascribe to God the causation of good only, with a bare denial of his being the “Author of sin;” and who when pressed with the question—how the certain futurity of denounced evil, proclaimed in the language of prophecy, and the divine causation of it, can be separated in a clear and satisfactory manner—were accustomed to return for answer, “Beware of going too far—we shall know it well in a future state.” After all, however, as it must confessedly be a good and useful event to be well informed on this point in another world, there seems no sufficient reason why farther information in the present, should be dreaded as remarkably dangerous. If some have been unprofitably perplexed in their researches, it by no means follows that we are to regard the question as a speculative nicety, productive of small advantage supposing it to be satisfactorily answered. It is, on the contrary, in the humble judgment of the writer, one of primary importance, intimately connected with almost every branch of moral philosophy, and with the whole system of revelation respecting sin and grace. These topics of religion are founded in eternal truth; and a clear perception of their sources is calculated both to delight the understanding, and invigorate the heart. The inspired oracles do not, perhaps, expressly state the ultimate source of sin, (and the same may be said of many other points of confessed importance;) but they afford ample evidence from whence the conclusion may be deduced. They constantly maintain that God is the source of our good; and that we ourselves are the cause of our moral evil. The scattered rays of these primary truths are brought by the apostle James into a focus: “Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth

forth sin, and sin, when it is finished, bringeth forth death. Do not err my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."* Here we are plainly taught that God is the origin of all good, so as to exclude the idea of his being the source of any moral evil; and that the origin of human moral evil is in MAN, so as to exclude every cause exterior to himself; from which two ideas, as will hereafter be shewn, it inevitably follows, that the origin of moral evil is a negative principle.' pp. 8—11.

For these reasons, and with this guide, the author proceeds to consider the subject; and whatever differences of opinion may subsist as to complete success, few, after impartially weighing what is here, and in various parts of this work, advanced, will be disposed to deny, that he has cast much light on this important fact. Every thing of value which had been previously advanced is brought distinctly into view, and within a small compass; many original ideas are added; and the whole is applied to great practical uses, with a skill and force seldom perhaps exceeded. It must however always be recollected, that the question is not, why the Divine Being, when able to prevent the occurrence of moral failure, and foreseeing the event, chose to permit it; but, what was the true cause of that event, when suffered to operate? These are distinct questions, and though many considerations in reference to the former are offered in the course of this essay, it is the latter which is more especially discussed.

The third section of this chapter is, 'Of the moral rule by which man is governed.' Here the erroneous and dangerous position, that 'the will of God is the ultimate source of right, or that any thing is right merely because he wills it,' is considered and ably refuted. Except we view it as arising from a confounding of the *evidence* of truth, and the *source* of it, that such a sentiment should have obtained credit among reflecting persons, is indeed surprising. 'To us,' observes the author, 'it is admitted, it is a sufficient *evidence* that a thing is right, because God wills it; and "thus saith the Lord," demands our faith and obedience; but the supposition of a supreme will, without a rule of right according to which it is directed, is equally false and dishonourable to God.' We have not unfrequently met with inquiring persons, whose objections to revelation have arisen chiefly, if not solely, from having been taught that the doctrine referred to, was that of the Scriptures:

* James i. 13—17.

nor do we wonder that it should be a powerful obstacle to their reception of the sacred record, from which however no such sentiment can legitimately be deduced. Their language is, "shall not the judge of all the earth do right?" clearly implying that there is a standard of right, independent of will.* There are indeed positive institutions, of which no reason is apparent, but they are always conformable to the mutual relations of the governor and the governed, on which relations all moral laws are directly founded. It is, however, properly noticed, that the obliging law, results not merely from what man is now, but also from what the human system was originally.

In Chapter the fourth, moral government is considered as it relates to different dispensations of revealed religion, and the first section is, 'Of revealed religion in general, and particularly from Adam to Moses.' In this connexion occur the following remarks respecting questions not unfrequently, but very unprofitably discussed.

'Observing that among men there awaits every conditional engagement a permanent consequence on either side, some have been led to enquire, what would have been the consequence of Adam's continued obedience? To this enquiry different answers have been given, not one of which, I conceive, needs to be noticed, because the question overlooks the nature of the subject. For it might as well be asked, what would have been another plan of creation and providence, if the present had not been adopted? And this would lead us to the fruitless enquiry, in how many different ways was it possible for God to form a universe? Every thing on the plan actually adopted proceeds on the supposition of Adam's apostacy; therefore to suppose his constant obedience, is not only to suppose an alteration in a *single part* of the divine scheme, but to substitute *another system*. Though we discard the unfounded notion of Adam's apostacy being decreed, and the self-contradictory notion of a decree to permit it: it was foreseen in its adequate cause, and the divine plan proceeds on that foreknowledge. Nearly allied to the preceding question, is, what must have been the consequence respecting *fallen* Adam's posterity in this world, on supposition that no Saviour had been provided? This, as well as the former enquiry, overlooks the nature of the subject, and takes for granted that the consequence might have taken place, without supposing another world. Whereas the truth is, that since the present plan of things, in all its parts, proceeds on the supposition of a Saviour provided, to suppose this removed is to suppose *another universe*. On the whole, relative to

* *Justitia Dei, absolute considerata, est universalis naturæ divinæ Rectitudo, ac Perfectio. Ita enim se habet natura divina, antecedenter ad omnes actus voluntatis ipsius, et suppositiones obsectorum, erga quæ egrederetur.* Owen *De Justitiâ Divinâ*. p. 7. Ox. 1653.

all such questions, we may remark, if there were no 'second Adam,' the Lord from Heaven, how can it be shewn to have been worthy of either the goodness or the wisdom of God to appoint a first Adam, who he foresaw would fall as the *representative* of his posterity? Nor can it be shewn to be consistent with a full display of his rectoral *equity* and sovereign *mercy*, that he should so have interposed as to secure Adam's *continuance* in the state in which he was first placed. As far, therefore, as the providence and government of God are concerned in the present state of things, we may safely assert, "whatever is, is RIGHT." ' pp. 191—193.

After reviewing the different communications made to Adam, to Enoch, and to Noah, the Abrahamic covenant is particularly considered, where many remarks occur well worthy of attention. These are followed by an examination of the Mosaic dispensation, and a comparison of it with the Christian. It is observed, that the Mosaic dispensation was founded in favour,—that it had much of the nature of a strict covenant,—that by implication, it contained an exhibition of sovereign grace,—that it was intended but for a limited time,—and that it was in its design preparatory. Contrasted with this the Christian dispensation has greater amplitude and clearness in its revelations: particularly in its display of everlasting sanctions; in exhibiting not only an incomparably superior mediator, but also a surety; and in peculiarly promising the ministration of the Spirit. Each of these is illustrated in an interesting manner, and the chapter thus concludes,

' From this detail, I hope it appears to the reader, that in each divine dispensation, sovereign mercy lays the foundation, equity presides to deter from unhallowed abuses, and efficacious grace raises the holy superstructure;—and when the top-stone, the last of the building, is placed upon it, there will be abundant cause for a triumphant shout of "grace, grace unto it"—the beginning, the progress, and the end of this "habitation of God" was of grace in a manner wonderfully consistent with *equitable government*.'

In our next number we hope to complete our account of this valuable work.

ART. III. *An Introduction to the Mathematical Principles of Natural Philosophy* : containing a series of Lectures upon the Rectilinear and Projectile Motion, the Mechanical Action, and the Rotatory and Vibratory Motion of Bodies. By the Rev. B. Bridge, B.D. F.R.S. Fellow of St Peter's College, Cambridge, and Professor of Mathematics and Natural Philosophy in the East India College. 2 vol. 8vo. pp. xviii. 610. Cadell and Davies. 1813.

THE general title of this work is not very correctly expressed; for the performance itself relates only to one branch of natural philosophy, viz. *mechanics*, comprising the theory of statics and of dynamics, though not according to such a classification as those scientific terms would naturally suggest. We readily overlook, however, any incorrectness in the title of this work, or irregularity in its arrangement, in consideration of the subjects to which it relates,—subjects of the utmost importance to men of science, but which, notwithstanding, have by no means so frequently exercised the talents of English mathematicians as might be expected or wished. In France, treatises on mechanics are very numerous : in England, much the contrary. The only work we have which deserves the name of a complete treatise on mechanics, even in theory, is Dr. Parkinson's ; and the only treatises that comprehend both theory and practice, are those by Mr. Emerson and Dr. Gregory, both well-known and useful performances. Besides these we have the scientific treatise of Mr. Atwood on “rectilinear and rotatory motion ;” a very excellent work, though unfortunately so defaced with press errors as to destroy nearly all reliance upon its formulæ, till they have been verified or corrected by a repetition of the investigations.

Mr. Bridge, then, has the advantage of entering a path which has not been too frequently trodden. It is our business to show how he proceeds after he has entered it. The work is thrown into the form of lectures, and is divided into four parts.

PART I. comprises six lectures, which relate to motion and the laws of motion,—the rectilinear ascent or descent of bodies acted upon by the force of gravity,—the composition and resolution of motion,—the centre of gravity, the collision of bodies, and the motion of projectiles. We confess we are less satisfied with the *first* of these lectures, than with many that follow it : but this, perhaps, is only saying, in other words, that on points where great diversity of opinion is known to exist, we should have recourse to different definitions and different illustrations. In our view, Mr. Bridge shines less as a logician and metaphy-

sician than as a mathematician ; and a like consciousness in his own mind, may sometimes have led him to be satisfied with a weak confirmation of a proposition, and passing on too hastily to illustration and exemplification. This is the case with regard to the *laws of motion*. Our author's examples in reference to them are excellent ; but surely he might, in small compass, have *established* them much more decisively.

In the second lecture, which is devoted to the rectilinear ascent and descent of bodies acted upon by gravity, the principles first introduced by Galileo, in the theory of dynamics, are applied to the investigation of the chief theorems : and these again are applied to the solution of an interesting collection of problems. Indeed the chief novelty, not only in this lecture but in the whole work, arises from the problems which the author has sometimes selected, at others invented, for the purpose of showing the application and use of the several propositions and formulæ, as they arise in the order of the performance.

The third lecture relates to the composition and resolution of *motion*, and the investigation of the most useful formulæ that are derivable from what is usually denominated the *parallelogram of forces*. Here, again, the problems for illustration are very well selected : but the author, by omitting to establish the composition and resolution of *forces*, except by a bare inference, evades, in a way we cannot approve, one of the main difficulties which lie at the foundation of the theory of mechanics.

From the consideration of the operation of simultaneous forces, Mr. Bridge passes to that of the centre of gravity, the principal theorem relating to which he deduces from Galileo's demonstration of the fundamental property of the lever. The centro-baryc method he has thrown into a note at the end of the volume.

The collision of bodies is treated in the fifth lecture. This subject, discussed in all its generality, and with a due attention to the several particulars which necessarily enter into the disquisition, is an extremely difficult one. Even the elaborate theory of Don Juan, as given by M. Prony in his " *Architecture Hydraulique*", and by Dr. Gregory in his " *Mechanics*," is in some respects incomplete. Mr. Bridge satisfies himself with exhibiting the common theory, due to Wallis, Huygens, and Wren ; applying it to the impact of hard bodies, and of bodies either perfectly or imperfectly elastic. This theory, however, under the assumed restrictions, is treated with considerable perspicuity and elegance, and so as to develope several curious results. It is shown, for example, that if there be a row of contiguous imperfectly elastic bodies, diminishing in magnitude by a constant ratio ; if the first body impinge

upon the second with a given velocity, and the motion be propagated through the whole series; then 'when the *common ratio* by which the bodies *decrease* is the same *fraction* as that which expresses the *degree* of elasticity, the velocity communicated in each case will be that with which the *first* body struck the *second*, and with this velocity will the *last* body move off: So that in this case the same effect is produced upon the *last* body as when a row of *equal perfectly elastic* bodies are placed contiguous to each other; but the other bodies do not remain at rest after impact.'

Mr. Bridge gives, also, the proposition so much insisted upon by Bernoulli, namely, 'that in the collision of perfectly elastic bodies, the sum of the products formed by multiplying each body into the *square* of the velocity is not altered by the impact.' Then, in reference to this, he shews, with regard to imperfectly elastic bodies, that 'the sum of the products arising from multiplying each body into the square of its velocity *before* impact, is *greater* than the sum of the products arising from multiplying each body into the square of the velocity *after* impact.' To complete this part of the theory, our author should have shewn, as Atwood has done at p. 45 of his "Analysis of a Course of Lectures," "what must be the force of elasticity, that the sums of the products formed by multiplying each body into any assumed power of the velocity, may not be altered by the impact."

In Lecture the sixth Mr. Bridge treats of the motion of projectiles in a nonresisting medium. Here the geometrical principles, and the construction of the general problem are neatly exhibited; the former, after the manner of Professor Robison, the latter agreeing with the construction originally given by Mr. Reuben Burrow. In the investigation of the Algebraic formulæ our author has not, we think, been quite so successful; his methods being rather tedious, and not always leading to the most commodious results.

Thus, in the problem where it is proposed, having given the proportion between the *range* and greatest *altitude* of a body projected with a given *impetus*, to find the *angle* of projection, Mr. Bridge's process is as follows.—*R* being the range, *A* the greatest altitude, *p* for the *impetus*, or height due to the velocity, *a* the angle of projection, or the elevation of the piece; then

'By art. 5. (page 206.)

$$\begin{aligned} "R : A :: 4p \times \sin. a \times \cos. a : p \times \sin 2a, \\ :: 4 \cos. a : \sin a ; \end{aligned}$$

“ $\therefore R^2 : A^2 :: 16 \cos. ^2 a : \sin. ^2 a :: 16 (1 - \sin. ^2 a) : \sin. ^2 a$,
 “and $R^2 : 16 A^2 \dots :: 16 (1 - \sin. ^2 a) : 16 \sin. ^2 a$.
 “ $^2 a$, Hence, $R^2 + 16 A^2 :: 16 : 16 \sin. ^2 a :: 1 : \sin. ^2 a$,
 $4 A$

$$\therefore \sin. a = \frac{\sqrt{(R^2 + 16 A^2)}}{4}$$

“Cor. If $R = A$, then $\sin. a = \frac{1}{\sqrt{17}} = .9701 = \sin 75^\circ 58'$,

i. e. in order that the *greatest altitude* of a projectile may be equal to its *range*, its direction must make an angle of about 76° with the horizon.

Now, if in solving this problem our author had previously obtained a theorem like that given in Gregory's *Mechanics*, (Vol. I. p. 200,) or in Hutton's *Course*, (Vol. II. p. 161) namely

$R = \frac{4 A}{\tan a}$, he would, by a single step have obtained the simple expression $\tan a = \frac{4 A}{R}$; from which, when A and R

are equal, there would result $\tan a = 4 = \tan$ of $75^\circ 58'$, the required angle of projection in the case of the corollary.

The SECOND PART of Mr. Bridge's work contains five lectures, of which the first three relate to the mechanical powers, the next to the pressure and tension of cords, and the last to the strength, stress, and pressure of beams. Here we have nothing particular to remark, except in reference to the last, or eleventh lecture. The subject of the strength and stress of materials was first handled scientifically by Galileo, in his *Dialogues*. He treated it with great elegance, but obviously simplified more than the nature of the enquiry would fairly allow. Mr. Bridge, however, has adopted the same principles, and shows in nearly a similar way to that celebrated philosopher, that the strength of a beam, placed horizontally, is inversely as its length, and directly as the product of its transverse section into the depth of the centre of gravity of that section, below the upper surface of the beam. This, for the purpose of obtaining ready practical estimates, may do very well; but it will not satisfy a man of rigid science: many of the later investigators have explored this business much more minutely and successfully: we would, therefore, recommend Mr. Bridge, in the event of a new edition of these lectures, to examine Professor Robison's enquiries into the subject of the strength and stress, in the *Encyclopædia Britannica*; Dr. Thomas Young's, in the second volume of his *Natural Philosophy*; and those of M. Girard, in his “*Treatise on the Resistance of Solids*,” and adopt their most curious and useful results. There is one par-

ticular, mentioned both by Robison and Girard, and we think also by Gregory, which, as it admits of confirmation, even by the usual theory, should not have been omitted. It is this: "a beam supported at both ends, will carry *twice* as much when the ends beyond the props are kept from rising, as when the beam rests loosely on the props."

The second volume commences with PART III. which, in our estimation, is by far the most ingenious and valuable part of the whole work. It contains eight lectures, treating of the motion of bodies upon inclined planes,—the ascent and descent of bodies connected together by a cord going over a fixed pulley,—the rotatory motion of bodies about a fixed axis,—the ascent and descent of weights over pulleys and wheels whose inertia is taken into consideration,—the maximum effects of machinery,—the centres of oscillation and percussion,—the centre of spontaneous rotation,—and, the vibration of pendulums. In the discussion of some of these topics, our author has more free recourse to the fluxional analysis than he had in the first volume: and, as he proceeds, though he exhibits little that is new, he establishes much that is striking and important. When considering the motion of bodies down inclined planes, he introduces a series of pretty problems with neat geometrical solutions, most of them well-known to the mathematical men at Cambridge. We were sorry at not finding among them the problem solved algebraically by Mr. Bridge, at p. 11. namely, 'To mark out upon the plane AC a part ED which shall be equal to the height AB , and which a body (falling down AC) would describe in the same time as one falling freely through AB .' This is done geometrically, with great elegance, by Galileo in his third Dialogue: or, indeed, his construction, with others by modern geometers, may be seen in the Gentleman's Diary for 1805.

The fourteenth and eighteenth lectures, which are on the rotatory motion of bodies about a fixed axis, and on the centre of spontaneous rotation, are very ingenious and pleasing. The principles developed are, of course, well known to mathematicians, especially such as are acquainted with Mr. Landen's Mathematical Memoirs, and Mr. Atwood's book on Motion already mentioned: but neither Atwood, Landen, nor any other writer whose works we have seen, has handled the subject of rotation with so much *perspicuity* as Mr. Bridge. This arises in great measure from the nature of his examples, which are remarkably well chosen, especially in regard to rotation on fixed axes. On the centre of spontaneous rotation he is rather too concise. This branch of theory applies very naturally to the double motion of the planets; and we think our author should at least have shown its use in ascertaining the distances from

the centres of the several planets, at which they might have received a single impulse adequate to the production both of the projectile and the rotatory motion. Dr. Robison made an important astronomical inference from this very inquiry, which we may here repeat. We have not sufficient data to determine the above point for the sun. 'But' (as Dr. R. observes) 'the very circumstance of his having a rotation in 27d. 7h. 47m. makes it very probable, that he, with all his attending planets, is also moving forward in the celestial spaces, perhaps round some centre of still more general and extensive gravitation: for, the perfect opposition and equality of two forces, necessary for giving a rotation without a progressive motion, has the odds against it of infinity to unity. This corroborates the conjectures of philosophers, and the observations of Herschel and other astronomers, who think that the solar system is approaching to that quarter of the heavens in which the constellation Aquila is situated.'

Lecture 16th is devoted to the consideration of the maximum effects of machinery. It is a useful essay, though we think rather too concise, considering the importance of the subject. It is divided into three sections, of which one relates to the method of finding the distance from the axis of rotation at which a given force must be applied, so as to communicate the greatest angular velocity in a given time to a body or system of bodies revolving round that axis, —and the other two to the determination of the maximum effects when the operation is performed by means of a fixed pulley, or of one or more wheels and axles. We subjoin, as a brief specimen of our author's manner, the first of these three sections, which we select principally on account of the accuracy with which he distinguishes between *weight* and *power*, or between the cases when a machine is put into motion by the action of gravity upon a body possessing inertia, and when it is put in motion by animal energy, and the like. This is a distinction of which Mr. Bridge never loses sight.

'1. By Art. 10, p. 68, if $m = 16\frac{1}{2}$ feet, $\pi = 3.141$ &c. $F =$ the *accelerative force* of the system, $t =$ the *time* for which that force has acted, and $x =$ the *distance* from the axis of rotation (whether *horizontal* or *vertical*) at which it acts then — = the *number of revolutions* which the body or system would perform in 1', if left to revolve uniformly with the velocity acquired at the end of that time; the *angular velocity* therefore of the system will be greatest when this

quantity is greatest; but before we can find when — is a *maximum* we must substitute the value of F .

‘2 Now suppose the body or system to be put in motion by a given power (P), that the weight of the system is (W), and that the distance of its centre of gyration from the axis is (D); then, by

$$\text{Art. 7, page 66, } F = \frac{Px^2}{WD^2}, \therefore \frac{mFt}{\pi x} = \frac{mPt}{WD^2}, \text{ which (when } t \text{ is given)}$$

varies as x . The angular velocity therefore produced by the action of a given power (P) admits of no maximum, but keeps continually increasing, as the distance at which it acts from the axis increases.

‘3. But the case is quite different when the system is put in motion by the action of a given weight (P); for since the inertia of the weight increases as the square of its distance from the axis of rotation, whilst the efficacy of its mechanical action increases only as the distance, it is evident that (by increasing this distance) its effect to produce a rotatory motion in the system will soon come to its limit; accordingly, we find that, when a body or system of bodies whose weight is (W), and the distance of whose centre of gyration from the axis is (D), is put in motion by a given weight (P), the greatest angular velocity will be produced in the system in a given time, when

$$P \text{ acts at a distance from the axis of rotation} = D\sqrt{\frac{W}{P}}; \text{ and if } P$$

$= W$, i. e. if the system be put in motion by a weight equal to its own weight, then “the distance at which P must act to produce the “greatest angular velocity, will be equal to the distance of the centre “of gyration (D) from the axis.” p. 91—3.

In the next lecture, the author exhibits the method of finding the centres of oscillation and percussion, of a body or system of bodies; and he illustrates his processes, as usual, by some judicious examples. In reference to the centre of percussion, however, we think he ought to have been rather more full and explicit. A body has several centres of percussion according to the plane passing through the axis of motion in which the impact is made; and Mr. Bridge should have shown, as Gregory and Dr. M. Young have, how to find the locus of those several centres. And with regard to systems of bodies there is a variety of cases, and they very simple ones, in which the centres of oscillation and percussion, though at the same distance from the axis of rotation, are not coincident; this, if we do not mistake, is pointed out by Robison, in the excellent article ROTATION in the *Encyclopædia Britannica*.

THE FOURTH PART of Mr. Bridge's work relates to the motion of bodies actuated by variable forces. It contains three lectures, in which are treated,—the rectilinear motion of bodies actuated by variable forces,—the vibration of cords,—the motion of bodies in cycloidal and circular arcs,—and the rectilinear motion of bodies occasioned by the variable force of gravity, at different distances from the earth's centre. These subjects are very per-

spicuously handled, considering the smallness of the space (about 46 pages) devoted to them : they also exhibit two or three ingenious methods of finding fluents in rather unusual cases. We could have wished, however, to have seen most of these points discussed with more minuteness. The subject of vibrating cords, especially, is too intricate, as well as too interesting, to merit only the slight attention paid to it by Mr. Bridge. He considers a vibrating cord as presenting, in the course of its vibration, a series of *triangles*, ' which always approach very nearly to a state of similarity, being always isosceles triangles, in which the angles at the base are indefinitely less than the angle at the vertex ;' and making his deduction from this hypothesis, he says, ' we have thus given an *approximate* method for comparing the times of vibration of elastic cords of different lengths and diameters,' and refers to Atwood for a further illustration of the subject. But, surely, it would have been well, at least, to have apprized the student, that the hypothesis thus assumed has no counterpart in nature, and that the problem of vibrating cords is one of the most difficult, even in the *higher* mechanics, and requires the most refined efforts of analysis. The harmonic curve, according to the investigation of Dr. Brook Taylor, is *the companion to the cycloid*, and differs but little from the cycloid itself. But there is a singular oversight in Taylor's demonstration, adopted as it has been by many subsequent writers ; for he asserts, that if a cord be once inflected into any other form than that of the harmonic curve, it will in a very short time arrive at the form of the curve itself ; and he rests his assertion upon reasoning, which, if allowed, would prove that the form of the curve can be no other than *that of its axis* ; which is absurd. D'Alembert proved by a safer and less objectionable process (in Mem. Berlin, for 1747) that there is an infinity of curves which may answer the problem ; and Euler and Lagrange, who subsequently took up the question, have given very neat theorems for the most usual cases. It would lead us too far, however, from the work before us, to dilate more on this topic here. Such of our readers as feel interested in the mathematical branch of the enquiry, may advantageously peruse the brief historical sketch in *Montucla, Histoire des Mathématiques*, tome iii. p. 659, &c. and sections 13 and 14 of Dr. Thomas Young's Experiments and Enquiries respecting Sound and Light, in the *Philosophical Transactions* for 1800. But many, we are aware, will ask, Why is it important to ascertain the number of vibrations of a musical cord at all ? We answer, simply because the tone omitted, with regard to gravity and acuteness depends altogether upon the *number* of the vibrations. *Any* moving substance, whether a trembling rod or plate, a vibrating cord, an undulating gass, or the snapping

teeth of a comb, which makes uniformly 256 separate vibrations, or audible impressions in a second of time, will yield the note C, indicated by the mark of the *tenor-cliff*. If the number of vibrations in a second were 128, or half the former, the sound emitted, would be an octave *lower*: if the vibrations were 512 in a second, or double the first, the tone would be an octave *higher*; and so on, according to the well-known proportions of the diatonic scale;—whence the interesting nature of this train of investigation is at once obvious.

The preceding synopsis of Mr. Bridge's work, will enable our readers to judge of its nature, plan, and execution. We have spoken highly of some portions of it, but not more highly, we are persuaded, than truth and justice required. We are partial, we confess, to most of the productions of this author; yet, that our partiality arises from nothing but the actual value of his publications, and has not rendered us blind to their imperfections, the present article has sufficiently evinced. Indeed we shall venture still farther to exercise his patience and candour, by pointing out a few other blemishes and omissions, in order that he may remove them in a future edition.

And first, we should like to see removed a few trifling inaccuracies and inelegancies in computation; such as result from not carrying decimal operations far enough, and from leaving surd expressions in the denominators of fractions. Thus, in the solution of the curious question relative to the rebounding of an imperfectly elastic ball, (p. 192, Vol. i.) Mr. Bridge assigns 77,19 seconds, as the whole time of motion, whereas the correct time is 77,2989 seconds. So again, in a next problem respecting projectiles, (p. 211, Vol. i.) the impetus is found to be $S \div \sqrt{3}$, while a much better expression for accurate, as well as easy computation is $\frac{1}{3} S \sqrt{3}$. We think we have on former occasions pointed out the practical advantage of always employing $\frac{1}{n} \sqrt{n}$ instead of $1 \div \sqrt{n}$.

Secondly, we hope Mr. Bridge will remove all, or nearly all, the notes he has given at the feet of the pages, to more appropriate situations. Those especially which constitute some essential part of a demonstration, are excessively inelegant and inconvenient; yet in the course of some investigations, the thread of inquiry is broken by a necessary leap to three or four of these notes in succession. Our author is fond of illustration, and will, therefore, the more readily excuse our availing ourselves of one, even though he should have met it before. The demonstration of the 19th Prop. of Euclid's 6th book, i. e. "Similar triangles are to one another in the duplicate ratio of their homologous sides," requires the previous or the synchronous establishment of Props. vi. 11, v. 16, v. 11, vi.

15., and vi. 1, as well as a reference to two definitions. What, we ask, would any geometer or logician think of Euclid, if those two definitions, and the demonstrations of those five theorems, had all been thrown into notes at the bottom of the pages which contained the demonstration of Prop. vi. 19? Such, however, unfortunately is the logical arrangement of our truly respectable author, a circumstance which we know not how to account for, especially, recollecting that these lectures were written to be delivered *viva voce*. The reading of such notes, and still more, of other notes appended at the end of a volume, must sadly disturb an auditor in his train of reasoning.

Thirdly, we should have been pleased to see a greater explicitness in quoting and referring to authorities. Mr. Bridge has some originality of matter, and much originality of manner, and can in no respect be denominated a servile copyist. Still he has *sometimes* borrowed notions and methods, which he might, without any injury to his own reputation, have ascribed to their real authors. The omission, we believe, is purely accidental; and we therefore simply allude to it thus briefly.

Fourthly, we are of opinion that in a work intended for a learned and scientific institution, like the Hertford College, some explication was due to a variety of theories and principles untouched by Mr. Bridge. Such are, the theory of virtual velocities, the principle of the least action, the dynamic principle of D'Alembert, the conservation of living forces, &c. The theory of mechanics can, it is true, be established and elucidated without any reference to these and other methods and principles; yet, as one or other of them, often occur in the works of foreign authors, and sometimes, it must be acknowledged, lead to important results by simpler processes than those usually given, it would have been well to take some notice of them. Thus, with regard to *vis viva* and *momentum*, there are many cases in which problems may be solved without attending to any difference there may be between them: still it is sometimes necessary to distinguish them. In such cases, *momentum* must be considered as a force which one body exerts on another to change its motion in absolute space; while *vis viva* is employed in overcoming the continued reaction of resisting media, and in changing the figures of soft and elastic bodies. Hence, a system of bodies in motion may have an assignable quantity of *vis viva*, even when its *momentum* is nothing. Hence, also, if the parts of a system move amongst themselves, it will have a quantity of *vis viva*, whatever be the state of the centre of gravity. And, hence, again, the centre of gyration of a revolving system, is the centre of its *vis viva*. But enough of this. The preceding consequences are merely suggested to

shew, that this principle of living force, is not altogether unworthy of attention.

Let us, however, remark, lastly, that in order to render our ingenious author's work complete as a mathematical introduction to *mechanical* philosophy, there must be added a lecture or two on *central forces*.—With the additions and modifications we have thus used the freedom to suggest, the present volumes will be greatly enhanced in value and utility: and we shall have unfeigned pleasure in announcing to our readers, a new edition, with these improvements inserted in their proper places.

Art. IV. *Invisibles Realities, demonstrated in the holy life of, and triumphant Death of Mr. John Janeway* Fellow of King's College, in Cambridge. By James Janeway, Minister of the Gospel. With a Preface by the Rev. Robert Hall, A.M. 12mo. pp. 122. Button and Son. 1813.

NO writings are so much adapted to promote true goodness of mind, as the lives of eminently devout and virtuous men. We see in them of what attainments human nature is capable, how far it may be refined and elevated; our attention is insensibly led to our own character and conduct; and we are induced to institute a comparison between ourselves and examples of such excellence. As this comparison sets our imperfections in a clear light, it excites a pungent regret that we have lived so long and enjoyed so many advantages with little or no durable improvement. We are roused as it were from sleep; new resolutions are formed; a strong impulse is given to our exertions; and extraordinary fervour is communicated to our prayers for the purifying and invigorating virtue of the Holy Spirit.

We know of no piece of biography more calculated to produce these salutary effects than that of John Janeway, a man in whose mind the Christian virtues seem to have been matured almost before the age that they begin to be formed in other persons, and who was no less distinguished by the powers of his intellect than by the strength of his faith, the ardour of his devotion, and the elevation of his hopes and joys. It is with sincere pleasure that we notice a correct and unexpensive re-publication of this singular narrative, which has, we believe, been long out of print. The preface by Mr. Hall will, we trust, be the means of turning to its contents, the attention of those who might otherwise have passed it by in neglect. In perusing such narratives as that before us, many persons who have a sort of horror of whatever is ardent and elevated in devotion are apt to set the whole to the account of

enthusiasm—to the extravagance of the imagination, not the inspiration of the Spirit of God. To such persons we would recommend the following eloquent and convincing reflections from the preface.

‘I am aware that some will object to the strain of devout ecstasy which characterises the sentiments and language of Mr. Janeway in his dying moments ; but I am persuaded they will meet with nothing, however ecstatic and elevated, but what corresponds to the dictates of scripture and the analogy of faith. He who recollects that the scriptures speak of a *peace which passeth all understanding*, and of a *joy unspeakable and full of glory*, will not be offended at the lively expressions of these contained in this narrative ; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and scriptural, merely because they rise to a pitch he has never reached. The sacred oracles afford no countenance to the supposition that devotional feelings are to be condemned as visionary and enthusiastic merely on account of their intenseness and elevation : provided they be of a right kind, and spring from legitimate sources, they never teach us to suspect they can be carried too far. David danced before the Lord with all his might, and when he was reproached for degrading himself in the eyes of his people by indulging these transports, he replied, if this be to be vile, *I will make myself more vile*. That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed ; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value, especially in the near prospect of their full and perfect possession ? Why should it be deemed strange and irrational for a dying saint, who has spent his life in the pursuit of immortal good, to feel an unspeakable ecstasy at finding he has just touched the goal, finished his course, and in a few moments is to be crowned with life everlasting ? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost opprest with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the Scriptures retain their rank as the only rule of faith and practice ; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway’s will be contemplated with veneration and delight. It affords no inconsiderable confirmation of the truth of Christianity, that the most celebrated sages of Pagan antiquity, whose last moments have been exhibited with inimitable propriety and beauty, present nothing equal nor similar, nothing of that singular combination of humility and elevation, that self-renouncing greatness, in which the creature appears annihilated, and God all in all. I am much mistaken if the serious reader will not find in the closing scenes of Mr. Janeway’s life, the most perfect form of Christianity : he will find it, not as it is too often, clouded with doubts and oppressed with sorrows ; he will behold it ascend the mount transfigured, glorified, and encircled with the beams of celestial majesty.’

In reading this work many sincere though humble timid Christians will draw conclusions unfavourable to themselves. Because they are so far below Mr. Janeway they will conclude that the "root of the matter" is not in them. To prevent such an unhappy effect the concluding words of the preface ought to be well considered.

'Let me be permitted, however, to observe, that the experience of Mr. Janeway in his last moments, while it develops the native tendency of Christianity, is not to be considered as a standard to ordinary Christians. He affords a great example of what is attainable in religion, and not of what is indispensably necessary to salvation. Thousands die in the Lord who are not indulged with the privilege of dying in triumph. His extraordinary diligence in the whole of his Christian career, his tenderness of conscience, his constant vigilance, his vehement hunger and thirst after righteousness, met with a signal reward, intended, probably, not mere for his own personal advantage than as a persuasive to others to walk in his steps. As he was incessantly solicitous to improve his graces, purify his principles, and perfect holiness in the fear of the Lord, no wonder he was favoured with an abundant entrance into the joy of his Lord. *He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap also bountifully.*'

Art. V. *A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society*, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. relative to the formation of an Auxiliary Bible Society at Hackney, and completed in an Appendix, &c. Edited by the Rev. H. H. Norris, M. A. Curate of St. John's Chapel, Hackney, &c. 8vo. pp. 440. Rivingtons. 1813.

THIS "Practical Exposition" can be viewed in no other light, we think, than as the expiring gasp of a party, which has of late years signalised, or rather disgraced itself, by its strenuous, though happily unsuccessful, opposition to the universal circulation of the Holy Scriptures. That the liberal and enlightened "Editor" will be hailed by his fraternity as a valuable auxiliary we have little doubt: not, indeed, because he has displayed any pre-eminence of talent, or recommended their cause by any force of reasoning, or benignity of temper: he will be admired, chiefly, for a certain adroitness in evading an argument when it presses somewhat too closely upon him; for the facility with which he can mis-state facts, and pervert the meaning of expressions to suit his convenience; for his pertinacity in repeating assertions and reviving objections a thousand times disproved and refuted; for the industry with which he has carried on an extensive system of *espionage* (no matter by what means and agents) upon the proceedings of the Bible Society; and, above all, for the unblushing effrontery with which he imputes the basest motives and most nefarious intentions to its members and advocates—motives

which not even the Daubenys, the Sprys, and the Marshes have chosen to risk their reputation by alledging, though it is probable they will have no great objection to see them brought forward by one of their humbler co-adjutors.

If we glance for a moment at the moral and intellectual portraiture of this formidable champion, as delineated by himself, in the present compilation, we shall find that the prominent feature is zeal; but it is a hideous and distorted zeal, somewhat like the obliquity occasionally observable in the human eye, when it appears to be fixed upon one object, but is in reality contemplating others in an opposite direction; and thus, while the reverend editor is professedly admiring, 'truth' and 'charity,' he is strenuously busied notwithstanding, in devising the most suitable means of restricting pure scriptural knowledge, perpetuating ignorance, and stirring up strife. To his penetration it is not easy to do justice. It is of that romantic order which delights in exploring non-entities. With the amiable Iago, he may "confess"—

' ——— It is my nature's plague
To spy into abuses; and oft my jealousy
Shapes faults that are not.'

Others have pretended to discover striking parallels to the plan and proceedings of the Bible Society, in the history of the Puritans: but Mr. Norris finds them in the horrors of the French revolution and Irish rebellion; and has even ascertained that the members of the Bible Society are engaged in common cause with the *Illuminati*—intending, after they have ridden their "stalking-horse," (a term by which he frequently designates the Bible) for a few years, to commit it to the flames! Then again the liberality of our author is quite exemplary. It is true that he is perpetually accusing Dissenters, indiscriminately, of 'a malignant spirit,' that he charges them with persisting in 'illegal and dangerous practices, in defiance both of law and justice,' and that he considers himself bound by his 'ordination vow' to 'have no fellowship with these workers of iniquity;' but then he exhorts his diocesan not to have recourse to 'violent measures,' and satisfies himself with advising his brethren to *out-talk* them, so that 'the tide of popularity may be turned against them, and the plaudits of the misguided multitude converted into the laughing them to scorn.' (p. 394.) With a consistency peculiarly his own, he represents himself as 'one of those divines, whose conscience bears him witness, that with all the fervency he can awaken, he applies continually to all the appointed means of obtaining divine illumination'; and yet vehemently reproves his lay-brother for having 'earnestly and seriously referred himself to God in prayer, that he might be guided and directed in the affair (of the Bible Society) according to his Holy mind and will'; charging

him with enthusiasm as wild and visionary as that of Lord Herbert of Cherbury; and with the presumptuous expectation of 'illapses from Heaven', and 'private revelations,' and repeatedly ridiculing that 'exuberance of zeal' that led him to compassionate the condition of those 'whose souls might be passing into eternal perdition.' Instances of this self-animosity are extremely numerous, but one more shall suffice: Mr. N. subscribes himself 'a dutiful son and servant' of the church,' and yet his whole volume contains a most undutiful condemnation of many of his ecclesiastical superiors, who have thought proper to sanction, and publicly plead for an institution, which, he flatters himself, he has 'demonstrated' to aim at nothing less than the subversion both of the Church and State!

So much for the qualifications of the writer. The following is a brief statement of the circumstances that gave rise to his publication. Towards the end of the year 1812, a gentleman who resides in the author's vicinity, though not a part of his spiritual cure, was suddenly seized with what is elegantly termed a "bible fever;" an "epidemic" malady (to use the language of the Rev. Peter Gandolphy) which first made its appearance at the æra of the Reformation, and which, having prevailed, in a greater or less degree, in all Protestant countries, ever since, has raged in modern times, and in our own region especially, with unexampled violence. It seems that one of the most remarkable symptoms of this pestilence, is, the propensity of its victims to communicate the infection to their neighbours. In the present instance the contagion spread with astonishing rapidity, and threatened to diffuse itself over all that populous district, in which the reverend editor resides. Considering himself, in conjunction with a few others, officially charged with the exclusive superintendence of the spiritual health of that district, his sympathies were powerfully excited, and repeated consultations having been held on the case of these unhappy patients, vigorous and decisive measures were resolved on to restore them to sanity. But whether the present case was one of peculiar obstinacy, or whether these practitioners were destitute of the requisite skill and science, it appears from their own report, that they completely failed; their prescriptions rather aggravated than abated the violence of the disease; in spite of their utmost efforts it took its usual course, and produced its customary effects. Regarding the case however as one of more than ordinary importance, the reverend 'editor' determined to draw up an official statement of it, in an octavo volume of more than 450 pages, the whole forming a complete history

of the "bible fever," from its incipient appearances, to its most alarming crisis.

The contents of this volume are multifarious, consisting of letters, controversial essays, 'documents,' pasquinades, vestry-resolutions, notices of public meetings, hand-bills, notes, sub-notes, illustrations, &c. &c. all thrown together in the most crude and desultory manner, and presenting a finished specimen of the modern art of book-making. The correspondence between the reverend editor and Mr. Freshfield forms the basis of the work, upon which is erected a towering superstructure of 'records of simultaneous movements in other parts of the kingdom, and *parallel* passages from scarce remains of Puritanical History, and from the system of the United Irishmen.' And truly if bold pretensions, and an arrogant tone of self-applause are likely to produce conviction in the mind, (and it is certain they have their effect upon many, who are either unable or unwilling to judge for themselves,) we may conclude this book will be perfectly irresistible: for a more illustrious display of these farcinating qualities it has never been our lot to behold.

Some time before this compilation issued from the press, Mr. N. informed his correspondent that 'the four authors to whom he had before referred had in his judgement *completely exhausted the subject*, and developed *all* the depths of the design, for which reason he *declined reading* Dr. Maltby's pamphlet.' It is in perfect consistency with this, we suppose, that we find him saying in the introduction, that he feels himself under an imperious 'obligation to add one to those who have engaged in the thankless, but he is satisfied most patriotic and charitable undertaking, of exposing the real tendency of the Bible Society to the world,' and that he 'has not swelled the bulk of an already voluminous controversy by an unnecessary publication.' In short his book 'is sent forth to answer the demand of those who call for DEMONSTRATION, and this is its *specific claim* to public regard.' 'It is emphatically what its title sets forth—a *practical* exposition of the *tendency* and *proceedings* of the Bible Society. It is an exhibition of its whole plan *systematically* arranged, and displayed not in theory but in *effect*.' And so well pleased is he with his performance, that he assures the reader, 'the volume increases in interest as its pages accumulate, and that the last portion of it is by much the most important.'

For the information of our readers, (very few of whom, we should imagine, will covet the possession of this literary treasure,) we will extract a few of the accusations with which the Bible Society and its advocates are loaded,

and the species of evidence by which those charges are *demonstrated*.

The first to which we shall advert is unquestionably a most formidable one. Mr. N. accuses the Bible Society of a deliberate and '*systematic*' intention to 'clear all the parishes in the kingdom of their ecclesiastical heads;' of labouring to 'accomplish a compleat prostration of ecclesiastical authority, of setting aside and degrading the divinely constituted order of the Priesthood, and thus of aiming to effect an utter subversion of our venerable establishment.'

Now for the boasted '*demonstration*,' on which the Editor rests 'his specific claim to public regard.' These weighty charges are proved, first, by insinuation. 'Did not delicacy towards brethren,' writes Mr. N., 'forbid it, such a prostration of pastoral feeling might be exhibited in detail, as would demonstrate how low in many instances, through the baneful operation of the Bible Society, the character of the Parish Priest is fallen.' (p. 99, note.) If by the '*prostration of pastoral feeling*' he means as we imagine he does, that feeling of clerical pride and self-importance, that scorns the assistance of pious laymen in the good work of circulating the Scriptures, and resents their interference in the promotion of religious objects, as intrusive and dangerous, we are truly of opinion, that the sooner and the lower such a feeling is '*prostrated*,' the better. But if he would insinuate, that in any one instance the Bible Society has done violence to the Christian feelings of the truly pious and zealous Clergyman, who labours diligently for the instruction of the ignorant, and for the salvation of those "who are ready to perish," we deny the charge, and challenge Mr. N. or any of his coadjutors to bring forward even the shadow of proof.

But in the next place, it should seem, that the obvious and necessary tendency of the indiscriminate circulation of the Scriptures is to '*supersede*' the work of the ministry. Mr. Freshfield has so clearly and satisfactorily pointed out the fallacy of this argument, (if argument it can be called,) in his "Remarks on the Counter-address," that we shall satisfy ourselves with quoting the passage, and leave it to our readers to determine the force of the objection, when fairly stated.

'The British and Foreign Bible-Society is treated as if it were the design of the Institution, and the very purpose of its Advocates, to supersede the office of preaching and the use of all explanatory aids to the understanding of the Bible. The fact is this: the Bible-Society has selected for its *exclusive* object, the circulation of the Holy Scriptures: It has made this exclusive selection, with

the hope,—a hope which has been amply justified—of engaging christians, without any exception, in its support; and thereby insuring a more immediate, extensive, and effectual, circulation of the Word of God. Now if guides and tracts be useful, as expository of the Holy Scriptures, they can only be so (at least in a safe degree,) to those who are already possessed of them: *How, therefore, a society which furnishes the very text, which it is the office of the preacher, and the object of the commentator, to expound, can be designed to supersede both, is a paradox which I must leave to be solved by those who have had the ingenuity to construct it.*’ pp. 174—7.

The Editor’s quiver of arguments is, however, not yet exhausted. From insinuation and inference, he proceeds to perversion so gross and so frequently repeated, that we are compelled to pronounce it wilful. One instance must suffice of this species of ‘proof.’ Mr. Freshfield in his third letter to the Editor argues that ‘the district in which it was proposed to form an Auxiliary Society had no necessary connection with any parish as a parish; it included the intire of two parishes and part of one or two others; it was therefore clear of any ecclesiastical head, and if rightly considered could not entitle the parochial clergy in any one parish to “deprecate the proceeding,” because in opposition to their opinion:’—and again in the “Remarks,” he assigns his reasons for preferring to become a member of an Auxiliary Society to subscribing in London; and adds:

‘I prefer the former method to the latter; and as this is a case which does not come within either parochial, pastoral, or episcopal jurisdiction, I must be permitted to follow my own judgement, though it be, which I deeply regret, at variance with the opinion of the vestry, the vicar, and the bishop.’ p. 193.]

His antagonist eagerly seizes hold of the occasion which the *words*, but not the meaning, of his correspondent afford, and with a candour and ingenuousness seldom outdone, remarks as follows;

‘This is speaking out *plainly*—the only boon which those, who view with lively apprehension the proceedings of the Bible Society, have to ask of its advocates. Let the reader treasure up this declaration in his mind, that one part of the reformation to be wrought by that Society is to “clear” all the parishes in the kingdom “of their Ecclesiastical Heads:” it is “to save souls from eternal perdition, in a new method which “DOES NOT COME WITHIN EITHER PAROCHIAL, PASTORAL, OR EPISCOPAL JURISDICTION.”’ p. 74.

Whatever may be thought of Mr. F.’s general argument in either of the above passages, it must we are persuaded

ed, be evident to every impartial reader, that nothing was farther from his intention than the invidious sense, which his illiberal opponent has attached to them. Much less will it be believed, that the fair inference from them is, that the Bible Society is 'proceeding systematically in its work of reorganizing the kingdom and superseding its venerable establishments.' (pp. 74, 75, and 102.)

Among the innumerable *mistatements*, with which this work abounds, we shall select what relates to the last Anniversary of the Hertfordshire Bible Society,—not because it is more incorrect than many others, scattered through the volume, but because we are enabled to confront it with the official statement of the fact recently published by the Committee of that Society. Mr. Norris's account is as follows..

'At the last Anniversary of the Hertford Auxiliary meeting, held on Whit-Monday, one of the speakers (whom he describes in another place as *patronizing* the Society by his *eloquence*) made this avowal; That he did not support the Bible Society on the ground usually taken. He did not, nor could he think, that many could believe the Bible to be the work of inspiration; he mentioned the Song of Solomon, and some part of the Gospels as mere human inventions; and then said, that he patronized the Bible Society because he thought IT WOULD OVERTHROW THE ESTABLISHED CHURCH. Some disapprobation being expressed at this, another Speaker got up, and declared himself a zealous supporter of the Bible Society, so much so, that he had travelled forty miles to be present at the meeting, but that he would not go one mile to take a stone from a steeple, as he considered that but a SECONDARY object.' p. 98.

Now from the printed report of the Committee it appears that the arrogant youth, whom Mr. N. has chosen to dignify with the title of an 'eloquent patron' of the Institution, began his intemperate harangue with proclaiming himself a decided enemy to it; and that no consideration, under present circumstances, could induce him to lend it his *support*. The hope that it would destroy the Established Church was the only thing that could lead him to think favourably of it. But this, he added, was entirely overborne by his objections on another ground, namely, that it circulated corrupt versions of the Scriptures. He demanded whether any man could believe in the Inspiration of Solomon's Song, and the two first chapters of Matthew and Luke; and was proceeding in this strain of oratory, when he was called to order by Professor Dealtry, Mr. N. Calvert, and Mr. King Fordham, uncle to the speaker, whose temerity was chastised, as well as the sense of the meeting most decidedly expressed, by his being

literally *hissed down*, by the universal execrations of the meeting.

The other speaker referred to (Mr. George Claxton, of Walworth), said, indeed, that 'he would not stir half a mile from his door to assist in the demolition of the Church; no, not to remove one stone of the venerable fabric?' but the additional clause emphatically stated by Mr. N. ('which he considered but a *secondary* object') is the creature of imagination, wickedly fabricated, by one of the author's partisans as remarkable for disingenuousness, and as skilful in misrepresentation, as himself.

At page 277, Mr. Norris misrepresents another advocate of the Bible Society, who spoke at the same meeting, by another of his favourite *on dits*.

'At the anniversary Auxiliary meeting, at Hertford, a learned Doctor is reported to the Editor to have concluded a long speech with *these very words*: "I earnestly recommend the Society to the Ladies, for if they are active in its cause, *God will be their lover*." If English females can hear this without disgust and horror; this alone might supersede all further testimony of the baneful operation of the Bible Society.'

Here again the recent publication of the Hertford Committee enables us to confront the base mistatement of Mr. Norris. The speaker above referred to, is Dr. Gregory, of the Royal Military Academy, who concluded his speech in the following language:

'One word to the ladies, who grace these assemblies with their presence, and I have done. We owe much to your continued approbation, and your unwearied exertions in our cause; and while we acknowledge our obligations, we entreat your future assistance and support. You need no arguments to incite you to perseverance; and if you did, I could not present more forcible ones than are contained in this single sentence of *Tertullian*;—"Continue to adorn yourselves, as I trust you have done with the silks of uprightness, the fine vestures of piety, the purple of modesty," jewels formed of the blessings of those who are ready to perish;—"and thus beautified, God himself will be your lover."*

Now, if Mr. Norris did really receive his perversion of this conclusion of Dr. Gregory's speech, in an epistolary communication, we should have some curiosity to ascertain whether his correspondent be the *beadle* of the Corporation of Hertford, or the *sexton* of the parish; because we apprehend no man of higher literary attainments, could be so tasteless as not to admire the elegance of the passage quoted

* Tertull. de Cult. Fœmin. lib. ii. cap. 13. ad fin.

from Tertullian. But, whether the statement be from Mr. Norris or from his valuable and honourable friend, the want of candour must be shocking, which could omit to ascribe to one of the most celebrated fathers of the church, language which was unequivocally imputed to him in the delivery,—and which could pervert an obvious exhortation to works of piety and benevolence *in general*, into a solicitation in favour of one object alone.

After these specimens, it must be manifest that Mr. Norris does not hesitate to misrepresent the Bible Society, and its advocates, either upon no evidence, or upon bad evidence; and that his want of honest scrupulosity in this respect, renders it perfect insanity in any one, to trust him an inch farther than he can trace him.

Should, however, all these striking evidences fail of producing conviction, should wilful misrepresentation, both in our author and his agents, be deemed insufficient to satisfy the ‘demands of those who ask for *demonstration*,’ there remains one more irrefragable proof that the Bible Society aims at the destruction of the Established Church, viz. the shameful profanation, or, to use the author’s favourite term, ‘*desecration*’ of sacred edifices, to which it has led, and of which he has recorded some very affecting examples. ‘At Spitalfields Church,’ in particular, ‘in which a meeting was held for the formation of a Bible Association, (Sep. 20th,) the desecrated edifice resounded with continual clapping!’* while ‘at Bishopsgate Church,

* How happy it is for Mr. Norris, that he lives in the 19th, instead of the third and fourth centuries. Notwithstanding his parade of scraps from Cave’s *Historia Literaria*, Theodoret, &c. we apprehend he does not know that in those early ages, *clapping* was not confined to a single church. If he doubts our word, we refer him to the works of Jerome, Gregory Nazianzen, Sidonius Apollinaris, and Isidore of Pelusium. Or, since a man of such undoubted orthodoxy as himself must be in the frequent habit of consulting St. Augustin, we recommend him to expunge from his copy, the following proofs of the “*desecrated*” intellect of that Holy father:—“You *clap* the preacher of the word, (says he) but I desire the doer of it. Those *acclamations* are but the leaves of the tree, I desire the fruit of it. I would not thus be praised by evil livers; I abhor it, I detest it; it is a grief to me, and not a pleasure. But if I say I would not be *applauded* by good livers, I should speak falsely: if I should say, I desire it, I am afraid of seeming more given to vanity than solidity. What, then, shall I say? I neither cordially desire it, nor perfectly refuse it. I do not desire it absolutely, lest I should be ensnared by human praise: nor do I utterly refuse it, lest I might

where a similar meeting was held, the *chandelier* was made to give place to the convenient elevation of the Chairman upon the hustings with which that sacred edifice was *deseccrated*.⁷ Another allegation, of a most formidable description, we give in the author's words.

'It has that in its composition which will lure into it, not merely Christians of every denomination, but Jews and Mahometans,—nay, even Deists and Infidels: and will thus congregate, without all question, so formidable a confederacy, and one so precisely the counterpart of that, in the toils of which the martyred Sovereigns, both of England and of France, were taken; that reflecting upon these instances of successful treachery, it is scarcely possible to avoid the inference from past experience of this kingdom's present perilous condition; or to repress the apprehensive exclamation of the rulers of Jezreel. "Behold two kings stood not before it, how then shall this country stand?"' p. 390.

In confirmation of this charge, he brings forward a most overwhelming mass of evidence, made up of 'apposite quotations' from Leslie, Dugdale, and Bates, on the 'Troubles of England,' Edward's Gangræna, 'a Gag for the New Gospel,' and 'Answer to the late Gagger of Protestants,' with many other *choice* remains of Puritan history—besides those extracted from Robison's Proofs of a Conspiracy, &c. 'Barruel's Memoirs of Jacobinism,' 'History of the Irish Union,' &c. &c. the relevancy of all which references seems to consist in their being as far removed as possible from all connexion with or bearing upon the agitated question. If it were practicable to treat a charge like this gravely, it might be worth while to ask this alarmist, whether he can for a moment suppose his readers so credulous, or be so credulous himself, as to believe that their Royal Highnesses the Dukes of York, Kent, and Sussex, almost all the Ministers of State, a great part of the nobility and gentry of the land, a majority of the Irish prelates, and a considerable proportion of the English (to say nothing of a sect, distinguished by their pacific principles and habits, the Society of Friends, who have been the earliest, warmest, and most active promoters of the Institution)—that all these are positively leagued together in a 'formidable confederacy, precisely the counterpart of that in the toils of which the martyred sovereigns of England and France were taken.' If it be so, if the crown be really thus beset by such a host of traitors—traitors planted so near to the per-

be thought indifferent to the good will of those to whom I preach." (Aug. Serm. 19. de Verbis Apostoli:—Serm. 5. de Verb. Domini:—Hom. 25. ex 50.)

son, and standing so high in the confidence of the Sovereign—our case must be desperate indeed ! Yet such are the ravings which Mr. Norris dignifies with the name of *demonstration* !

There is one objection, on which the Editor lays great stress, and the only one which we are disposed to treat seriously ; we mean that which relates to the co-operation of persons denying the fundamental articles of the Christian faith, and the mischievous effects which have already arisen from this coalition. We are the rather inclined to enter into this discussion, as it is not improbable that some truly pious and excellent members of the Bible Society are apprehensive of danger from the same quarter. It is alledged by Mr. N. that

‘ The conciliatory spirit of the Society with respect to Socinians is carried beyond the mere tacit acquiescence in their admission, even to the *inviting them to associate*, to the *smoothing down every obstacle* to their fraternization ; nay to the eulogising them “ *for making “ sacrifices”* stated to be “ *perhaps not trivial*” in so far conceding their own religious scruples as to *take part in the dissemination of the Scriptures according to the authorized version* : and this eulogy is passed upon them, not by an ordinary Member of the Society from whom it can disengage itself by disclaiming all responsibility for his opinions ; but *by one of the Legates a latere of the parent Institution*, and that too in his *Legatine capacity*, assisting, *by special delegation*, at the *encœnia* of a newly organized dependency, and in his *official declamation*, brought with him ready prepared for the occasion.”

A note at the bottom of the page interprets these mystical terms, which otherwise must have been perfectly unintelligible, and informs the reader that Mr. Hughes at a Bible Society Meeting, at Yarmouth, mentioned in terms of commendation, one religious sect, a large portion of whose members had made a sacrifice, which perhaps was not trivial ; ‘ they believed that many errors of translation were to be found in the authorized version of the Scriptures, and had accordingly published a version of their own ; but here they had given up that particular opinion, and had come forward as advocates for the distribution of that translation of the Bible, in which they believed some errors were to be found.’

The melancholy effects which have in part arisen from this combination, are thus stated :

‘ The influence then which the Bible Society is likely to have upon the Christian faith is now pretty well ascertained ; for till its institution Socinians were as the Ishmaelites of the Christian dispensation : they excommunicated as *idolaters* all professors of Christianity but themselves, and every other denomination of Christians excommunicated them as “ blasphemers of that worthy name whereby we all “ are called,” as “ enemies of the cross of Christ,” as “ denying “ the Son, and therefore not having the Father :” nay, with such general abhorrence was this pestilent heresy contemplated, that it

lands, proscribed not merely by Ecclesiastical Law, but by Civil Legislative authority. and by successive Royal Proclamations.

‘But now this proscription is in effect superseded, for in the Bible Society those who in the Unity of the Godhead worship the Son, and the Holy Ghost, equally with the Father, and those who degrade the Son to a level with themselves, and the Holy Ghost to a mere quality or attribute, mix indiscriminately together, and the effect, as Mr. Freshfield states it, is that “having a common object they pursue it, and become familiarly acquainted with each other, and that jealousy essential to preserve the full difference and distinction is softened down into indifference and passes away; or, in other words. is found to proceed from *mutual ignorance*, and not to be warranted by *actual experience*, and the prejudice dies a natural death.” This is the admission of a founder and most zealous advocate of the Bible Society, who both at Hackney and at Huntingdon has stood prominently forward in the formation of Auxiliary Societies in concert with *avowed Socinians*: and when applied to that particular class of associates it amounts to this; that the standard of the Christian faith, within the limits of the institution, is lowered down to the Nadir point of Socinian neutra'ity.’ p. 227.

It is scarcely necessary to notice here the extreme unfairness of applying remarks which Mr. F. made with reference to the lesser differences between those who are perfectly agreed in the grand essentials of Christianity, to a subject of a very different nature, and which he would defend by very different arguments. We may also, add, that Mr. Hughes’s speech, at Yarmouth, even as it is reported, is so commented upon, as miserably to distort the sentiments conveyed by the Report. And, we further know, that the Yarmouth Report is extremely incorrect, not only in the detail of Mr. Hughes’s speech, but in that of some others delivered on the same occasion.

Again: so exceedingly eager is our author to catch at every twig, real or imaginary, by which to sustain his baseless assertions, that he has, either ignorantly or wilfully, mistaken for sober argumentation what was merely intended for a flight of ironical declamation. The Rev. Mr. Thorpe, in an eloquent speech delivered at Bristol, expressed himself, evidently in terms of sarcasm, as follows:

“Deism is a tare which flourishes only in the field where the seeds of Christianity have previously been sown. Hence, (he proceeds) a sensible Deist, conscious of the insufficiency of philosophy to promote his designs, must be a friend to the spreading of the Gospel in Pagan nations. Idolatry with its sanguinary rites being overthrown, the lurid gloom of superstition dispersed, and the notion of the *one God* generally established, then is the time for the Deist with his false philosophy to work, persuading mankind that this knowledge is the offspring of nature alone, and that revelation is unnecessary.”

Thus he adds, (and Mr. N. seems resolved that the sentence shall lose nothing of its importance from the absence of italics and capitals,)

“ *Infidelity* may look favorably on *the dispersion of the Bible*, hoping thereby that *its interests* will be eventually promoted by introducing THE GOLDEN AGE OF REASON THE MILLENIUM OF “INFIDELS.” p. 236.

From all which the editor most logically infers, that

“The Society whose cause Mr. Thorpe undertook to advocate, arrogating to itself the office of preaching the Gospel to the world, *not only invites the open enemies* of that Gospel to come into its bosom and to assist in the work; but holds out to them *the facilities which it generates for carrying on their hostility*, and the complacency with which it contemplates their attacks, as inducements to accept the invitation.”

It would be worse than trifling with our readers to spend one moment in animadverting upon such malignant absurdity.

The course which Mr. N. has followed in ‘*demonstrating*’ the preceding statement is, in the first instance, to establish by numerous proofs, (what none would have thought of disputing,) that the Socinians of the present day are unusually zealous for the propagation of their religious tenets. The publication of a *voi-disant* “Improved version of the New Testament,” of mutilated editions of popular theological treatises, and of tracts, catechisms and hand-bills, fraught with the most pernicious errors, and designed to pour contempt on doctrines which we hold most sacred—the establishment of what are called “religious conferences,” but which in reality are public disputations on controverted points of theology—the attention paid by this sect to the education of the children of the poor, and their endeavours at the same time to initiate them into the mysteries of the Socinian faith;—these and many similar facts are amongst the proofs adduced by our author of the party zeal and activity of a sect, which he affirms to be ‘striking daily, with measured blows, at the very vitals of Christianity.’ The *major* proposition having been thus established, Mr. N. proceeds to the *minor*; viz. that the Socinians in general, and especially the teachers of the sect, have associated themselves with the Auxiliary Societies, patronize them by their subscriptions and by their eloquence, and in some instances are enrolled amongst the number of Vice-Presidents.’ Thus far the Editor’s argument goes on smoothly. But will any rational mind be prepared to jump from these premises to his somewhat staggering conclusion, that the result of this coalition on the part of the Bible Society must be indifference to every religious opinion, and the substitution of Socinianism for pure and perfect Christianity! Surely it was necessary, in order to complete his ‘*proof*,’ to shew, either that the authorized version of the Scriptures is rendered corrupt and per-

icious, by being purchased with the contributions, or distributed by the hand of a Socinian; or that the Society has been prevailed upon by its new patrons to circulate copies of the "Improved Version," in violation of their fundamental principle of union; or that this coalition furnishes the adversaries of evangelical truth with injurious weapons they did not before, and could not otherwise, possess; or, at least, that some persons have been proselyted from Orthodoxy to Socinianism, in consequence of this co-operation. Not the semblance of any attempt, however, is made by the author to establish any one of these prerequisites to his conclusions: and we will venture to add, if his temerity had led him to the trial he would have completely failed. On the contrary, we are firmly persuaded, that the coalition must be productive of great, if not unmixed good, and that it is one of the results of the Bible Society, in which all who are cordially attached to evangelical principles have reason to rejoice. As we have no wish to imitate Mr. N. in imputing unworthy motives and dark designs to the Socinians who have co-operated, we think that both candour and justice require us to give them credit for acting upon a principle, which several of their leaders have openly avowed. They profess to have been induced to lend their assistance to the Society as the only probable or effectual means of circulating the Scriptures throughout the world; preferring, upon the whole, that the poor of their own and of foreign countries, should be put into possession of the Scriptures in a form which they consider corrupt, and by means of a version which is directly opposed to their tenets, to their remaining altogether destitute of the sacred oracles. And must it not be admitted by every candid mind that this principle is commendable? Does it not shew a disposition, (which, where ever it may be found, is praise worthy,) to concede in some measure the interests of a party to the good of the whole. May not this be contemplated as a blossom of virtue, expanding indeed in a cold and barren clime, but which, unless nipped by the chilling frosts of bigotry, may hereafter ripen into the "fruits of righteousness?" Besides, if Socinians are thus active in propagating their religious opinions, is it not better that their pernicious tracts, and erroneous statements should be accompanied with an antidote so powerful, a corrective so excellent, as the authorized version of the Scriptures, instead of being suffered to work out *alone* their full measure of evil? Could any one have devised a more effectual means of counteracting their baneful consequences, than that of placing by their side an uncorrupted copy of the word of God? And is not an important point gained, if those who are thus indefatigable in promoting, what we believe to be, dangerous and destructive errors, are also induced, by whatever motive, to neutralize the mischief, by promoting also the circulation of the Scriptures of truth

Again, if there be a disposition amongst many of the opulent members of this body to appropriate a portion of their substance to religious uses, ought not the friends of evangelical truth to rejoice, that a part of this is diverted into an useful, which would otherwise have flowed in a pernicious channel; that a Society has arisen so winning in her aspect, and so benevolent in her character, as to constrain even the adversaries to the cross of Christ to promote her interests and further her designs, instead of applying all their resources to the propagation of error; and, finally, that by their co-operation in this Society. "Christ crucified" will be *virtually* preached by thousands of those who degrade the Son of God, by refusing him divine honours? But we may pursue the argument further and prove that, upon the recognized principles of the opponents to the Bible Society, this measure, instead of being friendly must be fatal to Socinianism. Mr. Norris's great oracle, Dr. Marsh argues that members of the Church by merely belonging to a Society which circulates the Bible *alone*, will gradually neglect to distribute, become indifferent to, and finally reject the Liturgy; from all which, he predicts the Church's downfall. Now, if this reasoning will apply in the one case, why not in the other? The "Improved Version," Socinian tracts, &c. &c. are to the members of that denomination, what the Liturgy is to Church-men. Consequently, if Socinians belong to a Society which circulates the Bible *alone*, and that Bible, too, directly opposed to their creed, will not the result be, that they will gradually neglect to disperse their their "improved" version, will soon become indifferent to these interpreters of their system, till, at length, they all consent to embrace the orthodox faith! Not being disciples of Dr. Marsh ourselves, we cannot say we are prepared to anticipate so extensive a result; yet we think its consequences cannot fail to be beneficial to the cause of truth and holiness, and therefore unfeignedly rejoice in it.

Unwilling as we are to extend this article, which has already occupied more space than we intended, we cannot forbear to state the above argument in another form. Suppose the British and Foreign Bible Society were to circulate the "New Version," instead of the authorized translation of the Scriptures, would not Mr. N. deem this a just ground for the most serious apprehension, that the cause of evangelical truth was hastening to ruin? But if from such a measure imminent danger would arise to that system which we believe to be "the truth as it is in Jesus," is not the inference grossly unfair—is not the argument wholly inconclusive—which assumes, that Socinianism will derive *strength* from the efforts of its advocates to circulate a Version of the Scriptures, as much opposed to their theological tenets, as the New Version, to the orthodox faith? In the supposed case, the Socinians would be furnished with a mighty engine of mis-

chief; but in that which is acted upon by the Bible Society, they are using a weapon which is likely to pierce the hand that employs it. In the former case the Society might be compared to the upas-tree diffusing death; while in its present form, we see a plant of paradise,—its root firm and deep, its branches luxuriant, its fruit abundant. We confess that something far more convincing must be produced, than the inuendoes and invectives, the suspicions and falsehoods, the pious bluster, and empty declamations, which make up this volume, before we shall be induced to cherish the cruel desire, that this tree might be torn up and withered, rather than behold a few of the adversaries of evangelical religion reclining beneath its shadow.

To recur one moment to the arguments and expressions of different advocates of the Bible Society, (from which we have diverged for the purpose of repelling the objection that has been made on account of the occasional co-operation of Socinians,) let it be observed, once for all, that a defender of the cause and objects of this excellent Society need not attempt to justify all that is said or done, at the several public meetings; and that it is the height of disingenuousness to draw an argument from that source against the Institution itself. So far as a careful perusal of the various publications of the Parent Society, and its several Auxiliaries, will enable us to speak, we do assert, without fear of contradiction from any competent and candid judge, that there are no free and deliberate assemblies in this country, in which there have been fewer deviations from sound argument, fewer extravagancies of sentiment advanced, and fewer stimulants to any censureable or even questionable course of conduct, than in the meetings of the Bible Society. Nay, we will go farther, and say, that if we wished a sensible and liberal Chinese or Mussulman, to see what tendency the Christian religion, as sanctioned and established, in the freest even of Protestant nations, had to liberalize the views, to expand the faculties, to fill the soul with generous and noble sentiments, and to engender a manly and pious eloquence, among a people naturally taciturn, we should request them earnestly to peruse the speeches which have been delivered in almost every part of the kingdom in meetings convened in aid of the Bible Society. But suppose the fact were otherwise; and that much which was nonsensical, impolitic, and unwise, had been uttered at the Bible Society meetings? What then? Is that Society, and that *alone*, to be tried by this unnatural test? Is the Bible Society, and no other, to be decried, and maligned, and misrepresented, because all its advocates are not the wisest and most discreet men upon earth. Let the Marshians and Norrisians bring the Bartlett's Buildings' Society to the same touchstone, and there try the feelings and drivellings of its advocates, the Nolans and the Sprys, *et id genus omne*. Let them ponder

over the sapient questions of that reverend body at their dreaming meetings. "Did not the clock strike one?"—"No."—Then a dead silence of a quarter of an hour.—"Hark! was not that the sound of a horn?"—"Aye, aye," (says a third) rubbing his spectacles, "there's more news from the allies. Let's adjourn the meeting, and make haste to the Chapter Coffee House." Now admitting this to be (as we understand it is) a correct description of *some* of the committee deliberations of that venerable body; still would not it be the extreme of unfairness, to argue thence that the Society never *had* done, nor ever *could* do good. If Mr. Norris be not yet convinced of his shockingly uncandid mode of procedure, let him apply the same test to the Church of England: let him consider how idly and ignorantly, and absurdly, its cause has been advocated by *some* of her well-intentioned children; and if he be not prepared to admit as an irrefragable consequence, that the tendency of the Episcopalian church Government, is to produce weak and puerile reasoners, let him blush at his own folly (to employ no stronger term) in imagining that an English public is to be cheated into the adoption of a mode of warfare upon this noble benevolent institution, which if received generally, would serve equally to attack all its most venerable, laudable and beneficial establishments, and even the British Constitution itself.

Before we drop this volume into the 'oblivious pool' we wish just to apprise our female readers of their obligations to its author. Amongst the multitude of his 'demonstrations' he has 'demonstrated,' that they have been in every age the ringleaders of mischief! He reminds them that *they* were first in the transgression—that the Old Testament abounds with proofs of *their* malignant influence—that in the 'beginning of Christianity,' "devout and honourable women" stirred up a persecution against the apostles—that *women* were the chief fomenters of the Arian heresy—that they have been the principal supporters of Popery—that they were the most boisterous of the Puritans—that they were the most mischievous of the modern philosophers—that they are now the chief promoters of Socinianism—and, to complete the catalogue of their crimes, that *they* have been uniformly the warmest supporters of the Bible Society, though he conceives that intricate question to be as far beyond the depths of their understandings as the speculative subtleties of modern Unitarianism!

We most earnestly hope our reverend author is not 'married to a shrew,' that he should thus speak of the fair sex. For, that he did not *always* so describe them, is evident from the following passages, taken from a sermon he published in the year 1801:

‘ If instances are sparing in the Old Testament, no sooner do we open the New, than we see the FEMALE CHARACTER *shining as in a blaze of light, without a single spot to sully or obscure its lustre* : for the instance of Herodias and her daughter cannot be considered as an exception, inasmuch as they lived under the law, though their names are mentioned in the gospel ; and Sapphira, though indeed an example of the weakness of the sex, in that she *agreed with her husband*, is yet perfectly free from the imputation of having been his tempter ; Ananias contriving the deceit, and then prevailing with her to assist in practising it upon the Apostles.’

‘ And does not St. Paul, suppressing altogether the names of Timothy’s paternal ancestry, hold up his grandmother Lois, and his mother Eunice, to our everlasting remembrance, as those to whom, under God, his perfection is solely to be attributed ?

‘ And lastly, whilst there are multiplied examples of *men* apostatising from the faith in the hour of trial ; is it not recorded of *women* by St. Paul, that they *would not accept deliverance from death* ; that thus bearing the most illustrious testimony to the truth of the gospel, they might both *obtain a better resurrection* themselves, and win the more converts to embrace it ?

‘ It is not to be expected that the gospel, of which Christ is the object designed continually to be kept in view, should state particularly the effects of this *overpowering excellence* ; but the care of the female members of the infant church would not have been looked upon as a matter of such moment, as both the history and epistles represent it, had not they contributed very greatly, by their *attractive piety*, to the advancement of the christian faith.’

We have now done with Mr. Norris. But we cannot terminate the present article without saying a word or two relative to his truly respectable opponent. It is due to the character of Mr. Freshfield to remark, that he did not thrust himself into a correspondence with this officious zealot, but was drawn into it. Mr. Freshfield’s letters, though written in haste and not intended to meet the public eye, prove clearly that their author is a man of acuteness, of reflection, of liberality, and of piety ; and if, as we suspect to be the case, Mr. Norris has published Mr. F.’s letters without obtaining his consent, or at least without giving him an opportunity of correcting them, still their author will have reason to rejoice that they serve as an antidote to ‘ the bane’ administered by the busy ‘curate of St. John’s chapel, Hackney.’

Art. VI. *The Divine Institution of the Christian Ministry*, a Sermon preached at the Visitation of the Rev. the Archdeacon of Leicester, in the year 1813, and published at the request of the Archdeacon and Clergy. By the Rev. John Fry, A.B. Rector of Desford, and Chaplain to the Right Hon. Lord Viscount Ranelagh. 8vo. pp. 48. Hatchard. 1813.

Art. VII. *A Sermon preached in Trinity Church, Coventry*, on June 29, 1813, at the Archdeacon's Visitation. By the Rev. John Marriott, M.A. late Student of Christ Church, Oxford; Rector of Church Lawford, Warwickshire; and Domestic Chaplain to His Grace the Duke of Buccleugh. Published at the request of the Rev. Charles Buckeridge, D.D. Representative of the Archdeacon at the Visitation, &c. second edition, 8vo. Price pp. 34. Hatchard. 1813.

Art. VIII. *An approved Ministry the Church's Shield and Glory*: a Sermon preached at Kettering; on June 29, 1813, at the Visitation of the Lord Bishop of Peterborough. By the Rev. Charles Pryce, M.A. Vicar of Wellingborough. Published by his Lordship's command, &c. 8vo. pp. 46. Rivingtons. 1813.

WHATEVER offences may have arisen from the divisions of the Christian world into so many sects and parties, we are persuaded that the allwise Providence which has permitted the evil, has over-ruled it for the production of greatly preponderating good. To us it appears but the natural result of the free operation of those principles on which the Reformation itself was founded. "All colours," observes Lord Bacon, "will agree in the dark;" but the light of truth passing through mediums so differing as the minds of men, assumed of necessity a variety of colours, giving birth at the same time to a number of fantastic shades which shrink and vanish as the day advances. The reason that "quarrels and divisions about religion were evils unknown to the Heathen," admits of a more general application: it was because "the religion of the Heathen consisted rather in rites and ceremonies than in any constant belief." In proportion as religion becomes the matter of earnest attention and ardent feeling; in proportion as men rise above the forms in which the reality is embodied, it becomes probable that their varying prejudices and associations will give a different shape and bias to their opinions. The great evil has been, that they have ever been prone to lay a greater stress upon these differences themselves, than upon the principles of which they formed the external modification. The very ardour and sincerity of the attachment of some to those truths which they felt to be of essential importance, made them dispute with indiscriminating fondness for whatever was only in imagination identified with them. In those long and fearful slumbers which have, at diffe-

ent periods, sealed up the energies of the national church, while the semblance of death was on her features, she has still maintained an unrelaxing grasp of the idle symbols of external distinction, while the glory was departing from her. That she has ever awakened from those slumbers is to be ascribed instrumentally to those very dissensions which she has deprecated. Whatever be the sin of schism, a subject on which the greatest misconception still prevails, the sin of formality is far more loathsome and deadly. The turbulent excess of vital energy is less to be dreaded than the quiet sleep of lethargy. If Christ has been preached of contention, let us still rejoice that Christ is preached. It deserves the consideration of those pious members of the establishment, who so pathetically lament the extent of separation, what would, in all probability, have been the present state of the church, had not this external diversity of sects subsisted : while at the same time the circumstance of their number and diversity, by precluding a combination against the church, which would naturally have taken place, had not *principles* instead of *power* been their object, has saved the country from intestine discord, and been the preservation of the establishment.

The church *has* awakened. His be the praise, who by instruments despised of men but fitted to his purpose, works the gracious counsels of his will. It is an event in which every good man must sincerely rejoice ; for she has awakened not to renew the mad pretensions of papal supremacy, not to wield “the sword of Mahomet,” but to put herself at the head of these of every name and order who have leagued against the common foe, and to do her part in the repair of that one Jerusalem, where all the tribes shall one day be reunited under their shepherd-king. It is indeed a new era, distinguished not more by its grand occurrences, than by that practical recognition of general principles relating to the social and eternal interests of man, hitherto admitted in theory only, which has united the Christian world. Men begin to see that the spirit of chivalry, which first appropriated beauty to the particular standard of an individual, and then tolerated no rival, is not the spirit in which truth is to be served and defended ; that truth itself is not more important than the spirit of truth, and the dispositions which correspond with it. Men begin to learn that it is possible, that it is noble, that if they would approve themselves Christians, it is necessary to be and admit of rivals without animosity, and opponents on certain points without hostility. We hail the appearance of such publications as these, and congratulate the church on the pledges which they give of her extending usefulness and prosperity. It is a pleasing circumstance, that three Visitation Sermons, preached within the same month, in

the episcopal jurisdictions of Lincoln, Coventry, and Peterborough, and published at the request of the auditory, should have for their common subject, the responsibility of the pastoral office, and the duties of the Christian minister. We were particularly struck with the eloquent manner in which the necessity of a personal experience of the efficacy of divine truth is insisted upon.

‘ The best preparation for teaching others, is thoroughly to learn the lesson ourselves. Surely he will lay open the deformity and deceitfulness of sin with the most convincing power, who has had the deepest views of his own sinfulness: he will display the extent and spirituality of God’s law most effectually, who has seen most clearly its condemning force: he will exalt the cross of Christ most devotedly, who has felt most strongly the value of that rich sacrifice, of which it was the altar: he will set the power of divine grace in the most consolatory and encouraging point of view, who has drunk most freely of its refreshing streams: he will place the “glory that shall be revealed” in the most alluring light, who has a lively hope of being “a partaker” thereof: he will most feeling delineate the beauty of holiness, who is himself most deeply enamoured of it; he will speak the truth in love most effectually, who “bears his message written on his heart;” and has imbibed the true spirit of love at its only source.

‘ The master of rhetoric has taught us, that “no one can be truly eloquent upon a matter with which he is unacquainted;” and one, who had access to a source of eloquence beyond the reach of art, has well said, “Cold and lifeless, though never so fine and well-contrived, must those discourses be, that are of an unknown Christ;” and we may add, that are preached by those of whom Christ shall declare, that “he never knew them.” *Marriott’s Sermon*, pp. 23—4.

‘ There is, if I may borrow the allusion, a divine harmony in religion which requires a peculiar faculty of the mind, in order to a proper susceptibility of its effects. Science may calculate its proportions, and transcribe and demonstrate its laws; but without that special gift and endowment, no art or human studies can enable us to appreciate its excellencies, or enjoy its sweetness, or so to strike the sacred lyre, as to diffuse the melody of grace into the hearts of others. Admitting, that, through the efforts of learning successfully applied to the bible as its object, and of science rightly so called, the gospel scheme of salvation is become properly understood, as to its theory: yet will he be persuasive with men to flee from the wrath to come, whose seared conscience never knew the terrors of the Lord? Or he that never bewailed for himself, that he was a miserable sinner, and in his wretchedness felt himself to be the object of his tender pity, who bindeth up the broken hearted;—will he do justice to the theme of grace, will he be likely so to describe the methods of mercy as to release the doubting, and to charm with its report the sturdy heart of the rebellious? Or what shall he say of heavenly peace and love, unless heavenly peace and love have been shed abroad in his heart by the Holy Ghost that is given unto us? Or,

how shall he comfort them that are in any trouble, except with the same comfort wherewith he is comforted of God? Or be a helper of the people's joy, when he has in his own heart no seal of the spirit of promise, no earnest of the heavenly inheritance? For all these purposes, indeed, no truths are wanting, but such as holy scripture teacheth. Yet the life, and the power, the experience and the communion, must come from the inward working of the Holy Ghost: both upon the teacher and the taught; and especially upon the teacher, for the sake of the taught. This is that "marvellous," "healthful spirit of grace," which we supplicate, in our daily service, to fall, as a "continual dew" upon our "Bishops and Curates, and the congregations committed to their charge," and without which we hope not to be able "truly to please God." *Fry's Sermon*, p. 31, 32.

'To "APPROVE OURSELVES" IN OUR HIGH CHARACTERS "as ministers of God," and with this intent, is to evince the most zealous attachment to the duties of our profession, and the most lively sense of our obligations strictly to fulfil them. It must be seen that we are earnest in the business we are engaged in. It must be visible that we ourselves believe what we wish others to believe; that we ourselves practise what we would have others practise; that our hearts are devoted to our Master's service, to the promotion of his Church's prosperity and glory. By conduct like this "through manifestation of the truth, we must commend ourselves to every man's conscience in the sight of God; that they which are on the contrary part may be ashamed "if they alledge aught against us." This will be the effectual way of silencing the tongue of calumny, and exculpating the ministry. If we are witnessed providing instruction for the ignorant in the principles of "pure and undefiled religion," feeding the souls famishing for the bread of life, supplying the wants and necessities of the poor and afflicted, raising the soothing voice of consolation over the drooping mourner, becoming a father to the fatherless, and a friend to the widow;—if "in doctrine we display uncorruptness, gravity, sincerity, sound speech, that cannot be condemned;" "speaking as the oracles of God, and ministering as of the ability which he giveth;"—if further, we endeavour to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity;"—if we labour in this manner to "declare the whole counsel" and "to do the will of God, it will be known of the doctrine whether it be of God." If such be our conduct, we need not fear the consequences of "giving offence;" we shall create no enemies by "speaking the truth in love;" we shall rather be hailed with the cheering exclamation of the Prophet: "How beautiful are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth Salvation!" *Pryce's Sermon*, p. 30, 31.

The following passage from Mr. Fry's Sermon, which breathes throughout a spirit of liberality and heartfelt piety, appears to us strikingly beautiful. After recurring to the solemn language of the Ordination Service, he adds:

‘ Surely, the stoutest heart amongst us must tremble with fear, at the declaration contained in these words!—at a sight of the awful responsibilities which we have taken upon us! How dreadful *after vows to make inquiry!* Alas! for our inconsiderate zeal! Ah, why must we ask permission to walk upon the waves, as we saw our great Master doing?—And now, the threatening danger alarms.—There is no retreat. *Lord, help, we perish!!* Yes! and all the hope of the boldest amongst us must hang at last upon His outstretched arm, who raised up the sinking Peter. We ought too, when we feel tempted to despair, to hear the gentle reproof of the Saviour: *O, thou of little faith, wherefore didst thou doubt?*—Perhaps our zeal was indiscreet. But if HE answered its importunate prayer, and bid us *come*, he will not leave us nor forsake us.’ p. 10.

We should be glad, if our limits permitted, to multiply our extracts, though their force is much increased by the connexion in which they occur. True Eloquence does not consist in a series of striking or brilliant remarks, but in a sustained tone of argumentative appeal to the understanding and the heart. We must content ourselves with giving two passages from Mr. Marriott’s Sermon; the one of the most animating kind, the other appealing to the fears of his auditory, in words which one would think, if language could possess such efficacy, must have secured for themselves entrance into the heart.

‘ But to enter minutely into the nature of these duties would lead us into too wide a field; suffice it to say, that the “ministry of reconciliation” being entrusted to us, the object of our ambition should be nothing short of reconciling to God every soul committed to our charge. Does this appear a visionary hope! Suppose it to be so; who ever attained to any thing great, that did not aim somewhat beyond his reach? Why should a little over-rating of possibilities be cherished as a legitimate stimulus in other undertakings, but stigmatized as romantic in this, the difficulty of which gives value to every additional incitement, while its promised support warrants the most sanguine prospects of success? Far more desirable is the courageous ardour that goes vigorously to work, hoping against hope, than the phlegmatic sagacity, which is employed only in discovering “a lion in the way.” Where is the assignable limit of a Minister’s hopes? They may find it who can trace a boundary line to God’s power, and circumscribe its grace. Till something be discovered that is “too hard for the Lord,” till His “hand be shortened, that it cannot save,” and “His ear heavy, that it cannot hear,” there is not a soul under our charge, of which we have a right to despair. If this be so, and if we feel at all what inestimable gain it is to save a soul alive, surely we have the strongest motives for meeting, with enterprising diligence, the various exigencies of our flock opposing to their variety the “manifold grace of God.” p. 19—21.

‘ My text refers only to the glorious end and crown of the labour of a faithful Minister; but a humble sense of our extreme want of every help we can obtain, of the stimulus of fear, as well as the excitement

of hope, must lead us to contemplate its awful contrast with solemn and trembling attention. It is better to think now of the miserable sentence, "Cast ye the unprofitable servant into outer darkness," than to suffer it hereafter. There is much of alarm in that word "unprofitable." It is a word of fear to all, but doubly so to the unprofitable shepherd, in whose ear it should sound heavily as the knell of the second death. It proves, beyond a doubt, that not only, they that "plow iniquity and sow wickedness," shall "perish by the blast of God, and be consumed by the breath of his nostrils;" but those also, who "put not their necks to the work of their Lord."

If, in the awful process of the last judgment, Christ shall, as he has taught us, pass sentence upon others for what they shall have left undone, how much more upon the servants of his own household, upon those, whom he "hath brought near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them!" This it was that made Bishop Burnet say, "no man can have a heavier share in the miseries of another state, than profane and wicked clerks." This it was that made Chrysostom write what we must shudder to hear, that "it is a wonder if any ruler in the church be saved." This it was that made a Basil and a Gregory shrink from the holy office with what later ages have deemed an extravagance of humility. Would that later ages had not discovered the opposite extreme of presumptuous rashness!

'Terrible is the woe pronounced upon the shepherds of Israel, because God's "sheep wandered through all the mountains, and upon every high hill; and his flock was scattered upon all the face of the earth, and none did search or seek after them." Terrible is the woe pronounced upon the "foolish prophets, who have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord."—"Behold, saith the Lord of Hosts, I will feed them with wormwood, and make them drink the water of gall; their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord." However they may shut their eyes to the anger of God now, "in the latter days they shall consider it perfectly." In the day when God shall "distribute sorrows in his anger," who shall drink so deep "of the wine of the wrath of God," as he that hath "done the work of the Lord deceitfully," and destroyed the souls of others by his sinful neglect of the duties he has voluntarily engaged to perform? There shall be no "city of refuge" to shelter him from "the revenger of blood." The furnace of his torment will be seven times heated by the sight of those miserable souls, whom he shall have suffered to perish in their sins by a careless and unawakening ministry, after having undertaken their guardianship, professedly at the instigation of the Holy Ghost, for the promotion of God's glory, and the edifying of his people." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Art. IX. *An Account of a Supply of Fish*, for the manufacturing Poor; with Observations. By Sir Thomas Bernard, Bart. 8vo. 1813.

Art. X. *The First and Second Reports of the Committee of the Fish Association* for the benefit of the Community, respecting the measures to be adopted, for the supply of the metropolis; and its neighbourhood. 6d each. Printed for the Association and sold by Hatchard. 1813.

Art. XI. *Report of the Association, formed in London, on the 23rd of May, 1812*, for the relief and benefit of the manufacturing and labouring Poor. 8vo. Richard Taylor and Co. Printers. 1813.

WE feel it our duty to contribute, in our measure of influence, to exciting the attention of the public towards the important facts contained in the above pamphlets. Considering ourselves, not as the mere telegraphs of opinion, or commissioners in the court of criticism, but rather as watchful observers of whatever occurrences affect the intellectual and moral interests of the Community, we hope that it will not be thought without our province to put our readers in possession of the valuable information, which is comprized in these Reports, though relating to a subject not of a literary nature. As our simple object is to make known more extensively the design of these Associations, and the circumstances which gave rise to their formation, we shall avail ourselves of Sir Thomas Bernard's own account, as far as necessary for our purpose, with the addition of such information as has since reached us from other sources.

'It is a singular but well ascertained fact, that at the very time when there is the greatest quantity of Mackerel to be caught in the part of the British Channel which supplies the London Market, and when that Fishery is most abundant, the Fishermen who frequent Billingsgate, almost wholly discontinue the Mackerel Fishery. This extraordinary circumstance is thus accounted for. These Fishermen depend in a great measure for customers on Fishwomen who attend daily at Billingsgate with their baskets on their heads, to purchase the Mackerel, and carry them for sale about the Metropolis. As long as these women continue their attendance on the Billingsgate Market, the Fishermen are secure of a certain degree of custom for their fish: but as soon as the common Fruit comes into season, they give up dealing in Fish; finding the sale of gooseberries, currants, and the like, to produce them a larger and more secure profit, with less risk or trouble.

'The Fishermen being thus disappointed of a sale for their Mackerel, at the time when they are most abundant, give up,

in a degree, their employment for the season; and an immense quantity of palatable and nutritious food is thereby annually withheld from the inhabitants of the Metropolis.

' This circumstance of the want of means of sending their fish generally into the town, not only prevents the Mackerel being caught, but even after they have been caught and brought up the River, precludes a considerable part of it from ever reaching the Market; for all that arrives at this period beyond the estimated demand of the Fishmongers, *however fresh and good*, is thrown into the Thames, and destroyed before it reaches Billingsgate; with the consequence of enhancing the price of Mackerel to the opulent part of the Metropolis, and of excluding most of its inhabitants from a participation in this cheap and plentiful supply of food.

' These facts were in May last, stated to the Committee for the relief of the manufacturing Poor, by Mr. Hale, of Woodstreet, Spitalfields, one of their Members, who had possessed the means of ascertaining their correctness beyond all question.— With the authority of the Committee, he entered into an agreement, to take of the Fishermen from ten to twenty thousand Mackerel a day, whenever the price was as low as ten shillings the hundred of six score; a price at which the Fishermen said they could afford to supply the London Market to any extent, *were they sure of a regular sale at that price*. This engagement was advantageous to the Fishermen; for whilst they had the benefit of the higher prices, as far as the demand of their more opulent customers would extend, they were certain of a Market for any surplusage of Mackerel which they could obtain.

' The effect of this agreement was to produce an extraordinary supply of Mackerel in the London Market; attended with such a diminution in price, that the best Mackerel, *perfectly fresh*, were sold, even in the early part of the season, at twopence and threepence a-piece. Some days passed, however, before any Fish was supplied under Mr. Hale's contract. But, in the mean time, the poor as well as the rich in the Metropolis, had the benefit of this reduced price; being able to purchase Mackerel, at the rate of six, eight, and ten for the shilling.

' On the 15th day of June, 1812, they came down to the stipulated price; and upwards of 17,000 Mackerel, on that day, were purchased by Mr. Hale, at five pounds the thousand, and sent to Spitalfields, and there sold to the working weavers at the original cost, of a penny a-piece. Women were employed to carry them from Billingsgate to Spitalfields, until eleven o'clock at night; and hands were wanted to supply the pressure of the demand; as they were purchased with great avidity by the inhabitants of that district; not merely for immediate consumption, but also to put into small pots, just covered with vinegar, and baked; the pots containing eight or ten Mackerel in each. Preserved in this way, they will continue good for some time, and eat very well, like pickled salmon.

‘It soon appeared, that the district of Spitalfields would not be equal to the consumption of the great quantities of Mackerel, which were daily arriving in an increasing ratio. The Poor in other parts of the town, were now served at the same rate. A thousand were sent one day to the workhouse at Spitalfields, and the inmates of that place enjoyed an unexpected and acceptable treat. Other public establishments were also served; and the supply increased to so great a degree, that 500,000 Mackerel arrived, and were sold in one day. They would probably have amounted to such a number, as to have exceeded the power of distribution; but at this time the wind changed to due West, and continued so for a fortnight, which kept down the supply. This, however, did not prevent their still continuing so cheap, as to be purchased at six, and even at nine for a shilling. Had the wind continued favourable, and the means of general distribution been provided, the supply would have given every individual in the Metropolis a daily meal for some weeks; and have afforded an opportunity to those who have foresight, of filling their pots with them, as a store for the ensuing season.’ pp. 1—8.

Sir Thomas adds,

‘The reader will probably be curious to know, what were the *extensive Funds*, which were expended in producing, at so critical a period, this benefit to a population of above a million of people; and in preventing any of those complaints in Spitalfields, which were heard in the other manufacturing parts of the Kingdom. He will learn with surprise, that the whole amount of the expenditure was FIFTY FIVE POUNDS TEN SHILLINGS. There was no extra charge, except for a trifling loss in one instance, upon about 4,000 Mackerel; it being a rule *not to sell any*, that had been kept longer than the day after they were caught, or that were not quite *fresh and sweet*.’ pp. 8, 9.

It is perfectly astonishing that so simple and efficient an expedient should not before have been practically applied, (for it must often have suggested itself in theory,) for relieving the wants of the poor, in the only safe and permanent manner, by increasing the means of sustenance. As to the remedy which has often been resorted to of purchasing up large quantities of wheat, rice, potatoes, and other necessities, to be sold afterwards to the poor under prime cost, Sir Thomas justly characterizes it as a quack medicine, likely to do much more harm than good—for ‘in the first place,’ he adds,

‘The original purchase at such a period has the immediate effect of raising the price of the article, to the injury of the poor, and of all other members of the community; and the retail of it at a low price, when the article is becoming scarce, contributes to increase the consumption of that, which it is then most important should be husbanded. Increased *produce* either from sea or land, and increased *economy* in the use of that produce, are liable to neither of these objections.’ p. 15.

‘To a by-stander, indeed,’ the report observes, ‘it would appear preposterous that the poor should be in danger of perishing for want of sustenance, while we are surrounded by an abundant and inexhaustible supply of a wholesome and nutritious aliment; and yet the difficulty of introducing fish into common use has been greater than could be at first imagined.’ It is a singular fact that the proportion of fish consumed by the inhabitants of these islands, is very considerably less than the consumption of our continental neighbours, with whom it forms a principal article of food.

‘But if one-fourth only of the sustenance of this country were derived from fish (the other three parts being chiefly composed of corn, meat, and potatoes) and a large surplus were properly prepared and exported, in exchange for the corn and other produce of foreign countries, it would not only provide for a great additional population, but would supply the whole of the inhabitants of Great Britain, with a more nutritive and palatable diet than they now possess; as the saving in butchers’ meat by the middle classes might allow a greater proportion of it for the poor, instead of their present scanty and too general sustenance of bread, water, and tea.’

Yet, for this very article, with which Providence has supplied us in wonderful variety and inexhaustible abundance, we have indolently had recourse to foreign seas; and have actually been paying the Dutch for fish with which our own shores abound.

‘The banks of the North Sea, the rocky coasts of the Orkneys, and the *eastern shores of Britain*, afford, in abundance, two articles of luxury for the London market, though but sparingly drawn from these sources: we allude to the turbot and lobster. For a supply, however, of the former, we have always had recourse to the Dutch, to whom we paid about 80,000*l.* a year; and for about a million of the latter, taken on the coast of Norway, the Danes drew from us about 15,000*l.* a year; for eels we gave the Dutch about 5000*l.* a year. These fisheries are calculated to give employment to not less than 10,000 seamen. Even the oyster fishery supplies the market of the metropolis with an article of nutritious food for eight months in the year; and if cultivated with the same care in the neighbourhood of Chichester, Portsmouth, Southampton, Plymouth, the coasts of Wales, and among the Hebrides, as at Colchester, Milton, Feversham, &c. there is not a town in Great Britain which might not be as abundantly supplied with oysters as the London market.’*

The other fish which surround our coasts are the herring, the

* It is not very usual for us to avail ourselves of the labours of other periodical writers, but we have great pleasure in referring our readers for much valuable and interesting information on the subject of the *British Fisheries*, to the 1*st* article of the 18th number of the *Quarterly Review*, from which the above extract is taken.

cod-fish, and haddock; the plaice, the sole, the whiting, the mackerel, the pilchard, and, above all, the salmon, with which no part of Europe is more bountifully supplied. There is no doubt that after supplying the home consumption, our fisheries might furnish enough for exportation, to cover all our imports of corn, and become an important source of national wealth.

In regard, however, to the importance of the British fisheries in a national point of view, we have not room to do justice to the subject. Their neglect has always formed the subject of complaint, and has at different periods engaged the attention of the legislature. The failure of the different projects which have been formed for extending them as to home consumption, is to be chiefly attributed to 'a want of those facilities which would create a steady demand, and ensure to the fisherman a certain and ready sale for his produce.'

'The great value of Mr. Hale's experiment, (continues Sir Thos. Bernard,) is, that it affords *practical information* on a very important subject, and supplies a *moral* remedy for increasing population, and the vicissitudes of commerce and manufactures. The general use of wheaten bread—a great number of horses kept for parade—wasteful habits of life—increase of manufactures—and the supply of our fleets and armies in a necessary war—have so augmented the demand for wheat corn, that every succeeding year seems to require a degree of miraculous plenty, or a ruinous importation from foreign countries. When any thing is wanted in England, nothing is so easy or so natural as to *order* it to be *imported*; forgetful that the effect of reliance on such importation, may be a diminution of national wealth, a depreciation in the rate of exchange, and a dependance on foreign nations for the supply of the necessary articles of life. In the year 1800 and 1801, the money remitted to other countries for the purchase of corn for our home consumption, amounted to 18,905,093l.; and above forty-two millions of money have been sent out of England, for the purchase of foreign corn, in the period between 1800 and 1810 inclusive.

'That species of speculation which reduces the quantity to a small part of what may be easily obtained, and enhances the price far above what will make a profitable and satisfactory recompence to the persons employed, is the worst and most pernicious speculation that can exist in any country. Speculators in grain serve to check the consumption in the time of plenty, and to provide a store against the period of scarcity; but speculators in fish waste and destroy the abundance which God has intended for the use of man, and deprive us of that food which is essential to our existence.' pp. 13, 14.

The excellence of the plan suggested by Mr. Hale, consists in the fixing a ^{max}*maximum* price, sufficient to repay the fishermen for their exertions, while the market is left uncontrouled. By this simple expedient, at little more than the expense of sending the fish from Billingsgate, an unheard of supply was procured,

which was eagerly purchased by the poor. In the neighbourhood of Spitalfields only, from 200 to 1700 weight of corned cod was sold per day, besides corned herrings from five to seven penny. Some exertion, on the part of a few gentlemen in their respective neighbourhoods, is all that is necessary to produce a similar benefit—to place a good meal within the reach of every family possessed of even a trifling weekly stipend, and thus to advance, most effectively, the amelioration of the condition of the poor.

In regard to the prejudices of the poor, who are unaccustomed to this food, matter of fact seems to present sufficient answer to the objection. To this may be added the consideration, that it is not proposed to them as the sole article of food, or in substitution of any article they at present enjoy, but only in addition to what they now have. It is too well known that a large proportion of the poor have been almost entirely debarred by the high price of provisions, from all butchers' meat. The report of the Association for the relief of the Manufacturing Poor, unfolds a mournful detail of the distress and want with which many large and populous districts have been visited. The perusal is calculated to make a salutary impression on every heart, that does not substitute to itself feeling for virtuous exertion, on every one who recognizes 'the duties which the happy owe to the unhappy,' among the first which devolve upon social man.

We intended to notice, more particularly, the Reports of the Fish Association, which principally respect the removal of the present impediments to supply and distribution; but we can only now recommend them to the attention of the public, in the hope that their continued and successful exertions may furnish occasion for our again introducing the subject to our readers. We shall conclude with an extract from one of the homilies lately published by the PRAYER BOOK AND HOMILY SOCIETY, which correctly and truly points out the line of conduct which it is incumbent on us to pursue.

'Concerning our duties which be here dwelling in England, environed by the sea as we be, we have great occasion in reason to take the commodities of the water, which Almighty God by his divine Providence, hath laid so nigh unto us; whereby the increase of victuals upon the land may be better spared and cherished, to the sooner reducing of victuals to a more moderate price to the better sustenance of the poor.'

Art. XIII. *Lives of Marcus Valerius Messala Corvinus, and Titus Pomponius Atticus*, the latter from the Latin of Cornelius Nepos. With notes and illustrations. To which is added an account of the Families of the five first Cæsars. By the Rev. Edward Berwick, author of the translation of the Life of Apollonius of Tyana, 8vo. pp. 173, Longman and Co. 1813.

FOR the publication of this elegant, but unostentatious little volume, Mr. Berwick assigns the following reasons. The idea of collecting the particulars scattered in history, respecting Messala, being first suggested to him, by a note in the History of the Decline and Fall of the Roman Empire, he thought these biographical gleanings would not be unacceptable to any man versed in classical learning. To this memoir, he added a new version of the life of Atticus, with more appropriate illustrations than had been given by former translators; because Atticus was the contemporary of Messala, and because such a work might not be deemed unacceptable at a time when integrity and independence of character are so necessary to give stability to the state, and energy to the constitution. The historical sketch of the five first Cæsars he subjoined, because it is illustrative of the times in which Messala and Atticus lived, and demonstrates to Sovereigns, that they cannot support their authority without virtue.

Leaving our readers to form their own judgment of these reasons, we shall add a word or two on the contents of this volume. In putting together the scattered notices of Messala's life and character, Mr. Berwick has done every thing that reading and diligence could effect, and by sketches of contemporaneous history and biography, reflections and quotations, has contrived to fill upwards of eighty pages with various matter, on the whole rather interesting. Many of the parts, however, have but a slender connexion with the principal subject, and might have been attached to the life of any other man with as much pertinence as to that of Messala. As a memoir, indeed, this essay is very imperfect; the incidents relative to Messala being extremely scanty, and conjecture a bad substitute for historical verity. It will not fail to suggest itself, that Mr. Berwick undertook a task in which success was scarcely to be expected. If a man's life is not written by his contemporaries, he who sets about composing it after the lapse of fifty years before tradition becomes silent and ephemeral records have perished, will seldom satisfy public curiosity. What would be so difficult at the close of fifty years, must be incalculably more so at the close of nearly two thousand. The following extract will give our readers some idea of the shifts to which recourse has been had in working up this life to the requisite length :

After the battle of Phillippi, which happened in the latter end of the year 711, in the consulate of Marcus Æmilius Lepidus and Lucius Munatius Plancus, history mentions not the name of Messala till the year 713. As he joined the arms of Antony, it is to be supposed that he followed his fortunes and his pleasures in his first progress to the East. All writers, ancient and modern, who have noticed Antony's eastern tour, have celebrated the interview which he had at Tarsus with Cleopatra, whose irresistible charms, at the age of fifteen, are known to have captivated the eldest son of Pompey the Great, and at one-and-twenty to have subdued the soul of Julius Cæsar*! When the Egyptian queen entered the Cydnus†, she was in all the bloom of youth and beauty, and the uncontrouled dominion she held over the mind of Antony from that time till her death, in the 39th year of her age, was felt and regretted by the Roman people. After Cleopatra's departure, Daphne‡ was chosen by the Triumvir, as his next place of residence; and for some time he indulged in all the luxuries of that delicious abode; careless of the disturbances raised at Rome by his wife Fulvia, and unmindful of the unsettled state of Asia, and the Parthian war. Whilst he tarried on the banks of the Orontes, we are told a deputation § of Jewish ambassadors waited on him, praying a redress of grievances against the usurpations of Faisail and Herod, the two sons of Antipater, the Idumean, a man who was illustrious by his birth, his riches, and abilities. A day was appointed by Antony for the solemn hearing of the cause; the ambassadors of the Jews appeared at the head of a most respectable body of lawyers ||, and charged the two brothers, who were present, with many acts of despotic power and oppression. Herod was fortu-

* See BLACKWELL, vol. ii. p. 228.

† *Agrippa*, Royal Wench,
She made great Cæsar lay his sword to bed.

Enob. The barge she sat in, like a burnished throne,
Burnt on the water.

Mecænas. Now, Antony must leave her utterly.

Enob. Never, he will not.

Age cannot wither her, nor custom stale

Her infinite variety.—ANTONY AND CLEOPATRA.

‡ The temple and village of Daphne, near Antioch, are described by Gibbon in his happiest manner.—See his *Roman History*, vol. iv. p. 106.—Sir Walter Raleigh speaks of Daphne as a place of delight.

Aliquantum agrorum Daphnensibus dedit Pompeius, quo locus ibi spatiosior fieret, delectatus amœnitate loci, et aquarum abundantia.

ESTROPIUS, lib. 6.

§ This was a second deputation: Antony had received a deputation on a similar account some time before when quartered in Bythinia.—BLACKWELL, vol. ii. p. 208. At which time, adds Josephus, Herod was in such favour with Antony, that the ambassadors could not even obtain a hearing.

|| Blackwell says, they were an hundred of the most powerful men in the nation, who carried with them some of the *ablest lawyers* and *best speakers* of their country.—Vol. ii. p. 241.

others in the Sermon; but as it forms an appropriate conclusion to the faint outline which we have attempted to sketch.

‘ The language of the text leads us to anticipate the glories of that period, when all who have been “ chosen in Christ ” shall be “ holy and without blame before him.” This will be the state of ultimate and perfect bliss. What, Christians, is the source of your most poignant sorrow? What renders the life of repentance as necessary as the life of faith? What so often fills you with anxious solicitude and deep contrition? The sin that cleaves to you—that mingles with your holiest duties, that intrudes on your most sacred joys, that constantly impedes your progress and embitters your happiest hours? Why do you indulge with hallowed delight the hope of heavenly felicities? Merely because that in that state, you will be exempted from the trials and calamities and pains of the present life? No—but because then, the cause of sorrow shall cease; then you shall “ see the Saviour as he is; ” and be “ holy and without blame before him.” It is for this, you are “ looking unto Jesus, the Author and the Finisher of faith.” The mind shall then be purified from all that is debasing, and fitted for all that is ennobling,—employed in unceasing and eternal inquiry, perpetually delighted with new accessions of knowledge, purity, and joy; and for ever advancing in perfection “ from glory to glory.” It is to this state our highest hopes are directed; for then the Redeemer will present his church “ unreprouvable—without blemish and without spot.” His designs of mercy will then have received their completion. “ Death shall be swallowed up in victory: ” and GGD WILL BE ALL IN ALL!

The discourse concludes with some pertinent inferences from the preceding remarks, as calculated to repress the presumptuous, direct the inquiring, and admonish and console the sincere.

If, where there is so much to applaud, it were worth while to specify any thing which partakes of the nature of a fault, we should be disposed to mention a redundancy of illustration, the too frequent introduction of short quotations, and an unwillingness to relinquish an idea till the effect is somewhat injured by repeated touches. These, however, are trifling blemishes. The Sermon itself is one of no ordinary merit; and we cordially recommend it to the attentive perusal of all who may attach any importance to our critical authority.

Art, XV. *The perpetual Balance; or Book-keeping by double entry, upon an improved principle; exhibiting the general Balance progressively and constantly, in the Journal, without the aid of the Ledger.* By John Lambert, 8vo. pp. 104. Richardson. 1813.

A SYSTEM which professes to enable the Trader to ascertain with ease and frequency the precise state of his affairs, is entitled to every attention. It is well known that for want of some simple and practicable method of accomplishing this, loss of property has often been sustained

to an alarming amount, and the utmost vigilance has been unable to detect the evil, without a laborious and inconvenient process. Mr. Lambert offers a plan which, to a certain extent, shall operate as an effectual remedy; and, as far as we have been able to form a judgement, his scheme deserves a fair trial. He writes well, and without the slightest taint of empiricism. He is careful to caution his readers against the notion that any form 'can, of itself, be proof against the arts of the fraudulent,' and admits that 'a book-keeper of tried integrity is of more value than all the forms and checks that can possibly be invented.' Even on the supposition that his system should not be found, in all respects, to answer expectation, we should think that his book would prove valuable, independently of this, as an elementary work.

Art. XVI. *Letters to the Rev. J. P. Smith, D.D. on the Sacrifice of Christ.* Occasioned by his Sermon, preached March 11, 1813, before the Patrons and Students of the Dissenting Academy at Homerton. By W. I. Fox. 8vo. pp. 64. Johnson and Co. and Daniel Eaton. 1813.

Art. XVII. *The comparative Tendency of Unitarianism and Calvinism to promote love to God and love to Man,* a Discourse delivered at Brighthelmstone, June 30, 1813. Before the Southern Unitarian Society. By W. I. Fox. 12mo. pp. 34. Johnson and Co. and Daniel Eaton. 1813.

ONE distinguishing feature of the religion of the Jews consisted in Sacrifices. With these their national public worship was invariably accompanied; and they were offered not in consequence of general opinion, the custom of their ancestors, or their own ideas of their importance and efficacy, but in obedience to the command of God, who had distinctly appointed them in his law. So intimately was sacrifice and the public avowed declaration of the divine approbation connected together, that we are told, on the highest authority, that "almost all things are by the law purged with blood, and without shedding of blood there is no remission."*

Christianity exhibited a very different scene. Believers in Jesus offered no sacrifices, and exhibited no public rites as substitutes for such oblations. We know that they were calumniated both by Jews and Heathens as *atheists*, and we doubt not this was one reason for so absurd a charge. Here then a question naturally arises: Did the first Christians worship

* Heb. ix. 22.

God on a system entirely new, and discard sacrifices altogether? The authors of the New Testament answer, No: "Christ our passover is sacrificed for us." "He is a propitiation for our sins." "Ye were redeemed—with the precious blood of Christ, as of a lamb without blemish and without spot." The author of the Epistle to the Hebrews carries the matter still farther; he shews that the two systems, Judaism and Christianity, however different to a superficial eye in appearance, are in reality *one*; that the bloody victims of the first, were only "a figure for the time then present," but that now, "Christ hath come to do the will of God," by which will we are sanctified by "*the offering of the body of Jesus Christ once for all.*" And our blessed Lord when he instituted the rite usually called from his name, the Lord's Supper, gave the cup to his disciples as a memorial of himself, with these memorable words, "This is my blood of the New Testament which is shed for many for the remission of sins."

We cannot go over this ground without feeling the point of the description, that there is a "new and living way which he hath consecrated for us through the vail, that is to say his flesh." And "seeing that we have a great High Priest that is passed into the heavens, Jesus the Son of God," we may "come with boldness unto the throne of grace that we may obtain mercy and find grace to help in time of need." Strange that sentiments supported by such authority, entwined with so many parts of the Christian system, combined with so many practical exhortations and devotional feelings in various parts of the New Testament, should be rejected by any who call themselves the disciples of the Lord and Saviour!

Of the pamphlets before us, both, generally, and the first particularly, oppose the doctrine of the atonement by the blood of Christ. Soon after Dr. Smith favoured the public with his admirable sermon on the Sacrifice of Christ, which we introduced to the notice of our readers in our Review for August, 1813, Mr. Fox announced his design of publishing a series of "Letters" in reply. He was, not very long since, one of Dr. Smith's pupils, and he acknowledges in high terms the candour, the learning, the talents, and the various virtues of his former tutor. He acknowledges that it would be 'unjust to close his remarks without a tribute of applause to that amiable and candid

spirit by which your character and writings are generally distinguished.' (p. 63.) And he adds: "While these Letters serve in some degree, for my vindication, in abandoning sentiments, which, while under your tuition, I have often with delight as well as with faith heard flow 'mended from your tongue,' let them also be the vehicle of my *gratitude* for the numerous favours which I received from you during that period.' (pp. 63, 64.) What the reader may think of these "Letters" it is not for us to determine: but to us they appear, we confess, a most curious specimen of 'gratitude.' No doubt cases may occur in which a man ought to sacrifice any feeling to what he considers to be truth: but it is equally clear that a man should be driven by imperious necessity to defend what he thinks important, before he volunteers such an evidence of 'gratitude' as this.

Mr. Fox's Letters are seven in number. The first is 'on Sacrifice in general.' In this he opposes the definition laid down by Dr. Smith. Such of his readers, however, as are careful to compare the definition and the remarks, can scarcely fail to perceive that the latter have no pertinent application. Dr. Smith, speaking of *ancient* sacrifices, says, 'a sacrifice properly so called is the solemn infliction of death on a living creature; generally by effusion of its blood, in a way of religious worship: and the presenting of this act to the Deity as a supplication for the pardon of sin, and a supposed mean of compensation for the insult and injury thereby offered to his majesty and government.' (Smith's Sermon, p. 4.) Mr. Fox remarks, 'if this definition be admitted, we must strike from the list of 'sacrifices properly so called,' a large proportion of all that were offered.' (p. 3.) Indeed! But at least, all the sin offerings, (a pretty considerable number) will remain. It will also follow, he continues, 'that Christ himself was not a proper sacrifice,' &c. The definition, however, was evidently intended to apply to sacrifices *before* his coming. How far the death of Christ agreed with the leading principles of ancient sacrifices, became a subject of discussion in the progress of the work. But then 'the definition is not sufficiently comprehensive.' And here (to say nothing concerning the objection from heathen sacrifices) the instance is brought of the poor man, who could not afford an animal as a sacrifice, and who was permitted to bring a small quantity of fine flour as an offering for sin. Thus the *exception* is pleaded against the rule; the condescension of God to the poverty of man, is

argued against a rule so general as to be the foundation-stone of a whole dispensation!

The second Letter is 'on the application of sacrificial language to the death of Christ.' Here of course those passages only are quoted which are conceived to favour the writer's system. This Letter is short. The third and fourth, are entitled, 'Propositions implied in the doctrine of sacrifices,' and 'Inconsistencies connected with the doctrine of satisfaction.' In these, the inquiry comes forward, what law was violated by man, and what punishment was endured by Christ? Mr. Fox states three laws—the law of Nature, which he says Dr. Smith 'certainly' did not mean—the law imposed on Adam, which is also dismissed, as relating only to the abstaining from the fruit of a certain tree—and the law of Moses, which Mr. F. says was 'designed for the Jews,' which could be observed or violated by them alone, and which was enforced only by temporal penalties and rewards! p. 18.) On this hypothesis, therefore, prior to the coming of Christ there could be no sin among the Jews that would expose them to more than temporal death; and none among Gentiles but what was against the law of nature. Of course it becomes necessary to give a wide explanation of the law of nature, or the conduct of God respecting sinners in the Old Testament, and the language of the Apostles concerning their condition in the New Testament, are unaccountable; for both have represented their condition as truly awful. If satisfaction in any sense be fit and necessary in the government of God, there is ample reason for it from the moral condition of men. But Mr. Fox considers the doctrine of atonement as particularly attached to that of original sin: for he says, 'that such a doctrine (as original sin) is still maintained must be owing, not to its scanty list of evidences, not to its innate beauty, for certainly it has 'no form or comeliness that we should desire' it, but to its connexion with the satisfaction of Christ.' p. 19. To say nothing of the style of this passage, the statement has the great disadvantage of not being true. He who has read and considered the proofs brought for the doctrine of original sin, will not be very forward to call them 'scanty.' And why should Mr. F., assert that the doctrine is maintained, merely from its connexion with the satisfaction of Christ? We imagine he would find it difficult to point to any who say, they believe in original sin, *because* they believe in the satisfaction of Christ, and cannot support their system without it.

Mr. Fox opposes every idea of substitution, and we are

sorry to say, misrepresents the case. 'Your system supposes the transferable nature of *guilt* and *innocence*.' p. 23. We reply no: the *nature* of guilt is not transferred; but the consequences of guilt may be removed by the substitution of another's labour and talent, and even by his suffering, and the guilty may be thus restored to the blessings which he enjoyed during his innocence. If a Howard descends into a dungeon, attends a vicious depraved object with assiduity, administers both food and medicine, raises him from his couch of misery, conducts him to the light of day, satisfies his creditors, and sends him away healed, reformed, and freed from the legal obligations which had deprived him of liberty, and almost of life;—does he not substitute his property to produce the poor man's liberation? And is not the labour, the talent, and the painful feeling which such a scene necessarily calls forth, in reality bearing the natural consequences of the criminal's delinquencies, as the necessary means of restoring him to society and enjoyment? We do not mean that this analogy will fully illustrate the plan of redemption. We believe that the work of Christ as the moral cause of salvation, differs in its nature from any thing that we see among men. The end itself which is effected, taken in all its bearings, as far as we know, has nothing similar to it in the universe: and in the person and character of the Saviour, we see peculiarities which exist in no other. It is, therefore, reasonable to suppose, that his work will not admit of a full explanation from any thing that can be done by one infinitely his inferior. But even the above imperfect analogy is sufficient to shew the futility of Mr. Fox's assertions and reasoning.

But then the doctrine is 'inconsistent with itself.' 'God pardons, and punishes the very same offence. Christ has borne the guilt and punishment of believers, and yet they are said to be forgiven.' p. 24. This Mr. Fox calls 'a contradiction.' "Calvinistic notions are frequently but very improperly called doctrines of Grace."—'We are saved by the free grace of God, and yet that grace itself is purchased!' p. 25. For once we will adopt Mr. Fox's expression. A writer of no small account in the party so obnoxious to our author, stated his sentiments in this language, "Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

to declare at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.* Our readers must see that the apostle did not hesitate to adopt both propositions;—that we are saved by grace, and yet that this grace was manifested through a propitiation. Nor will it be easy to shew, why stress should be laid on *faith in his blood*, if nothing more was meant by it, than that 'his death perfected his lovely example; sealed the truth of the gracious doctrines which he taught; and was essential to his resurrection and exaltation, on which rest our hopes of immortality and bliss.'

The subject of the fifth Letter is, 'Scriptural evidence for the doctrine of Salvation by the free Grace of God.' An important subject, certainly, but in which Mr. Fox brings forward evidence of God's goodness and grace to men, carefully leaving out the passages which speak of this grace as coming through the medium of the redemption by the blood of Christ, that "one offering," which "perfecteth for ever them that are sanctified." Indeed he goes farther: he attacks the principle; he does not hesitate to say, (speaking of those who expect life as the *reward* of their obedience) that 'if the principle of substitution be admitted, the one supposition as effectually excludes the operation of grace as the other. Both represent as due from the justice of God what the scripture assures us must flow from his mercy!' (p. 42.) If so, a sinner is not saved by grace, because he is redeemed by the precious blood of Christ; and salvation is not mercy to the guilty, because he finished "the work which was given him to do!" On this plan, salvation by grace required not only sinful men as its subjects, but also an imperfect Saviour whose very exertions for us needed pardon!

The sixth Letter is entitled 'a Comparison of the moral tendency of the doctrines of satisfaction and free grace.' The question of tendency is we allow of importance, but let us see it stated as it ought to be. Speaking of God's abhorrence of sin, Mr. Fox says, 'your system after all, does not display it; for the *sinner escapes*, while his innocent substitute is punished!' p. 47. The manner in which Mr. Fox has turned the above sentence, contains a sentiment, which we completely deny. It insinuates that the sinner was either so crafty or so unfortunate as to escape *as a sinner*, while his innocent substitute was entrapped by some point of law, or by unwise benevolence agreed to suffer, and let the sinner go free! But what a distorted representation is this? And if all that is intended, is that he escapes from punishment: even on Mr. F.'s own system does not then the

* Rom. iii. 24, 25, 26.

sinner *escape*? The question of tendency is here completely caricatured. It is, we conceive, this,—which has the greatest tendency to affect the heart, the hope of salvation obtained by the Saviour's obedience unto death as an atonement, viewed as a necessary moral cause,—or that hope obtained merely by the proclamation of mercy? We argue thus the fact, that a great price given to obtain any advantage which we enjoy, should attach us for that reason to our benefactor. And so argued the Apostle John, “herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins *.”

Other parts of Mr. Fox's statement are equally objectionable, and unscriptural. But it is time to have done. The system which is pleaded for in this pamphlet, proves, at last, not to be merely a proclamation of free pardon to the guilty without an atonement, but a universal ultimate emancipation of *all* men from future punishments. We will quote a passage from page 53, which will also serve as a specimen of Mr. F.'s manner.

‘A Calvinist, to be happy, must steel his heart against those benevolent and sympathetic feelings which God and nature have implanted in our constitution. He must rejoice in prospect of a bliss which it is probable many deservedly dear to him, will never share. To the sacred claims of friendship, kindred, and domestic love, he must be insensible, or in many cases those valuable connexions will to him be sources of misery. What a heart must that man possess who can kindle into rapture at the anticipation of a joy, from which his faithful friend, his father, child, or brother, or the wife of his bosom, may be eternally excluded! who even hopes to be reconciled to their perdition, and to rejoice in it, as demonstrating the glory of his God! Father of mercies! if this be thy will, at least hide from our view the page that unfolds such horrors; take back the fatal gift of revelation; and let us again rejoice in the sweet though delusive hope of nature and of reason, that those over whose ashes we mourn will be one day purged from their failings by a future discipline, and unite with us in grateful adoration of thy footstool, in the regions of eternal peace and bliss!’

We confess this paragraph fills us with astonishment. What must be the state of that man's mind who will venture to say to his God,—“take back the fatal gift of Revelation,” if it does not contain certain sentiments which he thinks proper to admit!

What we have already said, renders it less needful to notice Mr. Fox's Sermon. It possesses the same qualities with the “Letters.” In one part, it has more relation to the character of Christ; and here we were more forcibly struck with the direct opposition of Mr. F.'s system to the statements in the Bible. We will quote a short passage from pages 16, 17.

* 1 Eph. iv. 10.

‘ If any such distinctions have the effect of dividing, distracting, and diminishing our love to God, what shall we say of those popular representations which tend completely to exclude the Father of all from the hearts of his creatures and his children? Trinitarians, too often, make such a distribution of divine offices and operations as to transfer all that is lovely from the Father to the Son. Do we inquire who created the universe? We are told, The Son. Who, by his providence, supports and regulates all things? The Son. Who redeems sinners? The Son.’ &c.

Many of our readers will instantly recollect passages of Scripture which *do* represent the Son of God, as performing all those mighty acts, and nearly in the words which are here used. But why are all these questions thus arrayed? “ ‘ That all men should honour the Son even as they honour the Father? ’ ” Far from it. They are adduced to prove, that ‘ the Father, all benignity as he is, appears but as a foil to his excellence, the shade to his brightness; he comes forward but as the minister of vengeance, to exact the sufferings and blood of the incarnate Son, and to dispense just that portion of favour which is thus purchased of his justice, and then retires from view.’ p. 17. The best review of this is to ask the short question, whose sentiments are these?—If Mr. Fox says they are held by Calvinists; (using the word in his own sense) we decidedly reply, we know the contrary.

In conclusion, we have only to observe, that opinions are best tried by comparing them with the sacred oracles, and remarking how far they coincide with them. Wherever there is a manifest difference between the impression of New Testament representations, and those of any system, there is some departure from the truth. On this ground, we think, the pieces which we have been reviewing peculiarly objectionable. They not only are opponent to the sense of the sacred writers, but, from the specimens we have quoted, can scarcely be defended from the charge of contradicting their very words.

ART. XVII. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information, (post paid) of the subject, extent, and probable price of such works : which they may depend upon being communicated to the public, if consistent with its plan.*

Lord Glenbervie, chairman and first commissioner of his Majesty's Woods, Forests, and Land Revenues, is preparing for publication, a quarto volume, Outlines of a Treatise, practical and experimental, in the Cultivation of Timber, particularly Oak, for domestic and other purposes.

Mr. Salt's Second Voyage to Abyssinia, undertaken by order of government, is printing uniformly with Lord Valentia's Travels, and will be accompanied with a map of the country on an extended scale, several charts, views, &c.

Mr. T. H. Horne has in the press, an Introduction to the study of Bibliography ; comprising a general view of the different subjects connected with bibliography, some of the most celebrated public libraries, and a notice of the principal works on the knowledge of books ; also numerous engravings illustrative of early printing.

The Rev. David Williams shortly will publish, in a small volume, a Historical Sketch of the Opinions and Doctrines of the various Religions in the World.

The Rev. John Mitford is preparing a complete edition of the English and Latin Poems of Thomas Gray, with critical notes and a life of the author.

Mr. Joseph Hopkins will publish early in next month in a duodecimo volume, the Accoucheur's Vade Mecum, being the substance of a course of lectures on midwifery.

The second and concluding volume of Langsdorff's Voyages and Travels is in the press.

Mr. Crabb's new work on the Sy-

nonyms of the English Language, in three octavo volumes, is in a considerable state of forwardness.

Sermonets, or short Sermons with Anecdotes, by Miss Hawkins and Mr. H. Hawkins, will appear in the course of next month.

Mr. Cottle is preparing for the press, a poem of some extent, entitled Messias.

Chalcographimania, a humorous poem in four books, with explanatory notes, designed as a companion to Mr. Dibdin's celebrated Bibliomania, is nearly ready for publication.

Mr. Rouse has in the press, the Doctrine of Chances, combining the theory and practice of all games of hazard, with easy rules to calculate the probabilities of events.

The second volume of Wood's Athenæ Oxoniensis, by Mr. Bliss, is in great forwardness.

Some Account of the Life and Writings of the late Mrs. Trimmer, with Extracts from her Journal, are printing in two octavo volumes.

Mr. W. Jones, author of the History of the Waldenses, is preparing a Biblical Dictionary, on an improved plan, adapted equally to the use of ministers, students, and families.

The Letters of Klopstock and his Friends, translated from the German by Miss Benger ; also

The Essays and Letters of Prof. Gellert, translated by Anne Plumptre, are in the press.

Mr. Giesecke is preparing for the press an Account of his Seven Years' Residence in Greenland, and his mineralogical discoveries during that period.

M. D'Hassendonock's Dutch and English Grammar, with Practical Exercises, Dialogues, Commercial Letters, &c, in a duodecimo volume, is nearly ready for publication.

A new edition, materially enlarged and improved, of Kaufman's Dictionary of Merchandise, in all languages, will appear next month in an octavo volume.

A second edition of Col. Pinkney's Travels in the South of France, will speedily be published, in a thick octavo volume.

A new edition of Keys' Treatise on the Management of Bees, in a small volume, will soon appear.

Mr. Kerrison is engaged upon an equestrian portrait of Marshal Wellington, attended by his aid de camps the Prince of Orange and Lord March, both of whom have sitted purposely for their portraits; The size is eight feet by six; and besides the three portraits, the back-ground is intended to exhibit a perspective of the battle of Salamanca.

The Margravine of Anspach has composed, and intends to publish the memoirs of her life.

As the beautiful figures produced on paper by the oxidation of various metals with an electrical battery, cannot be effectually represented by engravings, Mr. Singer proposes to illustrate a few copies of his Elements of Electricity, with some real oxides, produced by his powerful apparatus.

The History of the Valiant Knight Sir Arthur of Brittany, a romance of chivalry, originally translated from the French, by Lord Berners, is carefully reprinting from the edition published in black letter, by R. Redborne, about the middle of the sixteenth century, and will be embellished with a series of plates from illuminated drawings, contained in a valuable MS. of the original Romance.

An Abstract of the Annual Reports and Correspondence of the Society for Promoting Christian Knowledge, will speedily be published by direction of the Board of the Society.

The works of Ben Jonson, with Notes, critical and explanatory, and a Life of the Author, are announced by Mr. William Gifford, in ten volumes.

Mr. Campbell translator of Bishop Jewell's Apologia, is preparing for publication a translation of Grotius on the

Rights of War and Peace, and the Law of Nations, with Notes and Illustrations from the best writers.

Mr. Kerrison is preparing for the press an Inquiry into the Establishment and Progress of the Medical Profession.

Mr. W. Henley is about to publish a Series of Chemical Tables intended to exhibit the Properties of all the present known Bodies, with the Results of their union, &c.; forming a complete abstract of the Science of Chemistry.

A General Description of Leamington, with an Account of the Objects of Curiosity and Consequence in the immediate vicinity, by Mr. Bisset, late of Birmingham, is in the press.

The Rev. Mr. Sayers is preparing a History of Bristol and its Vicinity.

Mr. Phillipart will speedily publish Memoirs of General Moreau, embellished with a Portrait, taken a few weeks before his death, and a fac simile of his last letter to Madame Moreau.

An Easy and Practical Explanation of the Church Catechism is printing, by the Rev. Harvey Marriott, of Claverton.

M. Santagnello has in the press an Italian Class Book, after the plan of Blair's admired English Class Book, consisting of extracts from the best writers, in prose and verse.

Mr. Thomas Baynton, of Bristol, will speedily publish a new and successful Method of treating Diseases of the Spine.

Dr. Wollaston has contrived an instrument for freezing at a distance, called a Cryophorus, founded on the principles that a fluid, from which a portion is evaporated, becomes colder in consequence of the heat absorbed by that part which assumes the gaseous state; that fluids rise in a state of vapour at a lower temperature when the pressure of the atmosphere is removed, and consequently may be cooled to a lower degree by evaporation in vacuo than in the open air. Let a glass tube be taken, having its internal diameter about 1-8th of an inch, with a ball at each extremity of about one inch diameter, and let the tube be bent to a right angle at the distance of half an inch from each ball. One of these balls should contain a little water, and the remaining cavity should be as perfect a vacuum as can readily be obtained; the mode of effecting which

is well known to those who are accustomed to blow glass. If the ball that is empty be immersed in a freezing mixture of salt and snow, the water in the other ball, though at the distance of two or three feet, will be frozen solid in the course of a very few minutes.

M. Hoffman a German engineer who has been long engaged in examining the banks of the Rhine, with a view to ascertain at what point Cæsar passed that river, has transmitted to the Göttingen Academy a detailed account of certain interesting objects discovered near Neuwied. They consist of vases and instruments, coins and figures.

The first part of the *Mémoires et Lettres du Baron de Grimm* anterior to the year 1770, have lately been discovered and published in Paris. It is reported in the *Journal de l'Empire* to be even superior to the 2d and 3d part already published. A selection from them is printing in French and English on the same plan as the former volumes published in London.

A new periodical Miscellany will be published the 1st of Feb. entitled "The new Monthly Magazine," the political features of which will be in direct opposition to those of the old monthly Magazine at present edited by Sir Richard Phillips. Several Gentlemen of distinguished talent, will contribute to this work which will be open to disquisitions on every subject of general interest and will also contain the usual articles of necessary information.

The Literary and Scientific Calendar (containing a biographical account of living authors, &c.) the publication of which has been retarded by the laborious researches which it required is now in the press, and will certainly appear early in 1814.

In a few days will be published Letters addressed to Lord Liverpool, and the Parliament on the Preliminaries of Peace. By Calvus.

A humorous work is in the press entitled the "school for good living or a Literary and Historical Essay, on the European Kitchen, beginning with Codorus, the Cook and King, and ending with the union of Cookery and Chemistry.

New editions are preparing for publication in French and English, of Madame de Staël's *Delphine* and of

the letters on the character and writings of Rousseau.

Early in January, 1814, will be published the first number of a new work to be called the *Rejected Theatre*, or a collection of dramas which have been offered for representation but declined by the managers of the Playhouses.

In the press, *A sketch of the History and Proceedings of the Deputies appointed to protect the civil rights of the Protestant Dissenters.*

Rev. D. Tyreman, is about to reprint his *Essay on Baptism*, and two Sermons on Domestic Discipline and Admonition to Youth, with a third Sermon addressed to the Aged.

The *Naturalist's Miscellany*, lately conducted by Dr. G. Shaw, and R. P. Nodder, is to be continued under the title of the *Zoologist's Miscellany*. By William Elford Leach, M.D. F.L.S., W.S. &c. Fellow of the Royal College of Physicians of Edinburgh, and Surgeons of London. Illustrated with coloured figures of new, or highly interesting animals. By R. P. Nodder, Animal Painter, and Draftsman in Natural History.

Preparing for Publication. *Portraits of Illustrious Personages of Great Britain: with Biographical and Historical Memoirs of their Lives and Actions.* By Edmund Lodge, Esq. Lancaster Herald, F.S.A. Author of the *Biographical Tracts* attached to the "Holbein Heads."

Part I. will be ready for delivery in January 1814, containing I. Sir Philip Sidney. From the original of Sir Antonio More, in the collection of His Grace the Duke of Bedford, at Woburn.

II. Henry Howard, Earl of Northampton. From the original in the collection of the Right Hon. the Earl of Carlisle, at Castle Howard.

III. William 1st Lord Paget. From the original of Holbein, in the collection of the Earl of Uxbridge, at Beauchamp.

IV. William Poulett, 1st Marquis of Winchester. From a miniature by Peter Oliver, in the collection of the Marquis of Winchester, at Amport House.

V. Sir Thomas Bodley. From the original in the Bodleian Gallery, Oxford.

VI. Thomas Radclyffe, III^d Earl of Sussex. From the original of Sir Antonio More, in the possession of Wm Radclyffe Esq., College of Arms.

Specimens, both of the Plates, and of the Work itself, as proposed to be conducted, may be seen at the Publishers', Lackington, Allen, and Co. Finsbury-square; and Longman, Hurst, Rees, Orme, and Brown, Paternoster-row; Where subscribers names are received, and by whom the specimens will be forwarded, upon application, to persons resident in the country, and desirous of inspecting the plan of the work, the expense of carriage and return of the specimens being guaranteed.

Proposals have been issued for publishing by Subscription, in Two volumes Octavo, price 11. 1s. in extra boards, Political Portraits, in this new *Æra*; with Explanatory Notes—Historical and Biographical. By William Playfair, author of the Political Atlas, the Decline and Fall of Nations, and other works.

In the press. To be published about Christmas. Patronage: by Miss Edgeworth, author of Tales of Fashionable Life, Castle Rackrent, Belinda, &c. &c.

A Continuation of Early Lessons, viz. Frank, Rosamond, and Harry and Lucy, will shortly be put to Press by the same author.

ART. XVIII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

A History of the Roman Wall, describing its antient State and present Appearance. By W. Hutton, F.A.S.S. The Second Edition, with Portrait and many plates, 8vo. 12s. bds.

The Battle of Bosworth Field. 1485. With a Life of Richard III., till he assumed the Regal Power. By W. Hutton, F.A.S.S. The second Edition, with Additions by J. Nichols, F.S.A. and 11 plates. 8vo. 12s. bds.—The Additions may be had separate, Price 5s.

BIOGRAPHY.

The Memoirs of a Celebrated Literary and Political Character, from the Resignation of Sir Robert Walpole, in 1742, to the Establishment of Lord Chatham's Second Administration, in 1757; containing Strictures on some of the most distinguished Men of that Time. Written by Himself, 8vo. 7s. 6d. bds.

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nent Musical Composers and Writers who have flourished in the different Countries of Europe, during the last three Centuries, and including the Memoirs of those who are now living, 2 vols. 8vo. 11. 4s. bds.

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The Gentleman's Annual Mathematical Companion for 1813; containing Answers to the last year's Enigmas, Rebuses, Charades, Queries, and Questions; also new ones proposed to be answered in the next; together with other Papers, and Selections from scarce Works, &c. 12mo. 2s. 6d.

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Synopsis Nosologiæ Methodicæ, auctore Guel. Cullen, M.D. By John Thompson, M.D. 8vo. 9s.

An Essay on the Signs of Murder in new born Children; from the French of Dr. P. A. O. Mahon; by Christopher Johnson, 8vo. price 12s.

The Art of preserving the Sight, unimpaired, to an extreme Old Age, 12mo. 4s. 6d.

A Treatise on the Hot, Cold, Tepid, Shower and Vapour Baths; by John Land, 12mo. 7s.

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Medical Transactions, published by the College of Physicians in London. Vol. 4, 8vo. 12s. bds.

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The Ruminator; containing a Series of Moral, Critical, and Sentimental Essays, by Sir Egerton Brydges, K.J. M.P. 2 Vol. foolscap 8vo, 18s. bds.

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Travels in the Caucasus and Georgia, in 1807, 1808. By Julius Von Klaproth, 4to.

*** In consequence of the unusual length to which several of the articles in this number have extended, those on Davy's Chemistry and Montgomery's World before the Flood, announced for publication last month, have been unavoidably postponed to the Number for February; which is also intended to contain critiques of Miss Hamilton's Essays, Stewart's History of Bengal, Bodleian Letters, Thomson's Travels in Sweden, &c. &c.

THE ECLECTIC REVIEW,

FOR FEBRUARY, 1814.

Art. I. *An Essay, on the Study and Composition of Biography.*
By James Field Stanfield, 8vo. pp. 340. Price 10s. 6d. Gale,
Curtis, and Fenner; Cradock and Joy. Constable and Co. and
Robertsons, Edinburgh. 1813.

IT should seem that there is to man something amazingly bewitching in human nature; since an individual, while he knows that he comprizes in himself a full set of the essential constituents of that nature, and may examine and contemplate them, distinctly or in their combination, as often and as long as he pleases, yet cannot be content without having hundreds or thousands of other individuals brought within the reach of his speculation. He has a far more restless and capacious curiosity relative to this than to any other part of mundane existence. Is it that, from a sentiment of idolatrous homage to the nature of which he is a sharer, he wishes to have the object of his adoration presented to his view in the more imposing magnitude, by means of amassing, and thus forming into a sort of human pantheon, the greatest possible multiplicity of the particular and diversified forms comprehended in the grand substance of his complex divinity? Or is it, that in this extended contemplation he enjoys something like a conscious enlargement of his own individual being, by a certain sympathy which seems to make him in some degree live and act in the various human agents lie thus contemplates? Or is it that, while he feels a profound interest in human nature, he finds nevertheless that he cannot apprehend and take hold of that nature, as an object of either sympathy or speculation, excepting by

means of its specific exhibition in individual characters? Or is it rather to be suspected, after all, that this insatiable inquisitiveness about the beings of his own species is little better than the prompting of pure self-love, incessantly seeking and hoping for some matter of flattering comparison between himself and the others of his race? Most certainly, at any rate, it is not, in general, excited by any wish to amend himself by means of what he may learn concerning other men.

But though this last object has so little share in exciting the passion for inquiring into so many other men's lives and characters, it is nevertheless very desirable that lives could be so written, as to convey some corrective instruction into the minds of the readers, almost whether they care about it or not. It is also very desirable that this department of writing could be brought a little within the economy of literary good order, could be subjected to some reasonable laws of selection, proportion, and good workmanship. From the way in which this class of works is very commonly executed, we might be tempted to conclude that all such laws are inapplicable, or suspended, or abrogated. For, almost any man, who has acquired a little skill in putting sentences together, accounts himself qualified to write a life. Almost any life, if the person has had any sort of public or even local distinction, is judged by one or other worker in ink to be a proper subject for formal record. Whatever subject is taken for a memoir, every thing relating to it is considered as worth telling, even down to the fate of a wig or a gold-headed cane. Materials constructed in any manner seem all equally legitimate,—narrative, letters of the man and his friends, long register documents, extracts, (if he was an author) from his works. Any sort of method may, indifferently, be adopted, or better still if none at all; any bulk is allowable in recording the most insignificant subject; any matter that the writer is disposed, or fancies himself particularly qualified, to talk about, may be introduced without scruple, and especially he may take the opportunity of saying a great deal about himself.

Who would not be glad if this vicious state of an important literary province could be reformed, by the establishment of a system of principles and rules that should have the effect of reducing biography to the strictness of a science, or at least of an art. The recognized establishment of such an authoritative set of principles, would not secure us against all intrusion of impertinent operators and subjects, but it would go a considerable way in prevention of the mischief, by making readers better judges, by dictating decisively the

law to the writers, and by arming critics with an unquestioned rule and sanction for the punishment of offenders.

It appears to be Mr. Stanfield's object to facilitate, by some preparatory discussions, this rectification of an ill-ordered province of literature, while, with commendable modesty, he declines to assume the office of peremptory and final legislator. His intentions and method are explained in an introduction, which gave us the impression of so much good intention and so much thought, that we sincerely wished not to perceive the marks of indistinct conception, and of a diction correspondently inefficient for giving out the ideas with fulness and precision. With a feeling that half imputed the fault, to our own defective apprehension, we read this preface several times over in order to get into more satisfactory possession of the information it is intended to convey. A rather unfavourable omen appeared to meet us at the very beginning, in the statement of the end, the means, and the motive. These are formally put as distinct things, and yet the first and the last are explained either in terms of identical meaning, or in such a way that the former necessarily includes the latter.

'The *end* proposed to be attained by this Essay is—to take such a view of Biography as may assist in developing the principles of man's active and moral nature; and in applying that knowledge to his practical improvement.'

'The *motive* which impelled both to the Essay, and to the resolution of laying it before the public, was, and is—a sincere desire to promote, in students as well as writers, through the medium of Biography, a more attentive examination of the principles of the human character; and a very ardent hope that the effects of such investigation may be actively applied to the improvable points of education and conduct.'

The sentence with which the Essay itself was found to commence, was not adapted to remove desponding anticipations.

'Man's natural faculties, his education, the progressive intercourse and mutual impression between him and surrounding circumstances, with the habits, course, and conduct of life, resulting therefrom, offer the principal materials to the discerning biographer.'

But we must endeavour to give a slight sketch of the scheme and contents.—The work is thrown into three parts. I. Biography as it has been treated, and the disadvantages it has laboured under. II. Materials of Biography, with improvements suggested. III. Composition.—No reader can fail to perceive how little this division is adapted to bring

the several sides of the subject, if we may so express it, distinctly into view. But it has this advantage to the author, that almost any thing relating to the subject may, without an actionable transgression of the laws of method, be introduced, as it happens to occur, in any part of the book. And the benefit is taken. There is all the intermixture and confusion of topics which such an indiscriminating form of distribution may be supposed to warrant.

The First Part begins with a representation of the imperfections incident to biographical writing from some of the disadvantages often accompanying the subjects; such as the obscure, inexplicit, or inconsistent character of the person; the scantiness or unfaithfulness of the records concerning him; and the various kinds of uncertainty and perplexity caused by remoteness of time. The second chapter enlarges on the imperfections chargeable on deficiencies in the writer, from neglect of preparatory studies, and want of the 'biographic spirit,' by which phrase Mr. S. will have us to understand a state of feeling peculiarly and specifically appropriate to the business of writing and studying biography. There is then a long chapter under the title of, 'disadvantages arising from the relative situation of the subject and the writer,' comprehending a multiplicity of remarks on partiality and resentment, credulity and scepticism, and on 'unfavourable method and execution,'—a topic, the introduction of which, as a part of the matter designated by the title of the chapter, may serve, as one instance, to shew how little arrangement there is in the author's ideas, and how little definiteness in the specification of the several heads of his disquisition.

The Second Part enters on 'Requisites and preliminary Studies.' A very virtuous state of mind, animated with a passion for all that is just and excellent, is demanded in the first instance, in such terms as to excite a little surprize at something very like a virtual admission in the very next page, that the mere *knowledge* of the distinctions of virtue and vice, which a very depraved intelligent man may possess, will do nearly as well, if he will only have the policy to observe the decorum of correctly applying that knowledge of moral principles in his record and adjudgement of characters. Sallust is cited as an example of this prudent sense and official virtue.—High qualifications of the thinking kind come in requisition in the next place; 'a native or acquired clearness of intellect, in order that, for the just decisions of the will, genuine materials may be presented by the *perspicuity* of the understanding. The powers of apprehension should be

‘strong, the imagination vivid, and the attention steady.’ These dispositions and faculties are to be matured and enriched by an ample compass of preparatory studies.

‘Whatever man is concerned with, becomes a proper study for the person who proposes to delineate the features of human life. Natural philosophy, in all its varied points of application, will form the basis of these studies. Man’s place and condition in the universal scale of things must be regarded, and his general nature developed and determined. The principles of the law of nature, and of nations claim a due attention; and the philosophy of the human mind completes the investigation.’

The aspiring student is urged to acquire a determinate theory of human nature, or, as the author expresses it, ‘theory of mankind,’ by means of an extensive and minute survey of history and of the existing race, aided by the works of the philosophers, and much patient self-inspection. A part of this comprehensive and onerous task is to be the practice of framing doctrines on the nature, symptoms, and operation, of particular qualities, whether virtuous or vicious, by the inductive process of bringing together the several phenomena in which the quality in question has manifested itself in some one individual, the doctrine so obtained being then confirmed and extended by taking into view the parallel facts in the lives and characters of other individuals of the same class. As an example of this exercise, the nature and the characteristic agency of ambition are generalized in a long series of propositions, founded chiefly on the conduct of Julius Cæsar, while Mahomet, Cromwell, and Kouli-Khan, are suggested as parallel and corroborative studies. This specimen of generalizing is professed to be in humble imitation of Bacon, whose name perhaps had better not have been mentioned on the occasion. It evinces, however, a very careful and reflective attention in reading history, and in some parts a considerable share of sagacity. The general principles thus deduced, it is presumed, will give the student and the writer of biography a most prompt and commanding insight into any of the human characters belonging to the class of which the properties have thus been reduced to a theory.

The next prerequisite qualification is the ‘Biographical Spirit.’ This is described as a state of the mind produced by the combination of a lively natural sensibility, and a long and earnest addiction to the study of the moral and philosophical principles of biography, regarded as a science, and to the contemplation of the most interesting subjects and the finest performances that have been exhibited in the depart-

ment. It is represented that a spirit thus originating, and thus cherished and cultivated, will endow the student and the writer of biography with a certain marvellous quickness and accuracy of perception, and a certain animated feeling of concern in the character, and all that belongs to the character, which he is investigating or displaying; in short, a sympathy so profound as to go near identifying him with the personage whose history is meditated. Hear our Essayist.

‘The spirit of this personal interest can neither be excited nor exerted in desultory acts or indiscriminate observation. The study must be permanent and appropriate: it must be directed with earnestness and sensibility, till the frame and temper of the mind become so truly biographical, that it will be disposed to transform itself with facility into the very character it holds in contemplation. This lively personification being principally carried on by the habitual and precise application of known principles to individual cases, will lead the imagination through all the recesses of motives, objects, pursuits, and consequences; and, being in no small degree actuated by the very spirit of the character in view, will almost intuitively, develope causes, trace effects, detect opinions, and decide upon principles of conduct which have hardly been expressed or glanced at, in the documents collected or presented to the writer or the student.

‘In this effort, the assumption of character must be complete. Our own state and peculiar opinions, must, for the moment, be abandoned, and the condition of the character we wish to conceive or represent, wholly engage us;—*totus in hoc*. Such a force of imagination is to be acquired, that we are to see, not with our own, but with our hero’s eyes, and feel only with his faculties; we must contract his habits, adopt his manners, assume his sentiments, invest ourselves with his partialities and his humours; be actuated by his motives, guided by his designs, and elated by his attainments. In short, the connexion and dependence of his character is to be followed entirely in his person, though its moral view and consistency be appreciated in our own. For it may be remarked here, in following the life of a man, we must never lose sight of some end; which, whether clearly defined, or but dimly seen, whether receding or constant, fluctuating or even changing, it is still his destiny to pursue and our duty to investigate.

‘In the putting ourselves, mentally, in the situation of others, in order to appreciate and possess ourselves of their views, and their feelings, no little effort must be used to exalt or inflame our imagination to the absolute condition of enjoyment, suffering, or exertion by which the personage is actuated. The placid routine of general life will afford us no conception of the energies, and the depressions, with which human nature has been at times affected.’ pp. 121—4.

This topic is followed by a chapter containing many just remarks on impartiality, and 'moral power,' a phrase employed to denote the right of censorship, the biographer's authority to sit in judgement on, and to justify or condemn, the characters and actions which he would not have completely discharged the duties of his office by merely exhibiting in a correct matter of fact record. We presume our author did not attempt to make out, even to his own understanding, the consistency of the strain of precept in this chapter, with the notions about the 'biographic spirit' in the preceding one. But he should not have relied on the reader's ability to do this for himself.

The last chapter, a long one, of the second part, is entitled 'Matter and Auxiliary Objects.' It contains an enumeration, proceeding according to the succession of the periods of human life, of all the imaginable points of the biographer's inquiry; a zealous reinforcement of, what has been insisted on, times without number, in the preceding parts of the *Essay*, the necessity of paying the utmost attention to the connexion and dependence of the divers particulars that make up a man's life and character; suggestions on the use of analogy in deciding on the questionable evidence or the apparently unaccountable nature or cause of extraordinary phenomena in human character; and observations on the various sources from which the biographer may draw his information, and the respective value of each.

The Third Part comes down to the technical scheme for executing the grand work for which there has been such long and operose preparation; and it begins with the exordium, and the preliminary character. This expedient of prefixing to the history a formal delineation of the character is commended, and is exemplified by several instances quoted from biographical works; and the author has himself sketched the following portrait of Bacon, to shew the method of practice.

'Francis Bacon, Lord Verulam, a statesman and a philosopher. In the former character, servile, selfish, and inconsistent; in the latter, luminous, liberal, and comprehensive. A pliant education, slavish times, a timid disposition, and early disappointments—and, proceeding from the influence of these circumstances, an unchangeable resolution of obtaining power without much regard to the nature of the means, impressed his exterior character with meanness, prostitution, and ingratitude: whilst a vigorous intellect, a daring genius, and a self-depending perseverance, animated and enabled the powers of his mind to open the vast prospect of true philosophy, displaying in one view the whole of natural science, at the same time inspecting the minutest divisions of the

particular parts ; examining in each, all that had been already known, and pronouncing, with intuitive decision, what yet remained to be discovered !' p. 196.

To us it would seem that, with a few excepted cases, this officious way of anticipating, and actually prescribing, at the very commencement, the judgement which ought rather to be formed by a progressive exercise of thought in viewing the gradual display of the character as the history of the person proceeds, vitiates the order of study. If indeed this preliminary estimate is very general and vague, like the specimen we have just now quoted, it may leave the reader independent enough in forming his own judgement, but then it is merely impertinent : if, on the contrary, it should be very specific and definitive, it will prepare an indolent or an indecisive mind to interpret every thing presented in the progress of the history just, acquiescently, according to this oracle consulted, at setting out ; while it may provoke the pride of ingenuity and free-thinking to work out a plausible estimate in falsification of the biographer, in mere perverse assertion of intellectual independence. In either case, the reader's mind is the worse for this so complaisantly obtruded help to his understanding.

Our author has now a natural order and distribution of topics placed before him, in the stages of human life ; which he follows, in sections on parentage, birth and infancy, childhood, adolescence, youth, manhood, and age. This series is followed by chapters entitled Character, Professional Biography, and Summary and Conclusion. It is an inexcusable defect that no table of contents should be found either at the end or the beginning of the book.

The periods of human life appear to be brought under survey, nearly as much for the purpose of shewing or trying what can be said about them as subjects of description and reflection, as for that of instructing the biographer how to take, in his narrative, proper account of the characteristics and circumstances of those stages.—There is something strangely like the ludicrous in the gravity with which the Essayist cites, on the authority of Sir W. Temple, the example of the ancient Brahmins in recommendation of commencing the education of human creatures before they are born ; and with which he enjoins the biographer to go back to the very birth of his hero, and to any recorded or reported circumstances which, even before that event, might have made impressions on his incipient existence tending to determine his future character.

In reference to the modification which character may re-

ceive from the state of the physical constitution in infancy, there is this most curious assertion, boldly made and confidently left, as if it were of a nature to make its way instantly, without assistance, into the rank of self-evident truths. 'A temperament of ease and health, like the savage state, opposing no obstacles, or presenting few objects, will give the mind little opportunity for exertion or enlargement!'

The section on childhood is written with more perspicuity and liveliness than are usual with our author. It is a sensible miscellaneous exhibition of the ways in which impressions are made on opening minds, in which their preferences are fixed and their characters take a determinate form. The direct task, however, of instructing the biographer, is kept in hand with so little strictness in these amplified illustrations, that the writer's own perceptions admonish him into a kind of apology, in the form of professing that a main object of the book is to make suggestions for the improvement of education. The leading purpose, that of forming an accomplished biographer, might have been more effectually served in this and the subsequent sections, by suggesting instructions for discerning the indications of the peculiar and distinctive form in which the general attributes of childhood, adolescence, youth, &c. &c. are modified in an individual, who is to be traced and described through these stages. An individual, important enough to be made formally the subject of a biographical exercise so laborious and scientific as our author enjoins, may be presumed to be very greatly distinguished from ordinary men; and therefore the biographer would be but very poorly qualified for his office by merely knowing as he carries his hero through his childhood, youth, &c. how to describe the ordinary phenomena of the human nature in those stages respectively.

In leading the biographer's studies through the period of adolescence, the essayist diverges into a loose discussion of the subject of education, and gets himself involved in the old litigation between the advocates of the domestic discipline and those of the public school.—The division purporting to be allotted to the topic of youth, considered in relation to the right conduct of a biographical memoir, is occupied with the impressions and tendencies which the character may receive from the accidental exterior distinctions of the person, its great or little stature, its perfection and gracefulness, or its deformity.

There remain several chapters of which we have reported no more than the titles. But on looking back over the ex-

tent of space we have already filled, we are imperatively admonished to make a short cut towards a conclusion, by a few general remarks on the quality of the book.

And, it must be acknowledged not to be the production of quite an ordinary mind. It is a mind strongly intent on thinking, and not satisfied with the superficial view of the matters in consideration. It is eagerly reaching, though with defective perception and unskilful aim, at what is called the philosophy of the subject. It has been seized with a kind of passion for the subject of biography, has very long dwelt and mused upon it, has lapsed towards it by an involuntary and invincible tendency and attraction, through every part of an extensive course of reading, in several languages, and has gradually become haunted, and at length possessed, with the idea that the subject has a magnitude which has never been adequately recognized, that it has never received a duly solemn and systematical investigation, that it is capable of a grand developement of principles and outlines, and that it ought long since to have received, or that at least it is high time it should now at last receive, the dignity and organization of a regular and splendid science. A mind quite incompetent to carry such a lofty notion into practical effect, might, nevertheless, after a long and interested and busy occupation about the subject, during which it combined with its own workings a large quantity of reading, of a nature related or applicable to that subject, be expected to afford some serviceable suggestions. Accordingly the present work may be perceived to contain within its mass, in a crude elemental state, a certain portion of right sense about the mode of writing lives; and we should be glad to learn that other readers have found less difficulty than we have to reduce it to a palpable form.

We are perfectly clear of every feeling at variance with candour when we say that we have hardly ever, in proceeding through a long series of pages, been less able than in the present instance, to keep our minds in the consciousness of any thing like a clear and connected progress of thought. With a determined effort to force them into this state of consciousness, we have, in many parts of the book, gone over a page or section two or three times, but still in vain. There is no repelling or beguiling the impression of the prevailing character of the composition, as crude, indefinite, confused, disconnected, and therefore every way ineffective, in a very strange degree. To us it is wonderful, it is really very wonderful, how a scholar, a reader, we may presume an attentive one, of the very best authors, an ardent admirer

of the writings of Bacon, could let himself believe that the paragraphs and pages he was composing would convey into any human mind an orderly train of distinct prominent ideas. It is strange, too, that he should not have made the experiment on some intelligent honest friend, requesting that friend to give back with precision, in language of his own, the meaning of each sentence of a section and precisely the collective import of the whole. But even if there were no friend in the world to be consulted, what can have become of an author's own discernment, when he can deliberately reckon on illuminating the understandings of his readers by a composition like the following?

‘ A set of disjointed passages, however lively in themselves and in the manner of their exhibition, does not constitute historical narration: they must be threaded together, to give continuity to the subject, and direction to the mind. How different soever the various incidents of life appear, they have their classes, their dependencies, and connections. The ordinary acts of producing these relations, or of generating one from another, have such a definite identity, that a true biographer may apply to his terms of connection with such precision, as to derive very great assistance towards the devolving of causes, as well as towards the tracing of successive effects. Whereas, from the writer's ignorance of those hidden links which connect events with agency, and those general elements which impress similitude on the human character, the truth of biographical representation is distorted, and all attempts at characteristical investigation are defeated or confounded.’ p. 17.

‘ Every discovery gives delight; and discoveries of principles, with facility of application, are the parents of scientific affection. But where much is projected, execution, as well as improvement, will depend upon the nature and energy of the powers that are brought to the undertaking; and, therefore, we find, amongst this description of writers, (writers who undertake great numbers of lives collectively,) different degrees of this spirit, (the peculiar biographical spirit) from the inanimate though useful sketches of Anthony Wood, to the luminous and orderly delineations of Melchior Adam.’ p. 23.

‘ The clear and unsophisticated influence of pure religion can only direct the mind to an ardent love of truth, and the exercise of impartial justice. That mild spirit which regards the wide-spread family of mankind with equal eye, and whose bountiful precepts inculcated liberal benevolence, must dispose its genuine votaries, each to enjoy and practise his own established ritual, without arraigning or disturbing the convictions and observances held by others. But religion is a sentiment of feeling as well as an exercise of reasoning; and, beside the abstractions of intellect and inculcations of doctrine, it has a reality and interest sufficient to excite the sensibility and raise the passions of the

human heart. When passions and their objects are formed, every property and appendage of those objects will be considered as inseparable from them, and claim a proportionable share of affectionate regard. Though agreed in essential points, men often differ as to the attributes and modifications, &c.' p. 41.

'—Accumulating anecdotes—gratifies those who look for the reiteration of amusement, but who would feel fatigued by the attention requisite to follow a series of facts and events, collected by patient observation, strung together by the laws of agency and consequence, and by the progressive principles which influence the direction and force of human action.' p. 59.

'In our contemplation of biography—whether the complete work be laid before us, to undergo a process of analysis and study, or that the several parts are collected together, in order to composition and display,—*the doctrine of pursuits* will be the main object to claim our attention—will be the regulating principle to be applied to the purpose of either distribution or construction. In this point of view, pursuits are to be considered according to the succession of appropriate advances to a determinate end, or as taking, by induction, the result of a number of such cases, as a mean of direction towards the attainment of any general object.' p. 311.

The work is continually aiming at something abstracted, comprehensive, or—for there is no avoiding the abused epithet—philosophical. Every trifling matter requires a solemn consultation of general principles; every little operation is to be performed, with measured movements, under the superintendence of science. The biographer, instead of going to his business in the direct and simple way of just relating the most important portion of what can be known about an interesting individual, with here and there a pertinent general observation, is to surround himself with an apparatus of systems, logical, ethical, metaphysical; to work by synoptical tables; and, as it appears to us, to perform the whole matter fully as much in the way of an illustrative exercise on a theory of human nature, and an exhibition of the method of handling logical tools, as for the purpose of giving a piece of useful or entertaining personal history. Doubtless, one of the utilities of writing and reading the lives of individuals will arise from the illustrations which those individual examples may furnish of the general qualities of the species; and also, it will be of advantage to the writer and the student to keep in sight and in use some of the plainest rules of logic, both in making inferences to the general nature of man from these individual instances, and in applying principles derived from what is known of that general nature in judging of these individuals. But the strain of the *Essay* might almost tempt the reader to suppose that human nature must

be some newly discovered substance in this quarter of the universe; that the individuals in the hands of the biographer were a few rare fragments, procured with difficulty as samples for analysis; and that the whole system and machinery of philosophizing, theoretical and experimental, were to be put in requisition on so extraordinary an occasion.

This ostentation of philosophy maintains an almost unrelenting and overwhelming parade of scientific phraseology. The author appears to have a horror of the diction of plain sense; and there is no relief or escape from elements, principles, generalizations, combinations, progressions, inductions. This however might be endured, perhaps, if the composition possessed the appropriate virtues of a scientific dialect, brevity, precision, and clearness, the only virtues which could atone for such an artificial and schismatical separation from the general mode of expression. But here it is as prolix and indefinite, and cloudy, for the most part, as it is artificial and academical.—The word ‘progression’ recurs so often as to excite apprehension and antipathy. And it has the effect of a satire on the general tenour of the book; for we have met, we think, with no instance of a treatise more completely failing in any thing like an advancing order of distinct successive parts; more completely holding itself in stagnation by mixing and confusing its topics all together, with a consequent excessive repetition of its doctrinal positions and references.

We transcribe, nearly at random, a slight specimen of the philosophical ostentation of the style.

‘Country, sex, temperament, condition, associates, and pursuits, considered generally with the habits, opinions, principles, and tendencies effected by them through the different stages of life, are the elements of which the science of universal biography is composed. Advancing from analysis, by induction, the professor assumes a high and dignified station. Applying the philosophy of the intellectual and active powers of man to the varieties of situation and progression of events, on a general scale, principles will be formed, and elements may be extracted, which, directed to the local condition or given circumstances of an individual character, will not only serve to place it in any adjusted point of view, but may also assist in disclosing the latent and less obvious working of those springs which set the whole machinery in motion.’ p. 86.

‘It seems apparent, then, that the philosophy of character must be founded on actual observations,—directed precisely to facts—those especially of personal condition, manners, tendencies, and sentiments; to the view of the moral and intellectual faculties; and to the course of voluntary action, in its progressive series of motive, means, attainment and consequence. And the philosophy

of man,—still paying due regard to its pneumatological associations—is formed from a comprehensive view, arrangement, and generalization, of the principles elicited from a number of these studies on the individual character.' p. 281.

A multitude of single clauses and phrases might soon be collected as instances of an unskilful and affected cast of expression; such as, 'to glean from sources'—'uniting the direction and consistence of progression'—'to direct the investigations of observation towards the attainment of truth'—'if his moral system is at once irreprehensible and correct'—'conditions which have a tendency of leading to culpable partiality'—'throw no light on the production of biographic truth'—'until novelty, curiosity, and entertainment be fully gratified'—'the caution to be enhanced on this occasion is, &c.'—'when the practice of—&c. could be enhanced or recommended'—'it may be useful to converge our observations.' '*Pervestigation*,' and a few other words that are either new or obsolete in our language, seem to indicate a sort of assumption which never can or ought to be countenanced in any but authors of the very highest class.

What will probably strike most readers as a prominent fault in the treatise is, the sort of mighty magnitude and importance attempted to be given to the business of writing anybody's life. One is continually reminded of the tone of those ancient projectors, who said, 'Go to, let us build us a tower whose top may reach unto heaven;' there is such an immensity of preparation, and such a formality of execution. Whereas all that the world wants to know about ninety-nine in a hundred of the individuals who may have been of sufficient importance to claim some permanent memorial, is a brief notice of the principal facts of their lives and the most marked and obvious features of their characters. There is no time to study or even to read extended and refined investigations of the origin and progress of the characters of the scores and hundreds of persons that, in the course of each ten or twenty years, are infallibly certain to demand the attention of the readers of biography. As to the secondary and wider purpose, of illustrating, by means of individual portraits and investigations, the general nature of man it may well suffice for this object that just here and there a very remarkable individual should be brought out in complete disclosure, and pass under the whole process of philosophical criticism. It were strange indeed if the ordinary properties and movements of human nature were not by this time sufficiently obvious to all who will open their eyes, or will occasionally shut them to think of themselves. And if it could

be supposed that the passage our author has quoted from Lavater's "*Journal of a Self-Observer*," really had a view to this kind of science, in expressing such an emphatic wish to obtain a record of the history of *any* person, indiscriminately, (for the words do not apparently imply selection) we think he has fallen on just one of the most foolish sentences in all literature. 'I should think myself,' says Lavater, 'much obliged to *every person* who would communicate to me such a *genuine* history of his life and his heart; interspersed with so many trifling incidents, and enriched with such an accurate account of bad, good, or indifferent, actions and sentiments. I should prefer the reading of such a book to the perusal of any one else, the Bible only excepted.' Just as if a man could not find enough of trifles, follies, and worse, of his own, to assist his speculations on human nature!

We meant to have made a remark or two on Mr. Stanfield's idea of a peculiar 'biographical spirit;' but we have not now space to say more than that we cannot see why such a specific denomination should be given to the mere direction and partiality of the general earnestness and interested activity of a thinking mind to one particular department of study.

With all possible respect for our author's intentions, we cannot help, in conclusion, expressing the friendly wish that he may be induced to train himself through a long course of severe exercise in composition, previously to his next endeavour to discipline the public mind.

Art. II. *The History of the Beast of the Apocalypse*. Being a Paraphrase of the Thirteenth and Seventeenth Chapters of the Revelations. Also, a View of the Twelfth, Fourteenth, Fifteenth and Sixteenth Chapters of the same. By Captain Maitland, Royal Artillery. 8vo. pp. viii. 83. Price 2s. Dale, Woolwich, 1813.

CAPTAIN MAITLAND writes like a very pious man, and it is always highly gratifying to us to find the character of a military man adorned by religion: but we think his publication contains marks of his not having thought very long upon religious topics in general, nor very attentively upon the particular subject he here discusses; and therefore, we cannot but regret, that he has, on so difficult a subject, given his sentiments to the public. A man may possess great piety, and not a little ingenuity; and yet be very unsuccessful in attempting to unravel the intricacies of the unaccomplished portions of prophecy: and if, in such circumstances, a person lays his opinions before the world, previously to his having carefully read and maturely re-

flected upon, what has been advanced by *all* the writers of reputation on kindred subjects, the probability is that much which he offers as new will have often been proposed before, and that the remainder will be crude and unsatisfactory. This will inevitably expose him and the cause he espouses, to the ridicule of the despisers of religion, and leave others to exclaim "Ah! that so good a cause should be injured in the house of its friends!"

Captain Maitland sometimes adopts the phraseology of a man that is diffident and modest; although at others, he is very unhesitating and decided, even while he is advancing the most untenable propositions. Thus, in interpreting Rev. xii. 2—the woman "being with child, cried, travailing in birth, and pained to be delivered,"—he says, 'the child, with whom she travailed, is the child Jesus.' But, surely, this is quite inadmissible. Christ is often described as the *husband* of the Church; therefore, according to our author's interpretation, the Church marries the *Son*, and by a sort of left-handed prediction, the prophecy is written *after* the event. The generality of commentators have imagined that the spirit of prophecy here pointed to Constantine; which is doubtless a more probable interpretation; though we do not affirm that it is the correct one.

Again, our author explains Rev. xiii. 9. "That great Dragon, &c. was cast out into the earth; and his angels were cast out with him," by saying, 'the kingdom which exists in the *heart* of every believer, was the *heaven* out of which he was ejected by the spiritual coming of Christ in his kingdom.' This is a favourite notion upon which he warmly descants, though it can, no more than the former, be admitted without compelling the writer of the Apocalypse to predict what is past. This strange interpretation is founded solely upon the declaration of our Lord to the Pharisees, "*the kingdom of God* (which Captain M. to suit his own theory quotes *the kingdom of heaven*) *is within you!*"

In explaining Rev. xii, 16, the Captain informs us that 'the Earth signifies here, and throughout the whole of the Revelations, *the Roman Empire*.' But in explaining the very next verse, he affirms that the *Dragon's beast* is the said Roman Empire. So that the earth and a beast are taken to represent the same thing in the figurative language of prophecy! In the opinion of a celebrated commentator "the earth," and "they that dwell upon the earth," are established phrases to signify the corrupt and anti-christian part of mankind.

"The beast" is in the estimation of our author, first Rome Pagan, then Rome Papal, and then, if we rightly develope his meaning (see page 42) it is *Buonaparte*. 'When the beast retreated with his ten kings out of *Russia*, he paved the way from the capital to the frontiers with the bodies of his slaughtered army, &c.' Afterwards the beast seems to be either 'Infidel France,' or 'Infidel Buonaparte,' or perhaps (for our author is not very explicit) the two united. The following is the train of reasoning by which this position is established :

'But, saith the angel, "the beast that was, and is not, shall ascend out of the bottomless pit." Particular attention should be paid to this expression. Why should the angel say that the beast should ascend out of the *bottomless pit*? He had already a mouth speaking blasphemies, and this mouth was to abide with him to the end of the 1260 years. He did not rise then anew from the pit, having his old spirit; for, if he was still to have the same spirit, there would have been no need of his descent; and it assuredly would not have been said that the beast should come up in the last days out of the bottomless pit. *Of a truth I am persuaded that the meaning of the angel is this*; the Roman empire, having been divided, lost her name; and, in fact, her existence; as the Roman Empire, she was, and is not. During this period of her non-existence, three heads sprang out of her, and exercised dominion, but always in subservience to her; for they affected to be the successors of the Cæsars, ruling in her name, and actuated by the spirit that proceeded from her mouth. But when the fulness of time was come (that is, when the 1260 years were expired) and the second angel was blowing the last blast of his trumpet, down fell the tenth part of the great Roman city, the last of the ten kingdoms of the beast, the mighty monarchy of France. At this moment of time up rose the Roman beast "out of the **BOTTOMLESS PIT**" *just hot from hell, not imbued as in times past, with the old spirit of popery, but breathing a new spirit, the still more horrid and atrocious spirit of atheism and infidelity*. And now stood Antichrist revealed in all his horrors.'

Here again, Captain Maitland, so far as we comprehend his meaning, has nothing novel in his main position; though he rests it upon two props, both of which, we suspect, may be cut through in a moment. Of the first, namely, that 'the 1260 years are expired,' we shall perhaps speak presently. The second is a peculiar interpretation of the phrase "the bottomless pit." Our author supposes it to mean *hell*; but this is a notion which has never yet been advanced by any person who has duly considered the symbolical language of prophecy. The original word, which in the received version of Rev. xi. 7. as well as of xvii. 8, is translated "bottomless pit," is *αβυσσος*, which, when it is employed as a substantive

in Scripture, always denotes, as Suidas and Theodoret observe, *a wide and deep or a great mass of waters*. Thus it agrees exactly in import, with θαλασσης, translated *the sea*, in Rev. xiii. 1. Both terms, in prophetic language, denote (as Daubuz, Vitringa, Dr. More, H. Stephens, Bishop Newton, and others, think) *multitudes in motion and disorder*. In proof of which we may appeal to the Septuagint version of the prophet Amos, vii, 4, where αβυσσος is employed as an emblem of the Jewish nation in a state of confusion. Hence, by the way, the passage Rev. xii. 1, translated "key of the bottomless pit," should be rendered "key of *the deep*," the established symbol for war and disorder: that verse, therefore, implies, that on the accomplishment of the prediction, (since the *key* is an emblem of that which binds and shuts up) a complete stop will be put to *a state of war*. These received explications, if we are not mistaken, entirely set aside the interpretation, which Captain M. 'persuades himself of a truth' admits of no dispute.

Our author seems to please himself with the idea that he is the *first* who has properly shown what is meant by "*the image of the beast*" in Rev. xiii. 14.

'When I came to the image of the beast (says he) the *first* thing that presented itself to *my* mind was the Pope. Surely, thought I, he must be the image intended; but, when I came to look more *narrowly* into the subject, I was *convinced* it was so, for I found that he *fully* answered every part of the description; his existence, too, has run parallel with the beast, and therefore they are almost always mentioned together. The Pope, then, and the Pope only is, *I am persuaded*, the image; and the voice of history will explain how it was that the second beast made an image to the first.'

How unfortunate it is for Captain Maitland's reputation, that exactly the same explication was given by Dr. Cressener, in 1689, in his "Demonstration of the Principles of the Protestant Applications of the Apocalypse," and again, in 1758, by Bishop Newton in his well-known "Dissertations on the Prophecies." 'What appears most probable' (says this learned and judicious commentator, after enumerating a variety of opinions) 'is, that this *image* and representative of "the beast" is *the Pope*. He is properly "the idol" of the Church. He represents in himself the whole power of the beast, and is the head of all authority temporal as well as spiritual.'

In attempting to explain Rev. xiii, 19. "no man might buy or sell, save he that had the mark or the name of the beast," our author says 'The second beast causes all to receive the mark of *the cross* in their right hand, or in their foreheads: and this is the practice of Roman Catholics even to this day;

for, when in the performance of any act of devotion, or surprised into any sudden emotion, they almost invariably make the sign of the cross on their foreheads, hands, or breasts; and this custom serves outwardly to distinguish them as members of the Roman Church.' 'If any man did not mark himself in this manner, it was a sure token to the beast that he was a heretic, and no one dare buy any thing of him, or sell any thing to him.' Here, again, we have an explication founded on ignorance. The frequent signing with the cross, did not, as Captain M. seems to imagine, originate among the Papists, nor in the corrupt times of the church. Justin Martyr, in his second Apology, speaks of the prevalent use of the sign in his time, exults over the heathens for their ignorance of its meaning, and expresses his astonishment that, amidst all the devices of Satan in suggesting heathen rites to accord with some Jewish prophecy, none had been introduced to this effect. 'Here' says he, 'the devils were out in their politics, not to have 'one of Jove's sons crucified in imitation of Christ, but this, being 'symbolically represented, they could not decypher the meaning of the symbol; though the cross, according to the prophet, 'was the great characteristic in his power and government, 'and is visible almost in every thing we see.' Tertullian also (*de Cor. Mil.* cap. 3.) affirms that the Christians not only employed the sign in baptism, but that they stood to pray with their hands crossed, and employed the sign in almost all the actions of life. And, in his Apologetic, he refutes the calumny that the Christians *worshipped* the cross, although he fully admits that they frequently employed the sign.

Bishop Newton is here, also, before Captain Maitland in applying the literal interpretation of "buying and selling:" for our own parts, however, we prefer the interpretation of Mr. Evanson in his "Letters to Bishop Hurd," which, that our article may not be altogether barren of interesting information, we shall insert.

'Since the apostate church is called *the city Babylon*, and, in 'the eighteenth chapter, is represented as carrying on a most 'extensive and gainful traffic, and her teachers are described as 'merchants: the causing that *no man might buy or sell* who wore 'not the badge of servitude to the religion of the civil magistrate, 'may, with great reason be interpreted to signify the prohibiting 'all persons from giving or receiving any religious instructions, 'but what were conformable to the standard of belief, which the 'ruling powers, for the time being, decreed to be truly orthodox.'

Captain Maitland concurs with Mr. Faber in reference to

the name of the beast. Amongst the various opinions, says he, 'I find none so conclusive and satisfactory as that which is adopted by Mr. Faber.' This is no other than that the name is *Lateinos*. It is not a little curious that on this point opinions should have so run round as to bring speculators to exactly the position occupied by Irenæus, the disciple of Polycarp. 'The name *Lateinos* (says that celebrated father) 'contains the number 666: and it is very probable because this last kingdom is so called. For they are 'Latins who now reign. But we will not boast of this discovery.*

There is no part of the Apocalypse which has so much, and, as we think, so unsuccessfully, exercised the imaginations of writers as this relative to "the number of the beast." It has been fancied to designate *Adonikam*, *Lampetis*, *Titan*, *Vespasian*, *Domitian*, *Trajan*, *Adrian*, *Antoninus*, *Valerian*, *Aurelian*, *Dioclesian*, &c. in ancient times. Afterwards it was interpreted to mean *Athanasius*, or *Arius*, or *Mahomet*. A century ago it was explained sometimes as *Ludovicus*, at others as Prince *Eugene*. Now, it is imagined to signify *Ludovicus* or *Napoleon*, or the Hebrew for *lilies*, the established symbol of the French Monarchy; which 'Hebrew for lilies (says 'Kleschius) does amount, with perfect exactness to the number 'of 666.' Thus do men in succession, century after century, interpret prophecy, and for aught we can say to the contrary, with very honest intentions, to square with the impressions made upon the minds of the vulgar by the most momentous of concurrent events, or the most splendid actors in the passing times. For our own parts, though we have no wish to swell the number of dreamers upon this topic, we may perhaps be allowed to say that the simplest and most natural explication seems the best. We suppose, then, that "the number of the beast" is intended to point to the number of years *after* the writing of the Apocalypse when the power denoted by the beast, (and whose continuance is to be $3\frac{1}{2}$ prophetic or 1260 real years) shall first appear. On this hypothesis, the rise of the beast would be about $90 + 666$ or A. D. 756; and 1260 added to this would give 2016 for the termination of that antichristian power, whatever it may be. We know not, nor do we much care, whether our readers will think it any confirmation of this notion that, in the year 736, Pepin of France made a grant to the Pope of the temporal dominion of Rome. If 1260 be added to this date, we have 1996 or nearly 2000, for the

* Irenæus, Lib. v. cap. 30, p. 449. Grab.

extinction of this antichristian power. We are, however, free to acknowledge, that the following passages from the celebrated "Catholic Epistle of St. Barnabas," written in the first century, furnishes a rather striking corroboration of our *speculation*;—for we have not suffered it to mature into an *opinion*. In the fifteenth section of that Epistle, where the writer is shewing "that the sabbath of the Jews, was but a *figure* of a more glorious sabbath to come," he says—

' Even in the beginning of the creation he makes mention of the sabbath. *And God made in six days the works of his hands and he finished them on the seventh day, and he rested on the seventh day and sanctified it*: consider, my children, what that signifies, *he finished them in six days*. The meaning of it is this; that in *six thousand years* the Lord God will bring all things to an end. For with him *one day is a thousand years*; as he himself testified. Therefore, children, in six days, that is, in six thousand years [from the creation] shall all things be accomplished. And what is that he saith, *and he rested the seventh day*? He meaneth this, that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars; then he shall gloriously rest *in that seventh day.*'

One other instance, (the only remaining one we shall specify) in which an interpretation thought by Captain M. to be original, has been long anticipated, relates to the destruction of the Papacy by the French Government. Commenting upon Rev. xvii. 16, "the ten horns which thou sawest shall hate the whore, and make her desolate," &c. he says,

' We here behold some of the effects of that spirit which has lately spread with such alarming rapidity over the earth, I mean the spirit of infidelity. Already has it convulsed both the civil and religious world, and it is destined to act a very conspicuous part for a few years longer, till the 1290 years are accomplished, and the words of God are fulfilled. Before the rise of this spirit, that is, previously to the days of the French Revolution, this part of the prophecy *must have been totally hid from view.*'

Now, so far is this from being correct, that had our author been as conversant with writers on the Apocalypse, as he certainly ought to have been before he attempted to give the public fresh information on the subject, he would have found that many of them long ago depicted the prominent events arising out of the French Revolution, more clearly than he has done after the event. Even Bishop Newton, whose "Dissertations" we suppose are in the library of every man of reading, when expounding the above verse, says—

‘ Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall ‘hate her,’ shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore, will finally be destroyed by some of the princes, who are reformed or shall be reformed from Popery: and as the kings of *France* have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her *destruction*.’

There is, in truth, nothing more remarkable in the whole history of Apocalyptical interpretation, than the coincidence of writers in foretelling the French Revolution, and the consequent partial if not total downfall of Popery, however they might differ in every other feature of explication. Twenty years ago, the most striking of these references to the French Revolution, were quoted and talked of by every one. Many of the talkers and speculators of those days are now silent, and a new generation occupies their places, to some of whom a selection of the most singular of these explanatory conjectures may not be unacceptable.

1. The earliest complete Commentary on the Apocalypse which we have had an opportunity of consulting, was written by Napier, the celebrated inventor of Logarithms, and given to the world in 1593. It is a most elaborate work, containing first a scheme of interpretation, and then both a continued paraphrase, and an historical commentary: the whole is very ingenious, though often, it must be acknowledged, very fanciful. What latter expositors have applied to *France* only, he supposes applicable to *England* and *Scotland* first, and then to part of *Germany*, and to *France* in succession. Our copy of this curious old book is in the French language, and was published at Rochelle in 1607: its title is “*Overture de tous les secrets de L’Apocalypse, ou Revelation de S. Jean. Par Jean Napeir (e. à. d. Nompereil) Sieur de Merchiston: reueuë par lui-mesme: et mise en François par Georges Thomson, Escossois.*” We shall quote without translation:

— ‘ Ces trois grands jours demi, procurés estre mesme espace de temps estans finis, durant lesquels les deux Tesmoins, ou *deux Testaments de Dieu* estoient gisans morts, le tente dit ‘à ceste mesme heure-là, la dixiesme partie de la cité (antichristienne) tomba.’ (Apoc. xi 13), c’est à dire que la dixiesme partie des *abbayes, monasteres, conuens*, et de la *police papistique*, seroit destruire...en l’*Angleterre*, en *Escosse*, ensuite en anciens endroits de l’*Allemagne*, ensuite en *France* et autres pays,” *Paraph. Apoc. xvii. 16, 17.* “ Et ces sous rois (que te sont apparus sous la figure de cornes)

‘ par apres commencetont y à haïr ceste cité adolatre, et la y despouilleront de ces honneurs et dignités, et y mangeront son patrimoine, et reuenus, et finalement la destruiront par feu elle mesme.” *L’Applica Historique*. “ Neantmoins à ceste heure ces Rois chrestiens, ses confederées, commenceront à la haïr, et à renoncer à ses superstitions papistiques, et la despouilleront de ses honneurs et dignités, (voy. Dan. vii. 5), et s’approprieront ses richesses, benefices, et reuenus, et à la par fin quelques uns d’eux pilleront ceste cité mesme, et luy osteront tous ses ornemens precieux, et brusleront ses edifices, et les destruiront à jamais. Car jaçoit que Dieu ait fait que par le passé, ces princes [i. e. of England, Scotland, Germany, and France] l’authorizassent d’un accord, neantmoins ores est venu le temps, auquel Dieu a arresté, qu’ils s’en reuoltassent et la destruisissent elle diie.” “ En l’Ecriture, le nom de Roy, est general pour tout gouverneur ayant supreme autorité, soit il Roy, ou Monarque, ou Empereur, etc.’

2. Dr. Thomas Goodwin, of Magdalen college, Oxford, who wrote his *Exposition on the Apocalypse* in 1639, says,

‘ By the tenth part of the city, I understand, as Mr. Brightman before me, some one tenth part of Europe.” “ I think it probable that *France* may be this country; and that in this *Revolution* men will be deprived of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.” “ *France* may have the honour to have the last great stroke in the ruining of Rome.” And this ‘ figurative earthquake, though happening only in one country, may extend its effects to others, so that a great shaking of states, as well political as ecclesiastical may be intended.’

3. Dr. Peter Jurieu, a celebrated French Protestant, in a learned work on “ the accomplishment of Scripture Prophecies,” published at Rotterdam in 1686, speaks as follows:

‘ “ They heard a great voice from heaven, saying, unto them come up hither.” This is referable to France. *Heaven* is the throne, it is the sovereign dignity, which in a state is exactly the same that heaven is to the earth, in light, in lustre, in good or bad influences, in situation, and in elevation. *From heaven*, that is from authority and the prince who reigns; they heard a voice, they received an order; not a small, clandestine, silent voice, but a great voice, that is a public command, a solemn edict; and this voice said unto them come up hither.’

In this quotation we have certainly a singular conjecture fully verified, when the *Tiers Etat* received a public command from Louis XVI.* to come up hither and assist in the

* It has not been generally noticed, though it is certainly worth observation, that this unfortunate Monarch was a signal instance of the accomplishment of the denunciation in the second commandment. He was the fourth in descent from Henry IV. the first

national deliberations. But Jurieu proceeds a few pages farther on :

‘ What is this *tenth part of the city*? In my opinion we cannot doubt that it is *France*. This kingdom must *build its greatness upon the ruins of the Papal Empire, and enrich itself with the spoils of those who shall take part with the Papacy*. They who at this day persecute the Protestants, know not whither God is leading them. This is not the way by which he will lead *France* to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatning will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be *strengthened* by the fall of antichrist’s empire. This *tenth part of the city* shall *fall*, with respect to the papacy, it shall break with Rome and the Roman religion. But some space of time shall pass, probably some years, before *France* shall wholly throw off the yoke of popery.’

4. An anonymous French writer contemporary with Jurieu, and whose work was translated into the English language, and published in 1688, under the title of “A new Systeme of the Apocalypse,” has these remarks :

‘ “ John speaks not of *places*, but of one *place*, and that place or street which the text doth design, seems beyond all contradiction to be *France*.” “ I shall be much deceived if there is not a *Revolution in France*. It is not to be questioned that there will be a surprizing change in that country, not merely with respect to religion, but in reference to *justice, to policy, to the finances, and to war*.”

He infers, also, in the same manner as Jurieu, that the French revolution would originate from the summons of the king on the throne ; and afterwards observes, that

‘ As it is the king of France who contributeth most to the glory of the papacy ; so it shall be a king of France *that shall contribute most to its ruin*.” [After assigning the reasons on which he founds his expectations, he proceeds]—‘ Seeing the Holy Spirit had the most excellent of all the popish kingdoms in his eye ; and since we have seen the death which in so surprizing a manner hath befallen the witnesses in France, we may without any difficulty conclude that it is *France* which is *THE tenth part of the city* that is to *fall*. It is, then, *the city*, the papal kingdom, which is to receive a terrible loss by the falling away of France : whereas *France itself will increase both its strength and glory, by that falling off and withdrawing*.’ ‘ The societies of the monks and French clergy shall be *put down*, and they shall *banish themselves* out of the realm on their not finding it to be their interest to continue!’

king of the house of Bourbon) who had been a Protestant, but apostatized to the *idolatrous* catholic religion, for no other reason than that he might establish his posterity upon the throne of France !

5. Dr. Cressener, in his "Judgements of God upon the Roman Catholic Church," published in 1689, declares it as his opinion 'that the *tenth part of the city* may very well signify the *kingdom of France*; and that with respect to the symbolic resurrection of the witnesses, it is very difficult to imagine where this *can* happen but in the kingdom of France."

6. Mr. Fleming, in his "Apocalyptical Key" published in 1701, has language still more extraordinary than any we have yet quoted:

'I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen [that is, before the end of the 18th century]; and perhaps the *French monarchs* may begin to be considerably humbled about that time: that whereas the present French king takes the *sun* for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the *monarchy itself* (at least, before the year 1794) be forced to acknowledge, that, (in respect to neighbouring potentates) he is even *singulis impar*. But as to the expiration of this vial [the fourth] I do fear it will not be until the year 1794. The reason of which, conjecture is &c."

7. The profound and erudite Vitringa, in his Commentary on the Revelation, published at Amsterdam in 1719, asks,

'What can be more suitable than to understand here by the *tenth part of the city* some illustrious kingdom, which, being under the dominion of Rome with respect to religion was of distinguished rank among the ten kingdoms, and had hitherto defended the Romish superstition? It is here said in a figurative sense that it would *fall*, since by means of those *mighty commotions* by which it was to be shaken, it would be *torn from the body of the antichristian empire*." "France may be the forum of the *great city*." "The *earthquake* in this tenth part of the city is an event which history must illustrate. It is not perfectly clear from the prophecy of what *kind* these commotions are; whether warlike, such as are wont to shake the world and subvert the existing government, or whether they are *such as arise on a sudden from the insurrection of a nation that has been long oppressed*: the words of the prophecy appear to favour the *latter sense*. In the predicted catastrophe some thousands will undoubtedly perish, distinguished by their *elevated dignities or nobility of birth*."

8. Daubuz in his valuable "Commentary on the Apocalypse" published in 1720, when explaining the clause "*they shall eat her flesh*," says

'From this clause it appears that the secular powers who shall attack this *whore*, will not only *strip* her of her riches and revenues, but shall appropriate them to themselves.'

9. Mr. John Willison, a Scotch minister, who published "Twelve Sermons" at Glasgow in 1745, thus expresses himself in one of them :

' Before antichrist's fall one of the ten kingdoms which shall support the beast, shall undergo a *marvellous revolution*. Rev. xi. 13. By this *tenth part* is to be understood one of the ten kingdoms into which the great city, Romish Babylon, was divided. This many take to be the kingdom of *France*, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave Rome the denomination of *the Beast with Ten Horns*. However unlikely *this* and other prophesied events may appear at the time, yet the Almighty hand of the only wise God can soon bring them about *when least expected*.'

10. An English anonymous writer who published a "Dissertation on the 13th and 14th verses of the 11th chapter of the Revelation" published in 1747, has a passage corresponding in purport with most of the above, and with which we shall terminate these quotations.

' We learn by former accounts in this book where the expression *a great earthquake* is used, that it intends remarkable commotions in a state or kingdom; and such as are attended with a *revolution* in the body politic, or form of government. I conclude that in *France* there will be a *dissolution* of the present form of government, and the introduction of a *new system*, both in civil and ecclesiastical matters within that dominion.'

Captain Maitland will perceive, should these extracts fall into his hands, that the French Revolution and its consequences, have not been so '*totally hid from the view*' of earlier commentators on the Apocalypse, as he seems to imagine. Regarded as conjectures *before* the event to which they point, they are certainly very extraordinary: yet in several cases the authors of them have blundered as much as others, when they have endeavoured to fix the precise time when certain events should occur. Thus, *Brightman*, though in most respects a judicious commentator, was led into error the moment he attempted to determine the commencement of the millenium. He fixed it to the year 1695! And even *Jurieu*, from whose writings we have extracted some striking passages, gives a very specious computation from which he infers, decidedly, that it will be "the year 1785 in which shall come the glorious reign of Christ on Earth!"

We confess that we have an object, and to us it appears an important one, in having dwelt thus long upon the subject of Captain Maitland's book. There is no topic on which they who are tempted "to be wise above what is written," write or speak so eagerly, or listen for instruction so patiently,

as the explication of unaccomplished prophecy. Yet there is none in which fallible man is more likely to mistake. Among commentators who have devoted long lives of patient and skilful inquiry, to the interpretation of the Apocalypse especially, we usually find that scarcely any two agree, except perhaps in reference to some one striking event, such as the French Revolution. If veterans have thus failed, how can stripling theologians hope for success? There is, besides, something in the very language of the Apocalypse, which, whatever may be the temptations to aim at its exposition, and whatever might be the gratification arising from *successful* inquiry, is enough to deter all but very bold, or very wise men; except as they take up the subject in the course of a general commentary. "If any man shall *add* unto these things God shall add unto him the plagues that are written in this book. And if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life." What is the ready inference to be drawn from this solemn threat? We reply, in the words of the excellent Richard Baxter: "It is *dangerous*, then, to make bold, cabalistical, fanatical expositions of this book, and to call our own conceits *the sense* of Revelation." We do not mean by all this, to discountenance cautious, temperate, and diffident, but hasty, crude, and confident investigation; and we cannot express our own sentiments on the subject more to our satisfaction, nor probably to that of our readers, than in the following passages of the same admirable writer, with which we shall close this article.

' To say, *I know not* what I would know and can not, is easier
' to me, than the dread of being guilty of the sin threat-
' ened in the conclusion of this book, that God will add the
' plagues in it to them that add to it, and blot his name out of
' the book of life, who taketh from it. (I deny not other men's
' knowledge, but my own: *Ignorance of men's ignorance is the*
' *mortal disease of the world* :) To add to the *sense* is to add to
' the book: To say, *this is the sense*, when I know it not, and
' where five of the wisest are of four minds (and common christ-
' tians take all on trust) *this* exposeth me to the dread of this
' heavy curse.

' I blame not modest conjectures, if men will but confess their
' uncertainty, when they are uncertain, *and not make an uncertain*
' *opinion an article of faith*, and sacrifice to it certain fundamental
' truth or duty, the church's peace, or christian love, nor use it
' to kindle a partial, hating, dividing zeal. Good Mr. Brightman
' did with a pious mind, determine many things very confidently,
' which time hath already confuted; and many others have been
' shamed by setting times, which being past have confuted them.
' This hath frightened some others from that boldness, who yet

‘ in other uncertainties have been so confident as that they have
 ‘ drawn many good people *thereby to measure their faith and*
 ‘ *charity.* I am far from thinking that deeper students are as
 ‘ ignorant herein as I: but I would not have all that are as
 ‘ ignorant, looked upon as aliens. And I confess that I am less
 ‘ able to expound prophecies than *Daniel*, who yet thus concludeth,
 ‘ Ch. xii. 8, 9. *And I heard, but I understood not: then said I*
 ‘ *O my Lord, what shall be the end of these things? And he said,*
 ‘ *go thy way, Daniel for the words are closed up and sealed, TILL THE*
 ‘ *TIME OF THE END.*

‘ Yet I say, as *Calvin*, “I make no doubt but the Revelation
 ‘ is God’s word, though I understand it not;” and that it is not
 ‘ useless; yea so much as I do understand is of exceeding com-
 ‘ fortable use. Though I know not whether the New Jerusalem
 ‘ will come down from heaven before, or at, the Common Re-
 ‘ surrection, it rejoiceth me that *it will come*: and God having
 ‘ condescended to describe it, as glorious, by *corporeal* similitudes,
 ‘ to us that have not full ideas of things *spiritual*, it is a meet
 ‘ means of our comfort by such similitudes, to conceive of that
 ‘ glory; and even to imprint them on our minds, to further our
 ‘ desires of that blessed state, and make us love and long for
 ‘ Christ’s appearing, and cry daily, *Come Lord Jesus.*”

Art. III. *The History of Bengal, from the first Mohammedan Invasion until the virtual conquest of that country by the English, A. D. 1757.*
 By Charles Stewart, Esq. M.A S. late Major on the Bengal Establishment, Professor of Oriental languages in the Honourable East India Company’s College, Herts, Author of the descriptive catalogue of Tippoo Sultan’s Library, and translator of the travels of Mirza Abu Taleb Khan, 4to. pp. 578. Price 2l. 2s. Black, Parry, and Co. 1813.

WE do not know that this book will afford much gratification to the general reader, or be of any great service to the political philosopher, even when he speculates upon Indian affairs: and of materials for the future historian, it contains but little which was not previously accessible to the European scholar,—the only sort of scholar from whom any thing like a complete history of India is to be expected. Still, however, we acknowledge obligations to the oriental adept, by whom this work has been prepared. Inconsiderable as may be the intrinsic value of the oriental writings, it is at least some satisfaction to be assured that they have been explored to the utmost; and that they contain, for any useful purpose, little of which the public is not, or will not in due time be possessed. At least, we may now rest perfectly well satisfied that such is the case with regard to Bengal. Mr. Stewart has the reputation of unrivalled skill in the languages of India, and it is not likely that any work of importance on the subject of which he treats

should have escaped his knowledge and research. It is no good argument against the curiosity or completeness of his Indian exploration, that he is found not very fastidious about European authorities, when it happens that he has any occasion for them; as for example, when he rests quietly contented with a reference to the *Universal History*, although the original sources from which that history is compiled, were within his reach. It ought to be remembered that it is an oriental history, from oriental materials, which he undertakes; and that, when he only ekes out these materials, or corroborates their statements, by European information, any well-received authority, he may have supposed to be sufficient for his purpose. The work, as may be sufficiently gathered from the title, is the history of the Mohammedan government which existed in Bengal, from its first establishment till its final overthrow. And for this purpose the author professes to have done little more than to have abridged and translated the native, that is the Persian historians.

We have some objections to the subject, for the purpose of a separate work. It came recommended to the author, we have no doubt, by the circumstance of Bengal being the principal seat of the English interests in India. But the history of Bengal is involved with the general history of Hindustan, of which it formed only a district or province, often, indeed, aiming at independence, and at times acquiring a short lived and imperfect enjoyment of it, but in general constituting only a portion of the great Mohammedan empire of India, and subject to its general administration. To render the Mohammedan history of Bengal, therefore, intelligible, it is necessary to incorporate with it the general history of Hindustan,—and this is productive both of perplexity and awkwardness. It gives, if we may so express ourselves, a sort of double plot to the history; and what is worse, it renders the grand plot subservient to the little one. The object to be gained, too, is not, in our opinion, worthy of the sacrifice. There appears very little, indeed, in the separate history of Bengal, of consequence enough to require a peculiar narrative. The *general* history of the Mohammedan government in India is instructive, both as an important portion of the general history of mankind, and as explaining more satisfactorily the state of India when it passed into European hand and became a field of operation on which this country has acted so conspicuous a part. But, within this extended range, we humbly conceive that all which is very interesting to the British reader or philosopher, in the Mohammedan system of government, might be fully contained, because any

man in drawing up a Mohammedan history of India for British use would naturally turn a vigilant eye upon Bengal, and note with rather more particularity than in the case of the other provinces, the events most remarkably affecting it. The truth is, that a general sketch, involving characteristic specimens, exhausts the instruction of Mohammedan history. Among a people who have made no further progress in civilization than has yet taken place in the Mohammedan countries of Asia, the course of events has in it so much sameness, and is so much guided by the most obvious and vulgar passions, that its details are both tiresome and unprofitable. They offer a perpetual recurrence of similar events, produced by similar causes.

The author, indeed, in some degree, acknowledges the imperfection of his subject, and seems to hope for readers chiefly, if not solely, among that portion of his countrymen whose curiosity is more than usually attracted towards India by their intention to make it the scene of their actions and enjoyments in the meridian of life; or whose associations with India are numerous and strong, from their having passed in it the best years of their existence.

‘In offering, says he, ‘this work to the public, I do not flatter myself that, to the generality of English readers, it will have many attractions. To those who are looking forward to Bengal as their place of sojourn for several years, a work which faithfully details the events that have been transacted in the country they are about to visit, will, I should hope; prove both instructive and interesting; and to those who have already been resident in the East, it may be presumed to afford some pleasing reflections, by recalling to their minds scenes where many of them will probably acknowledge they have spent the happiest period of their lives.’

We think that in this passage the author appreciates his book correctly, and with a just conception of the only considerable class of persons to whom it can afford much either of amusement or instruction. When he says, ‘to those whose views are not confined to the circle of domestic occurrences, or European politics, I trust it will not be unacceptable,’ the phrase is so modest that one cannot easily dissent from it. To those who endeavour to look at history, with a wider range of vision, than what is barely sufficient to comprehend the narrow ‘circle of domestic occurrences or European politics,’ and who aim, with whatever success, at acquiring those views of history which appertain to the philosophical historian and statesman, to the observer of human affairs on the grand general scale,—to such persons the work will

certainly not be *unacceptable*, because it is at least something added to the mass of materials : but it would be mere compliment to speak of it as very valuable. With regard to our general knowledge of the Mohammedan character, government, and policy in India, or even of such of the events of Mohammedan history as have had any exclusive or durable influence upon the state of India, it was not much less complete before the appearance of this history, than it is now rendered by means of it. In Dow's translation of Ferishta, (to which we are extremely happy to find Major Stewart affixing his seal of authenticity and fidelity) in Scott's collection of translations, in the translation of Seir Mutakhereen, in that of the Ayeen Akberry, in Hamilton's translation of the Heduya, or code of Mussulman law, and the researches which have been made into the intricate subject of India taxation and revenue, there will be found all that is requisite, joined with the remarks of the instructive Bernier, and other European travellers who observed the Mohammedan government of India, while the structure was yet entire, for forming pretty accurate conceptions of every thing of importance in the Mohammedan history of that region.

We are far from wishing, however, to discourage the disclosure of any thing which is found in the languages of the East. We are now so closely connected with the people of that quarter of the globe, that we never can know them too minutely ; and certainly the literature of a people is one of the principal circumstances by which they are to be known. But we should in general prefer translations, and those as literal as possible, to mere compilations from aggregate masses, because the matters of fact from being already notorious, or of little importance, are hardly worth the trouble of compiling, and because it is impossible such compilations should give us any of those minute and distinctive features of national character, which, after the general outline of their polity, and story, are almost all that is interesting in the account of a half civilized race. We should, we must confess, have felt ourselves under larger obligations to Mr. Stewart, had he selected the most valuable morsels of history, or the most characteristic pieces of the general literature of the Iudo-Mahomedans, and given us a close and faithful translation of them. Even this, perhaps, might not have thrown much additional light on their polity or story, but it would at least have taught us something respecting their personal feelings ; which, by the power of sympathy, is always interesting, even where the instruction afforded is but inconsiderable.

Mr. Stewart, less deeply infected with bigotry, than has been very common heretofore with our oriental scholars, frankly confesses some of the defects of the Persian historians.

‘ It is to be regretted, he says, that in the details of the transactions of the Musselman kings or governors, the narration is seldom varied, by any account of the state of civilization or of the progress of the arts and sciences: but in a despotic government, where the tyrant was every thing, and the people of no political consequence, and in a state where every individual was a soldier, and educated from his childhood in military habits, it is not to be expected that the historians, generally pensioners of the monarch, should adorn their pages with a detail of circumstances not suited to the taste of their readers.’ p. ii.

It is a fact worth remarking, that though Mohammedan India has abounded with historians, that is, historians writing in the Persian language, (which has always been the written language of the Mahommedans in India,) it has produced but few specimens in any of the other departments of literature. In Persia itself, poets have always been numerous. No poet of any eminence seems to have arisen among the Mohammedans in India. The Persians, in their own country are not without certain attempts, such as befit a rude people, in the metaphysical and mathematical sciences; which it is remarkable enough, are the first sciences in which a rude people generally begins its philosophical career: and it is worthy of notice, too, that their metaphysics generally run to the very highest abstractions, and are often distinguished by intense subtlety, and useless refinements. But in this department, again, the literature of the Mohammedans in India has remained not only barren but rather desolate. The number and excellence of their historians, therefore, who are perhaps superior to any other historians of the East, and their deficiency in other branches of literature, exhibits a phenomenon, the cause of which it might be of some use to ascertain.

The neglect which Mr. Stewart so properly remarks in the native historians of India, to delineate the state of civilization, the progress of knowledge, and of government, and of the necessary and ornamental arts, he has not thought proper to supply. He deals out what he has received from his Persian guides; and he gives little or nothing more. This is greatly to be lamented. If Mr. Stewart had entered upon a delineation of the state of government and of civilization in India under the Mohammedan sway; of the state of literature, the state of law, the state of the arts, and the other circumstances which mark the condition of a

people, he would have rendered an important service; because hardly any thing of this sort has ever yet been attempted; and because his intimate knowledge of the people and languages of India would have been auxiliaries, which, even had he not possessed much of the faculty of generalization, would have enabled him to add to the stock of information on the subject, and to correct the vague ideas respecting the foundation of our Indian interests, which commonly float in the minds of our countrymen, both governing and governed.

Were we permitted to offer our advice, indeed, a work of this sort, upon a somewhat extensive scale, is one which he would yet undertake. Could he not give us what might bear the character of a statistical account of Hindustan under the Mohammedan government, including all that his copious sources might supply, under the several heads into which approved books of statistics are usually divided?—such general heads, for example, as those which are filled up in Mr. Wakefield's recent work on Ireland? The information on some of the topics would be more, on others would be less perfect, and on some would be extremely defective. But upon the whole, we are persuaded that materials exist for making, on this plan, a very instructive work.

With regard to the documents which belong to the English part of the Indian history, Mr. Stewart tells us one remarkable fact. 'The office of the keeper of Indian records,' he says, 'being unfortunately in a damp situation, the ink is daily fading, and the paper mouldering into dust: the constant attention of Mr. Jackson, (Keeper of the Records at the India House) and his assistants, is therefore required to take copies of those documents which are fast vanishing from sight.' We have seldom met with any thing more wonderful than this;—the East India Directors allowing their records to remain in an improper place, which is consuming them—and employing persons to replace what might be prevented from decaying! This seems, in the first place, to be *making* work, for the sole pleasure of paying for it. Then, too, the new work is, by its very nature, incalculably inferior in value to the work destroyed. A record itself, and the transcript of a record, are very different things; and in point of evidentiary force of very different importance, unless where the transcript is taken with very particular cautions and safeguards. In the East India House, these transcripts are taken with no safeguards and cautions at all. They are taken liable, more or less, to all the common chances of involuntary error and inadvertence; and if we

could suppose any motive to falsify, the facilities for falsification exist in full perfection. If any occasion should ever occur in which the production of these records should be wanted as evidence, their testimony in favour of the Company, at least, would undoubtedly come with diminished force.

Mr. Stewart does not pretend to give any account of the Hindus, or of the political state of Bengal, previous to its subjugation by the Mohammedans; pleading in apology the total want of Hindu records. This is a remarkable circumstance. The Brahmans, though cultivating a kind of literature which was subservient to their own purposes—the purposes of religious imposture; in no instance, it should seem, founded their superstitious or astrological dicta, on historical record; nor has any such production been discovered among the literary stores of that people. ‘Although the Hindus of Bengal,’ says our author, ‘have an equal claim to antiquity, and civilization, with the other nations of India;’ that is, with regard to civilization, a claim without a foundation, ‘Yet we have not,’ he continues, ‘any authentic information respecting them during the early ages of their progress; nor is there any other positive evidence of the ancient existence of Bengal, as a separate kingdom, for any considerable period, than its distinct language, and peculiar written character.’ Notwithstanding this decisive circumstance, like most of his brethren, of the Anglo-Indian class, Mr. Stewart has a set of extremely vague opinions on the subject of civilization; and is so well contented to adopt without examination what others have taught, that he can discourse about ‘that high degree of civilization in which the Hindus were found when first visited by Europeans;’ just as if they had lost any part of their civilization since that era; or as if their condition, in respect to all that elevates and adorns human nature, placed them not at an intermediate stage, far nearer the state of savage life itself, than that of the most improved nations of Europe.

Mr. Stewart tells the usual story about the prodigious importance of such and such things, in our Indian acquisitions. ‘The province of Bengal,’ he exclaims, ‘is one of the most valuable acquisitions that was ever made by any nation!’ and then he goes on with an inflated enumeration of its natural barriers and defensive strength, its vast fertility, and other advantages; forgetting only one little circumstance,—that it costs us a great deal more than it is all worth; that the expence of keeping it is greater than its revenues; and that instead of yielding us any thing, this

boasted India has always taken from us. Its revenues, in our hands, have never come up to the expence of its government; the deficit has often been supplied from the wealth of the people of England; and, on the balance of money transactions, the Indian government is our debtor: we are the poorer for it, not the richer. This, too, is not a matter of dispute. It stands upon the face of the Indian accounts themselves.

Whatever this 'most valuable acquisition' produces, comes to the East India Company. They have been the masters of its revenue; and whatever it was capable of yielding, all has been theirs. But what is the state of the Honourable Company, between these pretended riches on the one hand, and the necessary expenditure on the other? Why, that they are struggling in an ocean of debt, needing an annual assistance, annually increasing, and already amounting to millions, to keep them afloat. This loose talk about the value of India, is just as if a man should expatiate largely on the productive capacity of a great army, and, calculating the plunder which it might take during each campaign, should represent it as capable of enriching the country to which it belonged, notwithstanding that the country meanwhile might be sinking under the burthen of maintaining it.

The time which is comprehended in the history of Mr. Stewart is a period of about 800 years; commencing about the middle of the tenth century of the Christian era, and closing about the middle of the eighteenth. In this interval, which is not of remarkable length, two foreign dynasties, one after the other, run the career of invasion, conquest, establishment, exclusive power, then gradual decline and fall; exhibiting a singular specimen of the course of affairs among a rude people, and of the sort of events and characters by which their history is filled. The first Mohammedan conquerors to whom India submitted, were the people of the mountainous country, bordering upon India, which had formed part of the Persian empire, under the more powerful of the Khalifs, and other great sovereigns of Persia, but had assumed independence under its governor, when the power of the Khalifs declined. This was the Afghan, or Patan dynasty of Indian sovereigns. The second was that of the Moguls, the countrymen of Gingham Khan and Tamerlane the Great, who had established a vast empire at Samarcand, covering the ancient Transoxiana and Bactria, and extending from the shores of the Caspian to the mountains of India. This dynasty of Indian sovereigns received its commencement from Baba, its firm establishment from Akbar, its highest elevation from Aurungzebe; from whose time it sunk with so much rapidity, that in little

more than 20 years the great empire of the Moguls was crumbled into dust, and the last of its emperors was a pensioner of a company of English merchants.

The fate of Bengal which is the subject more peculiarly of Mr. Stewart's narrative, under these dynasties, was as follows. It was first subdued, and annexed in the shape of a province, to the Patan empire, about two hundred years after that empire was founded. It was governed by deputies of the Patan emperors, as a constituent part of their empire, for rather more than a century. When the springs of the Patan government relaxed, and the governors of the more distant and powerful provinces began to aspire to independence, the governor of Bengal was among the first to throw off his allegiance; and a series of Mohammedan chieftains, generally elevated by treachery and violence, of whom hardly one could secure his power to his son, ruled the province as independent princes, for rather more than two centuries; till it was added to the empire of the Moguls by the power of Akbar. It was now governed once more, by an Imperial deputy, as a branch of the great Indian empire. Shortly, however, after the death of Aurungzebe, when weakness and effeminacy were rapidly demolishing the Mogul power, the subjection of Bengal began to be nominal more than real. It was held by patent from the emperor, and payed or promised to pay a small tribute; but the will of the emperor quickly ceased to have much power over its administration, or the succession of its governors or Subahdars. It was in this political situation, when its Subahdar or nabob was overthrown by the English,—into whose hands the government of Bengal virtually fell.

Among the turns of fortune, which in India so frequently raised individuals from the lowest state of depression, to the highest power, the following is one of the most remarkable. Mr. Stewart introduces it, *verbatim*, from Douro Tenstita.

‘About twenty years before the accession of the emperor Jehangire, Chaja Aiass, a native of the Western Tartary, left that country to push his fortune in Hindoostan. He was descended of an ancient and noble family, fallen into decay by various revolutions of fortune. He, however, had received a good education, which was all his parents could bestow. Falling in love with a young woman as poor as himself, he married her; but he found it difficult to provide for her the very necessities of life. Reduced to the last extremity, he turned his thoughts upon India, the usual resource of the needy Tartars of the north. He left privately friends, who either would not, or could not assist him, and turned his face to a foreign country. His all consisted of one sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse,

he walked by her side. She happened to be with child, and could ill endure the fatigue of so great a journey. Their scanty pittance of money was soon expended, they had even subsisted for some days upon charity, when they arrived on the skirts of the Great Solitudes which separate Tartary from the dominions of the family of Timur, in India. No house was there to cover them from the inclemency of the weather; no hand to relieve their wants. To return, was certain misery; to proceed, apparent destruction.

‘They had fasted three days: to complete their misfortunes, the wife of Aiass was taken in labour. She began to reproach her husband for leaving his native country at an unfortunate hour; for exchanging a quiet, though poor life, for the ideal prospect of wealth in a distant country. In this distressed situation she brought forth a daughter. They remained in the place for some hours, with a vain hope that travellers might pass that way. They were disappointed: human feet seldom tread these deserts. The sun declined apace; they feared the approach of night: the place was the haunt of wild beasts; and should they escape their hunger, they must fall by their own. Chaja Aiass, in this extremity, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible: the mother could not even hold herself fast on the horse. A long contest began between humanity and necessity: the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree; and the disconsolate parents proceeded in tears.

‘When they had advanced about a mile from the place, and the eyes of the mother could no longer distinguish the solitary tree under which she had left her daughter, she gave way to grief; and throwing herself from the horse on the ground, exclaimed, “My child! my child!” She endeavoured to raise herself; but she had no strength to return. Aiass was pierced to the heart. He prevailed upon his wife to sit down: he promised to bring her the infant. He arrived at the place. No sooner had his eyes reached the child, than he was almost struck dead with horror. A black snake, it is said, was coiled around it; and Aiass believed he beheld him extending his fatal jaws to devour the infant. The father rushed forward; the serpent alarmed at his vociferation, retired into the hollow tree. He took up his daughter unhurt, and returned to the mother. He gave her child into her arms; and, as he was informing her of the wonderful escape of the infant, some travellers appeared, and soon relieved them of all their wants. They proceeded gradually, and came to Lahore.

‘The Emperor Akbar, on the arrival of Aiass, kept his court at Lahore. Asuf Khan, one of that monarch’s principal omrahs attended then the presence. He was a distant relation to Aiass, and he received him with attention and friendship. To employ him, he made him his own secretary. Aiass soon recommended

himself to Asuf in that station; and, by some accident, his diligence and ability attracted the notice of the Emperor, who raised him to the command of a thousand horse. He became, in process of time, master of the household; and his genius being still greater than even his good fortune, he raised himself to the office and title of Actimâd-ul-Dowla, or High-treasurer of the empire. Thus he, who had almost perished through mere want in the desert, became, in the space of a few years, the first subject in India.

‘The daughter, who had been born to Aiass in the desert, received, soon after his arrival at Lahore, the name of Mher-ul-Nissa, or the Sun of Women. She had some right to the appellation; for in beauty she excelled all the ladies of the East. She was educated with the utmost care and attention. In music, in dancing, in poetry, in painting, she had no equal among her sex. Her disposition was volatile, her wit lively and satirical, her spirit lofty and uncontrouled. Selim, the prince-royal, visited one day her father. When the public entertainment was over, when all, except the principal guests, were withdrawn, and wine was brought on the table, the ladies, according to custom, were introduced in their veils. The ambition of Mher-ul-Nissa aspired to a conquest of the prince. She sung—he was in raptures; she danced—he could hardly be restrained, by the rules of decency, to his place. Her stature, her shape, her gait, had raised his ideas of her beauty to the highest pitch. When his eyes seemed to devour her, she, as by accident, dropt her veil; and shone upon him, at once, with all her charms. The confusion, which she could well feign, on the occasion, heightened the beauty of her face. Her timid eye by stealth fell upon the prince, and kindled all his soul into love. He was silent for the remaining part of the evening. She endeavoured to confirm, by her wit, the conquest which the charms of her person had made.

‘Selim, distracted with his passion, knew not what course to take. Mher-ul-Nissa had been betrothed, by her father, to Aly Cooly Shere Afgun, a Turkomanian nobleman of great renown. Selim applied to his father Akbar, who sternly refused to commit a piece of injustice, though in favour of the heir of his throne. The prince retired abashed; and Mher-ul-Nissa became the wife of Shere Afgun. The latter, however, suffered in his prospects of life, for not having made a voluntary resignation of the lady to the enamoured prince. Though Selim durst make no open attack upon his fortunate rival, during the life of Akbar, men in office worshipped the rising sun, and threw accumulated disgrace on Shere Afgun. He became disgusted, and left the court of Agra. He retired into the province of Bengal, and obtained, from the Subahdar of that country, the superintendency of the district of Burdwan.’ pp. 193—197.

No sooner was Jehangire seated on the throne than measures were taken for the destruction of the husband of

Mher-ul-Nissa, who was raised to the bed and the throne of the emperor, under the title of Noor Jehan, or light of the world ; and acquired so great an ascendancy over his mind as to govern at her will for many years the vast empire of India. Her father and brothers were elevated to the highest offices in the state, and by their merit reconciled the people to their elevation.

The following anecdote of one of the kings, or independent governors of Bengal, during the decline of the Patan dynasty, is at once a proof of the value which is felt to belong to justice, and of the difficulty, or rather the impossibility of securing it, in a state of society, and under a form of government, of the nature of that which existed in Hindustan.

‘After this cruel act of self-preservation (as it is considered by Oriental politicians), Ghyas Addeen is said to have ruled with great justice and moderation ; in proof of which the following anecdote is related of him.—One day, while the King was amusing himself in the practice of archery, one of his arrows by chance wounded a boy, the son of a widow. The woman immediately repaired to the tribunal of the Cazy Suraje-addeen, and demanded justice. The judge was confounded, and said to himself, “If I summon the King to my court, I shall run the risk of being disobeyed ; and if I pass over his transgression, I shall be one day summoned before the court of God, to answer for my neglect of duty.”—After much reflection, he ordered one of the officers to go and summon the King, to answer the complaint of the woman. The officer, dreading to enter abruptly the palace with such an order, considered on some means to get introduced into the presence of the King. At length he ascended the minaret of the mosque adjoining the palace, and at an improper hour called the people to prayers. The king hearing his voice, ordered some of his guards to bring before him the man who thus made a mockery of religion.

‘When the officer was introduced into the royal presence, he briefly related the circumstance, and concluded by summoning his Majesty to the Cazy’s tribunal. The King instantly arose, and, concealing a short sword under his garment, went before the Cazy ; who, far from paying him any mark of respect, said to him with a tone of authority, “You have wounded the son of this poor widow ; you must therefore immediately make her an adequate compensation, or suffer the sentence of the law.” The King made a bow, and turning to the woman, gave her such a sum of money as satisfied her ; after which he said, “Worthy judge, the complainant has forgiven me.” The Cazy asked the woman if such was the fact, and if she was satisfied : to which the woman having assented was dismissed. The Cazy then came down from his tribunal, and made his obeisance to the King ; who, drawing

the sword from beneath his garment, said, "Cazy, in obedience to your commands, as the expounder of the sacred law, I came instantly to your tribunal; but if I had found that you deviated in the smallest degree from its ordinances, I swear that with this sword I would have taken off your head! I return thanks to God that matters have thus happily terminated, and that I have in my dominions a judge who acknowledges no authority superior to the law."—The Judge, taking up the scourge, said, "I also swear, by the Almighty God, that if you had not complied with the injunctions of the law, this scourge should have made your back black and blue! It has been a day of trial for us both."—The king was much pleased, and handsomely rewarded the upright judge.' pp. 90—91.

Nothing is more remarkable in the superstitions of the East, than the disposition to prophecy. It is one of the most favourite arts by which the priestly tribes endeavour to work upon the minds of their votaries; and render them, by the operation of their hopes and fears, more dependent and submissive. We have several prophecies in the present work, of which one or two, as a specimen, will probably be worth quoting.

'After the assassination of Aly Murdan, the Khulijy Chiefs raised to the throne, Hissam Addeen Avuz, a nobleman who had given frequent proofs of his abilities and valour, and who was highly esteemed by all parties.

'This Chief was descended of a good family, who resided at Ghor in Persia. When he arrived at the age of manhood, he travelled towards Toorkistan, in order to improve his fortune; and one day, having climbed an hill called Pooshteh Afroz, he there found two Derveishes, who, putting their trust in Providence, travelled through the world without any wordly care, or attention to their own wants. After the customary salutation, the Derveishes asked him if he had any provision with him. He replied that he had; and immediately opening his stores, gave them several cakes of bread, and some savoury meats. While they were eating, he procured them water to drink; and during the continuance of their meal, he respectfully attended them as a servant. When they had finished, they returned him thanks, and told him that he must immediately proceed to India, where there was a kingdom allotted for him.

'Hissam Addeen, feeling a confidence in their prediction, was much rejoiced at this intelligence, and immediately turned his steps towards Hindoostan. On his arrival there, he was admitted into the service of his countryman, Mohammed Buckhtyar, whom, he accompanied into Bengal, where he quickly obtained promotion, and, at the time of his master's death, was Governor of Gungowtry. On his election to the Musnud of Bengal, he assumed the title of Ghias Addeen, &c.' pp. 55, 56.

The following is a similar instance.

‘One day the Prince sent his two sons, Kereem Addeen and Ferrokhsere, to visit a celebrated Soofy, named Bayezid, and to request that the holy man would take the trouble of coming to the palace. Upon their arrival near the Saint’s dwelling, Ferrokhsere alighted from his horse; and approaching, in the most respectful manner, paid his compliments, and delivered his father’s message, whilst the other brother scarcely deigned to return the Soofy’s salutation.

‘The Saint was much irritated at the conduct of Kereem Addeen, and highly pleased by the humility of Ferrokhsere: he therefore took the latter by the hand, and, causing him to sit down beside him, blessed him, and said to him, “To you is this day given the empire of Hindoostan.” He soon after arose, and accompanied the youths to the palace.

‘When Azeem Ooshan was informed of the approach of the Soofy, he arose from his seat, and advanced to meet him; and after having made many apologies for the trouble he had given him, seated him on his own musnud. He shortly after communicated to the Saint the object of his wishes; and supplicated his prayers, that he might one day succeed to the throne. The Saint with great dignity replied, “Alas! what you desire has already been given to your son Ferrokhsere: the arrow of my prayer has been shot from the bow, and cannot be recalled.” He then arose, bade the prince adieu, and retired to his cell, leaving Azeem Ooshan quite discomfited by his prediction, to which he gave much credit, and which, in the sequel, was realized.’

It is wonderful how much this species of imposture prevails, wherever the human mind is found in a state sufficiently weak to be deluded by it. It was a powerful instrument in the hands of the ancient druids. It was not neglected in the dark ages by many of the pretended saints of the times. Among a credulous and superstitious people, it is easy to acquire a reputation for the power of prophesying; because all the remarkable instances in which the prophesy is verified become the subject of recollection and report, while those in which it is not verified are remembered by few, and spoken of by none.

The short specimens of personal history, or of biography, which are interspersed in the Persian historians, we account among the most instructive passages which they contain. They add to our knowledge of human nature, in one of its most remarkable stages; they are often almost the only amusing portions of the history; and are not always incredible, when they may appear marvellous, because extraordinary turns of fortune are one of the characteristic marks of that turbulent state of society which existed in Hindustan. The

following account of the first Mohammedan conqueror of Bengal is worthy of notice.

‘The first Chief who exalted the banners of Mohammed in the fertile plains of Bengal, was Mohammed Bukhtyar Khulijy. This person was an inhabitant of Ghor, a city in the district of Gurmseir, on the northern boundary of Afghanistan, and of the tribe of Khulijy. Nature had not been favourable to Bukhtyar in his formation: he was ill-favoured, and of a mean appearance; and, amongst other deformities of his person, it is stated, that when he stood upright the ends of his fingers extended considerably below his knees. When arrived at the age of manhood, he repaired to Ghizne, and offered himself as a volunteer to the officers of Mohammed Ghory; but they, disgusted with his appearance, refused to enrol him amongst their levies. Disappointed in his hopes, he proceeded to Dehly, and, on his arrival in that city, made a tender of his services to the officers of Cuttub Addeen the Viceroy; but the inspector of recruits again rejected him. Finding it impossible to obtain employment in the imperial service, he enlisted as a cavalier with Oughal Beg, one of the provincial governors: in this situation, his activity, courage, and abilities, soon recommended him to the notice of his superiors, and he quickly obtained promotion.

‘When Mohammed Bukhtyar had acquired some celebrity in his new situation, he invited several parties of his own tribe, who were in want of employment, to accept him as their commander, and had the good fortune shortly after to be admitted, with his regiment, into the service of the Viceroy. Having signalized himself on many arduous occasions, he was at length (about the year 596) appointed to the command of an army destined to the conquest of Behar.

‘In this undertaking he was again successful; for after ravaging and plundering all the country, and sacking the capital, he returned, at the end of two years, loaded with plunder; the whole of which he laid at the feet of the Viceroy, who was so much pleased with his conduct, that he conferred on him such honours as excited the envy of all his contemporaries.

‘The mode which the courtiers devised to get rid of an envied favourite, would be incredible in a civilized nation: but, as the circumstance occurred in an assemblage of illiterate soldiers, who considered courage as the chief virtue, we cannot refuse to give credit to the following extraordinary anecdote, which is corroborated by several historians. On a public occasion, when the whole court of the Viceroy were assembled, some of the nobles took an opportunity of introducing the subject of the late conquest of Behar, and of extolling the feats of bravery performed by the General; they added, that such was their high opinion of his courage, they were assured he would, single-handed, contend with and overcome a fierce elephant: this being contradicted by some other person in the secret, the question was at

length submitted to the Viceroy, and by him proposed to Mohammed Bukhtyar, who dreading the imputation of cowardice more than death, foolishly agreed to try the contest.

‘One of those elephants which are kept for fighting by the princes of the East, and which was then in a state of intoxication, was shortly introduced into the area in front of the palace; and Mohammed, without any other preparation than merely throwing off his coat and girding up his loins, advanced with a battle-axe in his hand.

‘The elephant, which had been accustomed to contend in that place, either with one of its own species or some more ferocious animal, took little notice of its puny foe, till urged on by its driver, it made a charge at Bukhtyar, who dexterously avoided, and at the same moment, struck the elephant with his battle-axe with such force on the trunk, that the animal screamed out and ran off. Shouts of wonder and acclamation resounded through the palace: and the Viceroy not only presented the General with a large sum of money himself, but ordered all the nobles to present him with an OFFERING of congratulation. The sum collected on this occasion was of considerable value; but the General, scorning to be thus enriched, added a sum of his own, and made a donation of the whole to the inferior servants of the court.

‘Shortly after this transaction, Mohammed was, in the year of the Hejira 599, re-appointed Governor of Behar, with orders to extend his conquests over all the neighbouring territories.’ pp. 38—41.

The following is a series of the governors of Bengal, all of whom commenced their career in the very lowest state of human depression—personal slavery.

‘Toghan Khan was born in the district of Khota in Tartary. He was handsome in his person, and possessed of every amiable quality. Whilst a youth, he was purchased by the Emperor Altumsh, who for several years employed him in confidential situations in the royal household, and in the year 630 appointed him to the government of Budaoon (now Rohilcund). Having distinguished himself in this situation, he was promoted to Behar and on the death of Sief Addeen Toork, in 634, was rewarded; with the important government of Bengal.’ p. 60.

‘Timour Khan was a native of Kipchak (north of the Caspian sea), and was purchased by Sultan Altumsh for 50,000 Kytel. Being a youth of great comeliness and bravery, he was speedily promoted to various offices of importance, and was at length entrusted with the government of Oude; whence, as has been before related, he proceeded to Bengal; which country he governed with great prudence for two years, and died at Gour in the year 644, on the same night that his predecessor, Toghan Khan, died in the city of Oude, his remains were by his own desire carried to Oude, and were buried close to his rival

‘Sief Adden Yugan Tunt, originally a Turkish slave, succeeded

to the government of Bengal, and reigned with considerable reputation for seven years. He died at Gour, in the year 651.

‘Ikhtyar Addeen, Toghril Khan, Mulk Yuzbek. This Chief was also one of the Tartar slaves of the Emperor Altumsh; and having been by degrees promoted to an important command in the army, joined the rebels, who, in the year 634, deposed Ferose, the son of his master, and exalted the Sultana Rizia to the throne; but three years afterwards he turned his arms against the princess, and became a favourite with the emperor, Byram Shah. His intriguing disposition, however, having rendered him suspected, two months before the tragical death of that emperor, which occurred in the end of the year 639, he was seized and confined; but upon the accession of Musacod he obtained his release. Under the reign of that emperor, he obtained first the government of Tiberhind, and subsequently that of Lahore. In this situation he evinced a refractory spirit, and was recalled to Dehly; but was pardoned at the intercession of his friends. He was subsequently entrusted with the government of Cannouge, and afterwards with that of Oude; whence, on the death of Sief Adden Yugan Tunt, (A. M. 651) he was transferred to Bengal.’ pp. 64, 65.

‘Iza Al Mulk, Tajaddeen, Irsilan Khan, Sunjir Khuarizmy. This Chief was also one of the slaves of the Emperor Altumsh, and was promoted, by degrees, to the principal offices of the state. He at length, in the year 657, obtained the government of Kurrah, with orders to subdue the countries of Callinger and Malwa; but having made several marches in that direction, he suddenly turned his route towards Bengal; the Governor of which province being absent on an expedition to the eastward, he, after a siege of three days, obtained possession of the city of Lucknowty. The Governor, Jelal Addeen, returning soon afterwards, an engagement took place in the month of Jummad 657, between the two Chiefs. The latter was slain in the contest; and the plunder of his property having been remitted to Dehly, procured the confirmation of the usurper. He continued to rule Bengal for two years, and died at Lucknowty in the year 659.’ p. 68.

‘Togril was originally a Tartar slave, and had the good fortune to be purchased by the Emperor Balin, with whom he became so great a favourite, that on the government of Bengal becoming vacant, he was entrusted with that important command. Being a person of a courageous and active disposition, he turned his arms against the Rajas whose territories adjoined to the north-east of Bengal, and compelled them to pay him tribute.’ p. 70.

Major Stewart, though in general abundantly partial to the Honourable Company, whose salt (to use an oriental phrase) he not only has eaten, but still continues to eat, occasionally lets drop a circumstance by which the sort of justice towards competitors which they were willing to

practice, and which is commonly practised by parties with power in their hands, is pretty strongly illustrated. For example, when the East India Companies of the two nations, England and Holland, had exerted themselves successfully, in prevailing upon the English and Dutch governments respectively, to make a huge outcry against the erection of an Ostend East India Company, the Emperor of Germany, who drew from these his maritime allies, as he called them, large resources in carrying on his wars against the French, was induced to dissolve the Company. As some of the Flemish merchants, however, availed themselves of the opening which they had made, of the agencies which they had established, and of the security which they had provided for, by the erection of a fort at a place on the Ganges, called Bankybazur, and continued to carry on a trade with Bengal as individual, independent merchants, the agents of the Companies both English and Dutch, deemed no efforts unadvisable, which might have a tendency to defeat their endeavours and exclude them from the Indian market. When events touched upon them in this way, the Company were not of opinion that private merchants cannot trade to India without incurring inevitable ruin. Their forte consists in having all sorts of opinions. They have one set of opinions for one set of occasions; and when the occasions become different and opposite, their opinions veer about and become different and opposite along with them. Mr. Stewart having mentioned some of the circumstances which attend the abolition of the Ostend Company, says,

‘Some time after this event, the Dutch and English united all their influence to prevail upon the Newab to prohibit the Germans from trading to Bengal; and, it is said, bribed the Foujedar of Hoogly to make a false representation of the great strength of the fortifications of Bankybazur, and the danger of allowing foreigners to retain a place of such strength within a few miles of the Royal port.

‘This representation induced the Governor to order the fortifications of Bankybazur to be dismantled: violent disputes in consequence ensued between the German agent and the Foujedar; and at length a considerable force was sent from Hoogly, under the command of an officer named Meer Jaffier, who surrounded the place on the land side; but acted with so much caution, that he threw up an entrenchment in front of his encampment to defend his troops from the fire of the besieged; who, in the mean time, completely commanded the river, and only permitted such boats as they pleased to pass. The French at Chandernagore secretly aided the Germans with arms and ammunition, whilst they ostensibly pretended to assist in negotiating a treaty of peace.’ pp. 424, 425.

In point of style and composition, this work has considerable merit. Without much of that inflation which the half-cultivated

taste of the multitude renders so fashionable in our day, the language is in general correct and flowing. It has little if it is true, which can be pointed to as positively beautiful; but it is rarely also that any thing occurs which deserves to be stigmatized as a deformity.

Art. IV. *Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries*: To which are added, Hearne's Journey to Reading, and to Whaddon Hall, the Seat of Browne Willis, Esq. and Lives of Eminent Men, by John Aubrey, Esq. The whole now published from the Originals in the Bodleian Library and Ashmolean Museum, with Biographical and Literary Illustrations. 8vo. 2 vols. divided into 3, pp. 970. Price 1l. 11s. 6d. Longman and Co. Oxford, Munday and Slater, 1813.

IT is one of the great evils under the sun, that so tedious a process is required to arrive at the intrinsic good of any thing. A valuable something shall be believed or known to exist, within an extensive mass of crude worthless elements. It shall not be without a prodigious toil, of condemned drudges, that the matters even bearing any resemblance to the thing sought, or affording the slightest signs of its being possibly contained within them, are discovered, and detached, and collected into a rude assemblage, of which a large proportion is still worthless, and it is quite uncertain how much may be of any value. There is another stage of labour, therefore, in examining, selecting, and experimenting,—of which the result will infallibly be the throwing of the greater part of the assemblage away. Even this exercise of reducing and dispersing what it had been so heavy a service to accumulate, is probably to be followed by several more processes of separation and diminution, before the object of all this toilsome prosecution is finally disengaged from all worthless mixtures, and arrested in its pure but most diminutive substance.

Our great public libraries, and the more private collections of ancient houses and ecclesiastical repositories, contain, in the form of records and letters, antiquated manuscripts amounting probably, to a bulk sufficient, if they were brought together, to fill up the deepest exhausted coal-pit at Newcastle or Kingswood. Stupendous labour of hands and eyes that are now closed and mouldered! Now, a certain portion of the lines so written and so forgotten, would be worth bringing, in a printed form, into the hands and under the eyes, of the living race. Perhaps a hundred thousandth part (or it may be a smaller portion) of this mighty mass deserves to exist in a state in which it might have a chance of being

read by several thousands of the present generation, and by a moderate number of those that in future ages shall have leisure and curiosity for researches after the relics of their remote forefathers. There may remain a very few articles, buried somewhere in the heaps, as valuable for matter of fact and pleasing instruction, as, for example, the *Memoirs* of Mrs. Hutchinson; and many that would be as agreeably entertaining as the old papers relating to Sir Patrick Hume, lately published by Mr. Rose. And there are many scattered notices and memoranda which would be usefully illustrative of points in our history, if they were detected, extracted, and applied respectively to the appropriate facts and questions. Doubtless there is also, latent in the immense rubbish, a slight gold dust of wise speculation and fine sentiment. Our wish would naturally be, that whatever there is answering to such a description, could, in successive portions, be extricated, and brought out, once for all, in a state of severest selectness, unaccompanied by any base admixture or adhesion from that immensity of trash from which it was recovered, and therefore qualified, without reduction or purgation, to take and retain its place in our approved literature. But if we may judge from the past this is, with a few exceptions, far enough from being the manner in which the scantling of eligible material is likely to be drawn out and saved from the worthless mass. Instead of any such rigour of selection, there will be brought out bulky heaps of indiscriminated written materials,—quartos crowding on quartos of stupid local records,—of obsolete charters,—of trifling state papers or official correspondence,—of genealogies and memoirs of personages for whom, in equity, memory can have no room,—and of idle epistles, stuffed perhaps with the insipid compliments with which acquaintance and even friends have so often been willing to be mutually tickled or duped, or prattling on any trivial temporary matters that happened to busy, or amuse, or fret them.* These will come out with each a pompous advertisement, to congratulate the world on the inestimable worth of what the editor congratulates himself and thanks his stars that it has been his happy lot to bring out of that obscurity in which he is astonished that so precious a treasure can have been suffered to remain so long. A few of the devotees to dust and rust will in each instance affect to be mightily gratified and edified; while the main strength of the reading part of the community will soon dismiss the

* We shall not forget, for some time, the quarto of the Correspondence of Sir G. Radcliffe.

volumes to open them no more, wishing them, with their antiquated trifles, and their heroes, and their editors, a good short journey to oblivion. And thither, therefore, they must, in substance, very soon go. A considerable number of copies will indeed long preserve their existence in large public and private libraries; but it will be an existence nearly as undisturbed as that which they had enjoyed, through so many lustrums, in the musty manuscript. Yet nevertheless, during their very brief sojourn amidst living and active literature they will have been rifled of whatever they were worth, and will each have yielded a small contribution to that select and sterling fund which will constitute the permanent resource of the inquisitive part of society. History will have gained from them some corrections and elucidations; a few very striking disclosures of human nature will have been eagerly caught by the moral philosophers; the collections of curious anecdotes—will be enriched, in the proportion, perhaps, of one leaf for each bulky quarto; and the divers kinds of miscellanies—the magazines, the selections for schools, and the literary journals, will have co-operated, by picking out any remarkable stories, or any few paragraphs of eloquent or pathetic composition, to put us in familiar possession of what it was far enough indeed from worth while to edit such masses of rubbish in order to give us possession of, but what it would be a pity not to save from that rubbish, and from its doom, when it is exposed and spread by the side of our road.

In such ways as these we have already obtained a small fine valuable extract from a considerably numerous series of such books as we have described,—ponderous publications of the promiscuous contents of old chests—works of which multitudes of the printed exemplars have already descended to the humblest uses of literature, while a few copies are destined to stand, as long as the book-worms will let them, the foolish cenotaphs of their writers and their editors.

It may be permitted to doubt, however, whether all the good that will ever be derived from the yet unexamined loads of old manuscripts, will half repay, in the general public account, of cost and benefit, the labour, time, and materials, which are too probably destined to be expended on them. We set, indeed, a very low price on the labour of the editors, so long as they perform their work in the manner we have been describing; but the labour of printing, the consumption of paper, the money misapplied in purchasing, the time wasted by so many of the readers, at least, as would else be reading something better—we confess that

these appear to us most inadequately balanced by that ultimate modicum of clear advantage which may accrue to the interests of knowledge and morals. But we see no remedy for the evil, unless the time should come when the reading or purchasing part of the public, declining to be any longer so befooled and taxed, shall stop the manufacture by leaving the article in the warehouse; for, in general, those judicious and disinterested friends of literature, who, in these times, undertake, with a view to editorship, the ransack of the lodgements of old papers, would seem to be of opinion, either that every thing indiscriminately that is antique is therefore precious, or that their own labour is of such sacred value as to confer importance on whatever it is needlessly expended upon, insomuch that the world cannot be at rest without being put in possession of all the trash which they may have taken the trouble to read. If that better time should come, it will compel the editors of superannuated composition to perform nearly the whole selecting and reducing processes on it themselves; they will be allowed but to bring short selections as the result of long examinations; they will be made to know that for merely *publishing* a stupid medley of old papers they shall be held accountable nearly to the same effect as if they had themselves *written* an equal quantity of trash for publication: in short the fear of the most rigorous literary prosecution and penalty will aid their own sense of propriety to deter them from committing any such nuisance. They may be tempted to regret they did not live in those times in which, instead of printing a thin pamphlet of extracts from a bulky assemblage of obsolete writings, they would have been tolerated in publishing the whole heap; but any complaints they may make will justly be heard with the same feelings with which we should hear the lamentations of men whose trade in relics, missals, and legends of the saints, is, on any border of a popish country, going to ruin through the advance of the reformation.

It is by no means the whole condemnatory weight of these observations that falls on the anonymous editor of the volumes before us. Yet he will certainly come under proscriptio if he live to those better times we have ventured to anticipate, and shall then think to follow his vocation after the same manner as in this instance. Even now, we think the first half of the work is such as could not have been kept afloat for a moment but by means of the second. That second consists of short memoirs of a hundred and fifty distinguished persons, written by Aubrey. The first consists of about a hundred and seventy letters, chiefly written by and to persons of note in literary or rather

antiquarian history. Among the names are those of Dugdale, Cotton, Hickes, Plot, Wallis, Charlett, Hearne, Hyde, Bingham, Tanner, Gibson, Strype, &c. &c. After such an enumeration, it is almost as idle to say, as it would be to deny, that the collection of letters contains some curious information, and displays some interesting traits of character. But really, we are forced to regard it, on the whole, as a very insipid compilation. Hearing such names, we could hardly, beforehand, have thought it possible that such a quantity of composition would contain so little to please or be worth remembering. Not a few of the letters are as insignificant as the most ordinary men could write on their ordinary occasions. College trifles, brief notices of books in project or progress, allusions to the polemics of the day, or to little public matters that filled the gazettes, slight adjustments of business, half stage excursions, calls of acquaintance, friendly professions and polite civilities,—could not be made much of at best, and cannot well be discoursed in a more prosing manner than in many of these letters.

There is no elasticity, no alert playfulness in the fancy or diction of the greatest number of these grave antiquaries. Whatever is unimportant is dull; excepting that now and then it may be rendered ludicrous by the excess of gravity in the treatment. The fourth letter, for instance, from Dr. Hickes, discusses, in a style of great and casuistical solemnity, a practical question by which he had been extremely perplexed,—the propriety of his accepting the offered degree of D. D. from the university of St. Andrews! Several short letters of Sir John Cotton, almost immediately succeeding to this, are agreeably contrasted with it. They also relate chiefly to matters of little importance, and they are overstocked with classical quotation; but they have a light soft elegance of expression, a reflective amenity, a graceful senile cheerfulness, which give an uncommonly pleasing impression of the man.

The letter following his, and addressed to Dr. Fell, bishop of Oxford, by Dr. Lloyd, bishop of St. Asaph, on the day after the execution of the Duke of Monmouth, is certainly one of the most remarkable in the collection. We are inclined to transcribe the greater part of it. Two bishops were in his chamber all the last night of his life, and watched while he slept. To these spiritual attendants Drs. Tension and Hooper were added in the morning; and they all were with him till he died. He was induced by them, to acknowledge James's royal title, and that his, (Monmouth's) invasion was sin, but not that it was rebellion. He acknow-

ledged too the terms on which he had lived with Lady Harriott Wentworth, but would not admit the name or guilt of adultery.

‘ He acknowledged that he and his Duchess were married by the law of the land, and therefore his children might inherit, if the King pleased. But he did not consider what he did when he married her. He confest that he had lived many years in all sorts of debauchery, but said he had repented of it, askt pardon, and doubted not that God had forgiven him. He said that since that time he had an affection for Lady Harriot, and prayed that if it were pleasing to God, it might continue, otherwise that it might cease; and God heard his prayer. The affection did continue, and therefore he doubted not it was pleasing to God; and that this was a marriage, their choice of one another being guided by judgement upon due consideration.

‘ They endeavoured to shew him the falsehood and mischievousness of this enthusiastically principle. But he told them it was his opinion, and he was fully satisfied in it. After all he desired them to give him the communion. They told him they would not do it while he was in that error and sin. He said he was sorry for it.

‘ The next morning, he told them he had prayed that if he was in an error in that matter, God would convince him of it; but God had not convinced him, and therefore he believed it was no error.

‘ When he was upon the scaffold, he profest himself a Protestant of the church of England. They told him he could not be so if he did not own the doctrine of the church of England, in the point of non-resistance, and if he persisted in that enthusiastic persuasion. He said he could not help it, but yet he approved the doctrine of the church in all other things. He then spoke to the people in vindication of the Lady Harriot, saying she was a woman of great honor and virtue, a religious godly lady (these were his words.) They told him of his living in adultery with her. He said, no. For these two years last past he had not lived in any sin that he knew of; and that he had never wronged any person, and that he was sure when he died to go to God, and therefore he did not fear death, which (he said) they might see in his face. Then they prayed for him, and he kneeled down and joined with them. After all they had a short prayer for the King, at which he paused, but at last said Amen. He spoke to the headsman to see he did his business well, and not use him as he did the Lord Russell, to give him 2 or 3 strokes; for if he did, he should not be able to lie still without turning. Then he gave the executioner 6 ginnies, and 4 to one Marshall, a servant of Sir T. Armstrongs, that attended him with the King’s leave: desiring him to give them the executioner if he did his work well, and not otherwise. He gave this Marshall overnight his ring and watch; and now he gave him his case of pickteeth:

all for Lady Harriot. Then he laid himself down, and upon the sign given, the headsman gave a light stroke, at which he lookt him in the face; then he laid him down again, and the headsman gave him 2 strokes more, and then laid down the axe, saying, he could not finish the work; till being threatened by the Sheriff and others then present, he took up the axe, again, and at 2 strokes more cut off his head.

‘All this is true as to matter of fact, and it needs no comment to your Lordship, I desire your prayers, and remain,’ &c. Vol. I. p. 27.

Then follows, in a number of letters from Dr. Sykes, and others, an account of James the Second’s visit to Oxford, and a ridiculous warfare in which he involved himself with the fellows of Magdalen College. The interest of this story is now extremely small, and would be reduced to nothing but for the racy fact that the despicable tyrant was baffled.

There is a long letter of Sir Peter Pett to Anthony Wood, of no manner of worth; but the editor’s notes furnish two little circumstances which no reader is likely to forget. One is an account of the extraordinary emolument which rewarded the literary toils of the indefatigable author of the *Athenæ Oxonienses*. It was his hap, by something in that work to offend the Earl of Clarendon, the son of the celebrated statesman, who, of course, prosecuted for libel, and carried his point; the book was sentenced to be burnt, and its author to pay the costs of the suit, which amounted to thirty-four pounds. The money was paid; and ‘in a conversation held afterwards with the Earl of Clarendon, Anthony told him “he had gotten more money from him than he could get again in six years, for that he earned but *two pence* a day.”’ p. 60.

The second curiosity, which we extract with some hesitation, considering the envy and despair with which it may tend to afflict modern pulpit ingenuity, is taken from Wood’s *Antiquities of Oxford*. At one period, not very long after the reformation, there was such a deficiency of preachers in that university, that a layman, (a scholar indeed, and a gentleman) was willingly admitted into the pulpits, one of which, that of St. Mary’s church, was of stone.

‘When Mr. Sampson left the university, and Dr. Humphrey often absent upon occasions, and none left perhaps to execute the office rightly, Richard Taverner, Esq. did several times preach in Oxford, and when he was High Sheriff of the county, came into St. Mary’s church out of pure charity, with a golden chain about his neck, and a sword, as ’tis said, by his side (but false without doubt, for he always preached in a damask gown) and

gave the Academians, destitute of evangelical advice, a sermon beginning with these words. "Arriving at the mount of St. Mary's, in the stony stage where I now stond, I have brought you some fyne biskets, baked in the oven of Charitie, carefully conserved for the chickens of the Church, the sparrows of the Spirit and the sweet swallows of Salvation, &c." VI. p. 67.

The thirteenth letter, written by Dr. Hickee, chiefly on the study of the Northern Languages, gives a strong and pleasing idea of literary energy, we might say heroism, of a veteran student, yielding with regret, but with dignity, to a compromise between his zeal and his declining vigour, aggravated as that decline was by the deprivations incurred by his refusal to take the oaths of allegiance to William.

A number of letters follow, of antiquarian minutiae relative to the manuscripts, especially Saxon, in some of the great public libraries; to the local limits of the university of Oxford; and to that pretended edition of the English Bible in which St. Paul was denominated a "*knave* of Jesus Christ." It appears that no such term was ever printed, and that in the single copy in which it was shewn it had been inserted by a cunning trick. Wanley the antiquary instantly perceived that the printed word *apostl* had been scratched out, and the word *kneave* written in the space.—There is another curious letter of this Wanley endeavouring to account for the incorrect orthography of the Alexandrian M. S.—A letter of Dr. Garth gives the real names of the gentlemen satirized in his Dispensary, placed opposite to the fictitious ones.

There are a considerable number of letters to and from Mr. Hearne. The address of the first of them, 'Sir Hearne,' suggests a note worth transcribing.

'Hearne had just taken his degree of B. A. and his *academical* title was Sir Hearne. This title was, in the early ages, general to all who had taken a degree, or entered into holy orders; and thus, in our old writers, we continually meet with *Sir* prefixed to the name, which has occasionally given rise to the mistaken supposition that these persons were knighted.'

To this we may add the short history of the old title *Dan* which occurs so often in our early writers.

'It is no name, but a title, such as *Mr.* is now. It comes originally from *Dominus*, which in the monkish and barbarous ages, was usually written *Domnus*, and afterwards abbreviated by the French in their language into *Dom*, by the Spaniards *Don*, and by the English into *Dan*, as Dan Ihon Lydgate, &c.'

This same Hearne, a man of the most honest and worthy disposition, was perhaps the most enthusiastic antiquary that

ever lived. The strength of the interest in any favourite object cannot be better estimated by any rule than by the manner in which that object is associated in the mind with the solemnities and sublimities of religion. Judge then of Hearne's passion for antiquities by the following devotional aspiration, extracted from one of his papers in the Bodleian library.

'O most gracious, and merciful Lord God, wonderful in thy Providence, I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy Providence, and one act yesterday, when *I unexpectedly met with three old M.S.S.*, for which in a particular manner I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake.'

Another short prayer has a more serious object. He craves divine direction to decide on an offer made him of an appointment to Mary-Land, in the double capacity of missionary, and inspector of the libraries of the province. He declined it, surrendered himself wholly to the predominant passion, and in the pecuniary results of his labours falsified the confident prophecies of poverty and famine by which some of his friends had endeavoured to change the direction of pursuits; for a 'thousand guineas in gold were discovered in his chamber at Edmund Hall after his decease.'

His letters very rarely divert from antiquity so long as in that in which he gives the following account of a person living a long time buried under the snow.

'During the late hard season there happened near Yeovil, in Somersetshire a very remarkable accident.'—'A poor woman of that country having been at Chard to sell her yarn, in her return home fell so very ill that she was forced to put in at a little house, and being towards the evening, she desired the people that they would let her sit up by the fire all night, she being so very sick as not in any condition to go home. This was denied. Upon which she went out, and coming to a hedge she was forced to lie down under it. It snowed very hard, and in a little time she was almost covered with it. At last a man, one of her neighbours, came by, who seeing her asked her how she came to be so mad as to lie there, to be starved with cold. She said her sickness was so violent she could not possibly go farther. Hereupon he took her up, and bid her try as well as she could, adding that 'twas not so very far for her to go. She followed him a little way, but being not in a condition to hold out, she left him, and returned to the hedge again, where she lay'd herself down; and the snow falling still very hard, she was soon covered with it. Thus she continued for at least a week, so that her neighbours made great enquiry after her, but no one could give any ac-

count except the man before mentioned, who however was forced to be silent, lest he should have been taken up upon suspicion of having made her away. During this surprize, a poor woman of the same place dreamed one night that she lay under a hedge in such a place. She acquainted her neighbours with the dream who immediately went to the place with sticks, which they forced through the snow. At last one of them, upon putting his stick down, thought he heard something groan. Upon which he thrust it down with more force, which made the woman cry out, O for God's sake do not kill me. She was taken out to the astonishment of them all, and was found to have taken great part of her upper garment for sustenance. Upon enquiry, she told them she had lain very warm, and had slept most part of the time. One of her legs lay just under a bush, so that 'twas not quite covered with snow, by which it became almost mortified, but 'tis like to do very well. The woman is in a cheerful condition, and there has been a person in Oxford who saw her walk the street since this amazing accident. She lay under the hedge at least seven days.' p. 191.

Hearne assigns the name and quality of the person who related to him the circumstances,—‘Mr. Hunt, A.M. and Fellow of Baliol College, an ingenious gentleman and a native of the place.’ As no such surmise is hinted, we may presume that neither of the gentlemen knew of any reason to suspect any collusion between the woman who professed to have dreamed, and the man, whose conscience might be supposed to be ill at ease on account of his flagrant and cruel neglect.

The ardour of Hearne's passion invested antiquity with a delusive dignity and fairness. Hence a very zealous defence, in Letter CI., of the moral state of the English monasteries before the reformation, and a very warm attack on Henry VIII. for the ‘sacrilege’ of confiscating their revenues, and on bishop Burnet for slandering their morals. The editor professes his concurrence of opinion with Hearne, and certainly adduces very strong evidence in favour of several particular convents, justly representing, besides, that when once a design had been formed to abolish them, every possible expedient would be sought to blacken their reputation. But, in addition to so much historical evidence as cannot be invalidated, and can hardly be questioned, there is such a presumption as would amount to evidence independently of their history,—it is contrary to the constitution of human nature that large assemblages of men, many of them ignorant, idle, and luxurious, all of them sunk in the grossest superstition, a superstition which systematically perverted religion itself to the basest purposes, while their sacred character gave them such privilege, such influence, and such impunity, with the mass of the people,—it is contrary to the constitution of human nature that such confraternities should be otherwise than generally very depraved.

There is an amiable and dignified cast of calm fortitude displayed by Hearne in reference to the grievances he had to encounter in the prosecution of his labours. His love of truth also is very prominently evident, notwithstanding any little witchery that he involuntarily laboured under with regard to ecclesiastical and political institutions. He died at the comparatively early age of 57, in consequence of a cold, which befel him through some imprudent excess of exertion in his favourite pursuits. In him, and in several more of the great scholars of whom these letters afford slight memorials, we behold that unconquerable passion for literature for its own sake, which rendered it an absolute and daily necessary of life, to be prosecuted at all hazards and in all conditions, independently of all considerations of emolument, and with no diminution of zeal amidst disappointment or loss, the failure of aid from friends, or the malice and detraction of enemies. As to emolument, though Hearne did gain his thousand guineas in the course of a life of rigid economy, and of about five times the intensity of exertion that might have made a fortune in some inferior department, yet there are many passages in the letters of these indefatigable men, that shew plainly that the making of learned books was one of the very worst methods of attempting to catch money, had that been the game in view.

We cannot undertake to particularize all the more remarkable letters or passages. There is a long and rather interesting letter of Col. Codrington relating to the character of Creech, whom the Colonel appears to have liberally patronized, but to have been, nevertheless, accused of neglecting, when that unhappy scholar's suicide set people on inquiring what could have been its cause. A certain degree of insanity is ascribed, and seems to be indicated by some of the particulars related of his conduct.

There are several passages on the subject of longevity, of which a few instances are mentioned. The matter is handled, in a letter to Hearne, by a learned Mr. Brokesby, who beats down all competition of wonderments, by citing with entire gravity from Francis Junius, an account of a woman in the Palatinate of the Rhine, whom said Junius had seen, and who gave birth to twins in the hundred and fifty-fifth year of her age!

Among the vast number of minute literary and antiquarian particulars in these letters, there are a few, and really but very few, that will be acknowledged of some little value by readers of general inquisitiveness, but without a specific taste for antiquarian research. Such may be, (but indeed we recollect that this first is partly in the editor's notes) the account and specimens of the old poem on Cardinal Wolsey, written by

Storer at the latter end of the sixteenth century; the inquiry concerning the author of the famous *Whole Duty of Man*, which ends in assigning the work to Lady Packington; the information given by Dr. Hickes respecting his *Thesaurus*; and a number of passages relative to the history of printing,—besides the little biographical memoranda concerning a considerable number of eminent men. We will only transcribe one curious short passage from a letter of Dr. Hickes, dated 1710, in which, after mentioning that, in opening an almanack, he had cast his eye on the *Sortes Virgilianæ* of Charles I., he proceeds,

‘It made me call to mind the omens that happened at the coronation of his son James II., which I saw, viz. the tottering of his crown upon his head, the broken canopy over it, and the rent flag hanging upon the white tower over against my door, when I came from the coronation. It was torn by the wind at the same time the signal was given to the tower that he was crowned. I put no great stress upon omens but I cannot despise them; most of them I believe come by chance, but some from superior intellectual agents, especially those which regard the fate of kings and nations.’

One of Hearne’s two journies, that of Whaddon-Hall, is perfectly insignificant; there can be no sheet in the whole heap of his papers that might not as well have been selected for publication.

There is very considerable value—according to the rate of value to be applied to the text—in the notes, in which the editor has supplied so many points of biographical and bibliographical information. And we do not comprehend why he should not have extended this useful and acceptable service to the latter part of the collection, the lives by Aubrey, which he certainly did right to ‘print *verbatim*,’ but on which he really might have bestowed a small allowance of corrective annotation, after he had, so comfortably to the reader, charged them with ‘many inaccuracies.’

There is no attempting any enumeration of the names of the subjects of so many very brief memoirs, a number of which, indeed, are as trivial as brief. They appear to be written almost entirely from memory, frequently with some expression of doubt and imperfect recollection, and always in the easy gossiping way of a man who has never attached much importance to the stories he is telling, and which it is evident he could tell more distinctly, and with many additional particulars, if he would give himself the trouble. The whole manner of the man gives assurance of the general truth of what he is saying, as far as his knowledge and memory serve;—it is the perfect opposite of the caution and deliberateness of fiction. His opportunities of knowing appear to have been wonderfully great;

the reader has twenty repetitions of marvelling to see with what a number of memorable personages the writer was personally acquainted, and even familiar; and also to see with how little reverence he will talk of them, with what easy carelessness he shall advert to their most capital doings, how little he is afraid of taxing them with the ordinary weaknesses of human nature, and how little he minds throwing on them, even the most exalted of them, a little dash of ridicule or scandal.—They are chiefly the distinguished persons of the seventeenth century; though he goes back in a few instances, to a greater distance, to mention, for example, Shakespear and Ben Jonson.

Art. V. *Observations made on a Tour from Hamburgh, through Berlin, Gorlitz, and Breslau, to Silberberg: and thence to Gottenburg.* By Robert Semple. Author of *Two Journies in Spain*, &c. 12mo. pp. 270. Price 7s. Longman and Co. 1814.

MR. SEMPLE travelled during the momentous events of last year's campaign, and among the very scenes where those events were taking place;—sometimes a day before one or other of the armies, sometimes a day behind, sometimes at headquarters: he had opportunities of observing the Cossack soldiers, and the Emperor Alexander's favourite body of guards: he saw the Crown Prince and General Moreau, and witnessed the meeting of the Emperor of Russia and the King of Prussia. All this gives a kind of interest to his little book, which, in an idle hour, one is content to accept, in lieu of information. Besides this, Mr. S. met with a very odd sort of adventure in his peregrinations, which, however disagreeable to himself, certainly gives a little life to his book. At Berlin, it was perfectly well known, that Dresden, whither our traveller was going, was in the hands of the French. The government, however, (we are merely giving Mr. S.'s account of the matter,) did not chuse to let this fact be generally known, and when Mr. S. applied for a passport thither, it was readily made out, and he was suffered to proceed without any intimation of the danger he was running. It was not till he arrived at Luckau, that he became acquainted with the state of affairs, and the necessity of changing his route. He took the road for Calau, intending to put himself under the protection of Lord Cathcart, to whom he had a letter of recommendation; but at Hoyerswerda, being under great apprehensions of falling into the hands of the enemy, he took the precaution of destroying this letter, which, 'in case of being taken,' he did not think likely to be of much service to him. On this unfortunate piece of policy we leave our readers to make their own observations.

The consequence of it was, that, when he presented himself before his Lordship, he was told that 'his passports contained no proof of his being a British subject, and that he was avowedly born in America.' In fine, Mr. Semple was regarded as a spy, and sent off, with one or two other prisoners of state, to the fortress of Silberberg, in which melancholy confinement he remained for eleven weeks. In his way thither, he was mobbed and execrated in almost every town they passed, and once or twice in no small danger of being stoned. 'Behold that rascal, how bold he looks! What! does he call himself an Englishman? Ah! a good torturing will soon make him confess the truth.' At Silberberg, he was confined in the same *dungeon* with a Frenchman who had been his companion on the road, and afterwards with another, who formed rather a curious addition to the party.

'On the fourth day, we were removed from the upper part of the fortress to a casematte at the bottom of the ditch, in the face of the counterscarp. We had complained of our first lodging, but this was smaller, and still more damp and gloomy. The walls were ten or twelve feet in thickness, so that the light came to us through the arches of the windows, like coming through a long passage. We were met at the entrance by a strange figure, dressed in a flannel night gown, and who we were told was to be our fellow-prisoner. "Mr. Professor," said our guard, "we have here brought company for you." At hearing the title of Professor, I examined our new comrade more closely. I beheld a man of about sixty years of age, rather stout and tall, with a countenance not particularly interesting, and a bald head. Under his dirty flannel-wrapper, appeared a black waistcoat, and he shuffled along in a pair of slippers. In such a dress, and such a situation, who would have expected to see an intimate acquaintance of Bonaparte? I learnt that he was the Abbé Henri, Curate and Professor of Jena, a Frenchman by birth, though long established in Germany, known as the author of several works, and as having lately published a History of the French language.

'After the battle of Jena his office of Curate gave him frequent opportunities of being with Bonaparte, which he did not fail to improve; and by a little dexterous flattery he acquired from him the endowment of a considerable establishment: "Sire," said he to him, "former chiefs have frequently founded large churches for trifling successes; do you now found a small temple for a great victory." The idea pleased; and the church of *Notre Dame de la Victoire* was reared in consequence. This might be flattering to the Professor, but it was no doubt a very galling remembrance to the Prussians; and, having heard the account, I was not at all surprised, in these troubled times, to meet the honest gentleman at the bottom of the ditch of Silberberg.

'After the first novelty of fresh society had gone by, I began to reflect, that the placing me thus in company with two men of a na-

tion so determinedly hostile to England, was a very unfavourable symptom, and that after commencing with such an act of cruel injustice, it was probable that the duration and nature of my confinement would be proportionable to it. I knew nothing of what was going on, and was very doubtful whether my letters from Gorlitz had been forwarded to England. We were like men cut off from the world. Sometimes, in the silence of the night, we thought we heard the firing of cannon at a great distance, but as it generally ceased with the dawn of day we knew not what to think of it'

But we are anticipating matters. We should, in the regular course of things, have informed our readers, that on the 17th of April, 1813, Mr. Semple embarked at Harwich for Heligoland, in which island he was detained by easterly winds for eight days, and consequently had a little more time for observation than he generally allowed himself on his journey.

' A glance at the composition of this island is sufficient to lead us to expect its rapid decay, a truth which every circuit of it tends to impress still more strongly on our minds. Off the south-east end, at a small distance, lies a low ridge called Sandy Island, which with some ledges of rocks forms the only shelter for vessels lying here. There are old men still living, who remember when, at low water, it was possible to wade over to the island, which is now no longer so: and the tradition is carefully preserved among the inhabitants, that Heligoland once contained seven parish churches. On every side sharp rocks extend to a considerable distance, the remaining bases of once mighty cliffs. Stop but for a few minutes, and you hear the noise of small portions crumbling down near you, and proving that in some part or other the decomposition is incessantly and perceptibly going on. Here and there you behold large masses, which, although precipitated recently, are already beginning to be smoothed by the waves, and assimilated to the general nature of the beach. Others, at a great height, are marked out by chasms for their fall, and you wonder to see them so long suspended. Nor are these observations to be made altogether without danger. In one of my circuits a mass of many tons fell not far behind me, and over-spread with ruins all the beach between the foot of the cliffs and the sea.' pp. 7—9.

We do not, however, by any means intend to follow the route of Mr. Semple: suffice it to extract a few passages for the entertainment of our readers.—The passion of the Germans for music, which we lately had occasion to remark upon, we find several times confirmed in the course of this narrative.

' As Heligoland diminished to our view, our boatmen, animated by the prospect of a speedy passage, began to sing charming little German airs, in parts, with a propriety and softness that surprised me. This taste for music, in a race of men where it was so little to be expected, appeared to me already a national characteristic; and I could not but reflect, that in all the shipping of Great Britain

it would not perhaps be possible to find a captain and his mate, capable of thus joining even in a national song.' pp. 21, 22.

' We arrived at Ritzebuttel, where the cheerful sound of music convinced us that all were not asleep. In the common room of an inn, and amidst the smoke of tobacco, four men of poor appearance formed a concert with the harp, violin, flute, and voice ' p. 23.

' Whilst we stopped, (at Zullichau,) a choir of boys collected before our door, and forming a circle with a director in the middle, armed with a roll of paper, they sung several beautiful German airs in parts. These choirs are regular establishments in many parts of Germany, particularly in Berlin. The boys are frequently taken from those who are in the colleges, and are well instructed in music at the expense of the individuals who delight in forming these kind of musical societies. On particular days they assemble and sing before the doors of their benefactors; and the public and the passing stranger have the benefit of these institutions.' p. 200.

Mr. S. frequently fell in with bodies of Cossacks, and other Russian troops; but we know not that he has communicated any thing very novel with respect to them.

' The true Cossack appeared to me distinguished by little eyes, obliquely placed, and a countenance conveying the idea of being contracted by extreme cold, and the constant dazzling of snow. Among the rest were mixed a few Calmucks. Their high cheek bones, small oblique eyes, and general features, strongly recalled to mind my early friends, the Hottentots; but on a gigantic scale, they being in general the tallest and stoutest men of the party. Some wore a dress of sheep-skin, others over that the jackets of French soldiers, especially such as were distinguished by any finery. Among their arms and accoutrements, were Turkish, Russian, and French pistols, many French sabres, and some saddles. Before dining, most of them took off their caps, crossed themselves, and repeated a short prayer. They ate without voracity, but asked eagerly for spirits, under the common German name of snaps. After eating, some played at cards, some read letters, at which I was surprised, some conversed in groups, and others, stretched along the ground, placed their heads in their comrades' laps, who performed with their fingers the operation of combs.' pp. 35, 36.

' Among the groupes on bivouac, I observed many who had stripped themselves entirely naked, and were rubbing and stretching their bodies before the fires, with a kind of savage delight.' p. 93.

Mr. S. obtained accounts of the campaign of Moscow from a Hollander, who had served in it.

' His regiment of Hulans had been constantly with the advanced guard under Murat, and out of twelve hundred and fifty men, of which it originally consisted, nearly a thousand had already fallen, or were in the hospital before quitting Moscow. For six days before entering that city he had eaten horse-flesh, which was his sole food for sixty-two days on the retreat; and had already paid a ducat

for a half beer-glass of common spirits. From the day of crossing the Niemen, during the whole of the march, not a dozen peasants were seen on either side of the route. Every thing was burnt up, destroyed, or removed. At the battle of Smolensko, the infantry alone were at first engaged, the cavalry on both sides lining the opposite banks of the river, in separate squadrons for a long distance, to prevent a surprise on either flank. But in the battle of Mojaïsk, or Borodino, the cavalry had a large part. There he had two horses killed under him. Nothing can be said sufficient to give an idea of the horrors of that battle. The French troops, contrary to their usual custom, fought in a mournful silence. Cavalry and infantry, Cossacks and artillery, all were mixed together in the promiscuous carnage. The battle began at four in the morning, and the last cannon-shot was fired about nine at night.' pp. 167—169.

'It is impossible, by any description, to exaggerate the horrors of the retreat. It was three hundred thousand men put to suffer all that human nature could endure, without entire destruction. His horses all died, and he was obliged to walk in the severity of the cold with his feet nearly bare. He saw forty louis given for a place in a common cart, for a distance of thirty miles; and a General, after making a bargain of that kind, being benumbed by the cold, was pushed out by common soldiers who had previously occupied the seats, and left to perish on the road.' pp. 170, 171.

The post-waggons of Germany seem to afford a traveller very little prospect of comfort.

'The hour appointed was eleven o'clock, but we did not depart till two. I then, with some astonishment, mounted a long narrow covered cart, or waggon, across which three or four seats were slung, and the after-part of which was stuffed with packages. Six other passengers, of whom two were Jews, took their places at the same time. Those on the hinder seat were in the dark, and those in front had no room to extend themselves, or with difficulty to change their position. This, however, I was told, being covered, was a carriage of the first class.' p. 43.

In five hours they had travelled sixteen miles. No wonder that poor Mr. S. should declare in a pet, that it is 'hardly possible for the ancient Germans to have used ruder vehicles, than those hourly seen in the heart of civilized Germany,' 71; especially as his companions were none of the most pleasant; they repeated, and praised 'with enthusiasm,' Buonaparte's proclamation to his army at the commencement of the campaign, and expressed great surprise that our traveller should regard a most brilliant sun-rise with any kind of delight.

On the whole, the book is mere chit-chat, and, as it is not very entertaining chit-chat, we do not see any very sufficient reason for its publication.

Art. VI. *Clavis Calendaria*; or, a Compendious Analysis of the Calendar: illustrated with Ecclesiastical, Historical, and Classical Anecdotes. By John Brady. 2 vols. 8vo. pp. xxxvi. 782. price 1l. 5s. boards. Longman and Co. 1813.

Art. VII. *Time's Telescope for 1814*; or, a Complete Guide to the Almanack: containing an Explanation of Saints' Days and Holidays; with Illustrations of British History and Antiquities, and Notices of obsolete Rites and Customs. Astronomical Occurrences in every Month; comprising the Marks on the Phenomena of the Celestial Bodies, and a Popular View of the Solar System. The Naturalist's Diary; explaining the various Appearances in the Animal and Vegetable Kingdoms; and Meteorological Remarks. 12mo. pp. xxxvi. 370. Price 7s. 6d. Sherwood and Co. 1814.

AS these two works are both calculated to illustrate the calendar, and to enable persons to consult almanacks, generally, with greater interest, we shall speak of them in the same article; describing them separately, however, in the order of their dates.

Mr. Brady's work commences with an introductory essay, of about 140 pages, on time, its subdivisions, and its measures. Here he traces the origin of the year, the different lengths which have been assigned to it, and the various calendars, from the original Alban or Latin calendar, to the comparatively recent one of the French revolutionists: next he sketches the history of almanacks, including that of the *run-stick*, and other rude contrivances; then he describes the several kinds of months, as lunar, solar, &c. and traces the origin and authors of their several names: this is succeeded by similar inquiries into the origin of the minuter portion, a week, and of the names of the seven days in a week, the latter being illustrated by seven delicately engraved figures of *Sun*, *Monan*, *Tuysco*, *Woden*, *Thor*, *Friga*, and *Seater*: from these he descends to hours, (natural, Jewish, planetary, &c.) to minutes, and to seconds. Here, also, this author has given an account of several kinds of instruments which have been employed to measure time, from the simple sun-dial to the complex chronometer. Much of this preliminary matter is erudite and interesting; and well calculated to impart instruction to young persons.

Mr. Brady next proceeds to an orderly and pretty copious explication of the several particulars in our modern calendars, as they occur in each respective month. In pursuing this plan, he, of course, gives a great deal of miscellaneous, and sometimes of curious information. Accounts of ancient or of modern ceremonies observed on certain days, details of monkish superstitions, of Romish festivals, of papistical legends, of mythological stories, of humorous practices, and

of idle superstitions, are blended promiscuously with authentic histories and biographical sketches of the few great men whose names adorn the calendar; and among these, again, will be found accounts of the origin and object of different civil and ecclesiastical laws, and splendid examples of magnanimous, virtuous, or holy conduct. The author has endeavoured to gratify the present taste of a numerous class of persons for miscellaneous reading; though it must be allowed that, in general, he has as much aimed at their instruction as their amusement.

They who are conversant in this class of inquiries, are well aware, that Mr. Brady must have freely availed himself of the previous labours of Verstegan, Brand, Ellis, Shepherd, &c. although he may have condensed the results of their enquiries, and given them in his own language. But, be this as it may, it is impossible for any man of moderately correct judgment, to write with such aids, and not produce an interesting work. From such a performance it is easy to make quotations; but the limits we must assign to this article will compel us to be sparing. Our first relates to the subject of *New Years' Gifts*.

‘The Romans who settled in Britain soon spread this custom among our forefathers, who afterwards getting into the habit of making presents to the magistrates, some of the fathers of the church wrote against the immoralities committed under the protection thus purchased, and the magistrates were forced to relinquish their advantages. The nation however continued the custom through all ranks in social life, from age to age; while it is also to be remarked that *TOKENS*, considered as a more respectable term than Gifts, were continued to be received and bestowed by our *monarchs* and *nobles*, until the reign of James the Second. Bishop Latimer sent to Henry the Eighth a New Testament, richly illuminated, with an inscription on its cover, expressive of what he wished to impress upon his royal master’s mind, though perhaps under no other licence dared he to have offered it; The words were, “*Fornicatores et adulteros judicavit Dominus*,” of the intended application of which, Henry was but too conscious. Sir William Paget, afterwards Lord Paget, in the same reign, presented to the Duke of Somerset a new year’s token, accompanied by a letter couched in terms of advice, which he thought imperiously requisite, though beyond such evident yet disguised reproof, nothing offensive appeared. It was emphatically worded:

“Deliberate maturely in all things: Execute quickely the deternynations:—Do justice without respecte;—make assured and stayed wise men mynisters under you: Maynetayne the mynisters in their office: punnyshe the disobedient according to their deserts:—In the King’s causes give comysion in the King’s name: rewarde the King’s worthy servants liberallye and quickely; Give your own to your owne, and the King’s to the King’s franklye;—Dispatche suyters shortlye;

be affable to the good, and stern to the evil: follow advice in counsaile. Take fee or rewarde of the King onely: Keepe your mynisters about you incorrupte.—Thus God will prosper youe, the King favour youe, and all men love youe.”

‘How far presents to those who had to decide between contending parties, (which first stopped these presents, and with them such occasional seasonable reproof, was fraught with danger, merits perhaps some consideration: there have been instances of judges having been bribed, though certainly not by the trifling presents usually sent as new-year’s gifts: and therefore it were uncandid to charge that innocent custom with such gross turpitude.—The mere possibility of a suspicion of prejudice in a judge ought, no doubt, to be avoided, and, so, wisely thought the great, but unfortunate Sir Thomas More. —When Mrs. Croaker had obtained a decree in Chancery against Lord Arundel, she availed herself of the *first new-year s-day* after her success, to present to Sir Thomas, then the Lord Chancellor, a PAIR OF GLOVES, containing forty pounds in angels, as a token of her gratitude; the gloves he received with satisfaction, these could not perhaps, as the offering of the heart, be refused, but the gold he peremptorily, though politely returned: “It would be against good manners to forsake a gentlewoman’s new-year’s-gift,” said that eminent man, “and I accept the gloves; their lining you will be pleased otherwise to bestow.” Of presents of gloves many other instances might be adduced, some with *linings*, as Sir Thomas termed his proffered compliment, some without; and probably we may from thence account for the term “*Glove money*,” to be found in old records, as well as the expression still in use of “*Giving a pair of gloves*.” pp. 146—149, Vol. I.

This, by a kind of rambling from topic to topic, into which the authors of such books as the present are very apt to fall, leads our author to descant upon the venality of judges; where he either makes a mistake, or expresses himself loosely.

‘Our present most gracious sovereign (says he) conscious of the high importance of the judicial character, nobly resigned a prerogative tenaciously retained by his predecessors; and, by the *first* ACT of his reign, rendered the judges independent of the crown; continuing them in their offices for life, unless removed by an impeachment for improper conduct.’

The truth is, that judges were independent of the crown before the present king’s reign, but what he earnestly recommended from the throne, was a measure which made them also independent of the king’s ministers, and of his successors. In order to maintain both the dignity and independence of the judges in the superior courts, it was enacted by the *stat. 13 W. III. c. 2*, that their commissions should be made (not as formerly *durante bene placito*, but) *quam diu se bene gesserint*, and their salaries established; but that it may be lawful to remove them on

the address of both Houses of Parliament. After this, the *stat. 1 Ann. c. 8.* continued the commissions of the judges for *six months after the demise of the crown.* But now, by the *stat. 1 Geo. III. c. 23.* the judges are kept in their offices *during their good behaviour*, notwithstanding any such demise. This extension of privilege, however, is of the utmost importance, and reflects the highest honour upon the monarch who recommended it.

The legal information given by our author under his account of Bishop Blaze, will be interesting to many :

‘ By the statute 35th George the Third, ‘ all those who have served apprenticeship to the trade of a *woolcomber*, or who are by law entitled to exercise the same, and also their wives and children, may set up and exercise such trade, or any other trade or business they are apt and able for, in any town or place within this kingdom.’ ”

The following anecdote, respecting the behaviour of his present majesty at his coronation, deserves to be recorded and remembered.

‘ The whole behaviour of George the Third, at his coronation, (says Bishop Newton) was justly admired and commended by every one, and particularly his manner of ascending and seating himself on his throne after his Coronation. No actor in the character of Pyrrhus, in the ‘ *Distrest Mother*,’ (not even BOOTH himself, who was celebrated for it in the *Spectator*,) ever ascended the throne with so much grace and dignity. There was another particular which those only could observe who sat near the communion table, as did the prebendaries of Westminster. When the king approached the communion table, in order to receive the sacrament, he enquired of the archbishop, ‘ whether he should not lay aside the crown,’—the archbishop asked the Bishop of Rochester; but neither of them could say what had been the usual form. The King determined within himself that humility best became such a solemn act of devotion; and took off his crown, and laid it down during the administration.’

Mr. Brady gives an interesting account of the principal circumstances of the trial, sufferings, and death, of Charles the First. But there are one or two particulars mentioned in the “ *Life of Philip Henry* ” (who himself was at Whitehall when that ill-fated monarch was beheaded) which we should like to see introduced into such collections as the “ *Clavis Calendaria*.”

‘ With a very sad heart he saw that tragical blow given : and two things he used to speak of that he took notice of himself that day, which I know not whether any of the historians mention. One was, that at the instant when the blow was given, there was such a *dismal universal groan* among the thousands of people that were within sight of it (as it were with one consent) as he never heard before, and desired he might never hear the like again, nor see such a cause for it. The other was—That immediately after the stroke was struck, there was, according to order, *one troop marching from*

' *Charing-cross towards King-street, and another from King-street to Charing-cross*, purposely to disperse and scatter the people, and to divert the dismal thoughts which they could not but be filled with, by driving them to shift every one for his own safety.'

Although Mr. Brady's work is one of considerable labour and research, yet we think he frequently does not carry his inquiries high enough. He satisfies himself too readily with such phrases, as 'this practice prevailed in the earlier ages,' 'the primitive christians strictly observed this day,' &c. But this is too vague and general. In many such cases a man of investigation wishes to determine whether a custom prevailed, or a day was observed, in the first, or second, or third century, in what part of such century, or whether it had its origin at a later period; and here Mr. Brady will usually leave him dissatisfied. Thus, with respect to Easter, Mr. Brady says,

'Whether Easter was kept by the Apostles, as is by many contended, or by their immediate successors, about the year 68, *cannot be satisfactorily proved*; that it is of very ancient origin is not disputed, though the period of its celebration has been various in different churches.'

Now, it happens that we have very satisfactory evidence that the Apostles *did* observe this feast. For, early in the second century, there was a warm dispute between the Asiatic and many other churches, on this very point. The Asiatic churches kept or rather commenced this feast (for it then lasted fifteen days) on the day of the Jewish passover, while the Roman and other churches prescribed the Lord's day after the said passover. Irenæus, who well knew Polycarp, informs us that that holy bishop went all the way from Smyrna to Rome to confer with Anicetus upon the subject. They came, however, to no agreement as to the time: for 'Anicetus could not persuade Polycarp to alter a custom which he had observed *with St. John the Apostle, and the rest of the Apostles of the Lord*, with whom he had lived and familiarly conversed. Neither could Polycarp persuade Anicetus to recede from a custom which he had received from the elders that were before him. Yet they communicated with each other; Anicetus permitting Polycarp to consecrate the Eucharist in his church: and so they parted from each other in peace.*'

Mr. Brady speaks with a like uncertainty respecting Christmas; but these are points the discussion of which we may perhaps carry on more at length on some future occasion. We know not how to interpret the meaning of

* Irenæ. Ep. ad. Victor. ap. Euseb. Lib. 5. cap 24.

the following sentence; 'The first Christians, who, it is proper to remark, were *all Hebrews*, solemnized the nativity on the 1st of January.'

In his account of Trinity Sunday, our author informs us correctly enough that 'the term *Trinity* was first brought into use by Theophilus of Antioch, about the year of our Lord 150.' He then goes on to say, that the opinion that this term comprehended a union of 'consubstantial, co-eternal, and co-equal, was reserved for subsequent assumption;' and refers it to Paulus Samosatenus* in the year 270. We think, however, that the same sense is not very obscurely expressed by Origen, about the year 230, in his dialogue against the Marcionites. 'I believe there is one God, the creator and maker of all things; and one that is from Him, God the Word, who is con-substantial with Him and Co-eternal, who in the last times took human nature upon him of [the Virgin] Mary, and was crucified and raised again from the dead. I believe also in the Holy Ghost, who exists from all eternity,' &c. The celebrated Gregory Thaumaturgus, also, in his admirable creed, drawn up more than twenty years before the time specified by Mr. Brady, treats thus of the Trinity: 'A perfect Trinity, whose glory, eternity, and dominion, is no way divided or separated from each other. In this Trinity there is nothing created or servile, nothing adventitious or extraneous, that did not exist before, but afterwards came into it. The Father was never without the Son, nor the Son without the Spirit; but the Trinity abides the same, unchangeable and invariable for ever.'

There are various places in which the author of "*Clavis Calendaria*" falls into blunders of this kind respecting dates and opinions: and we had intended to point out and correct more of them; but it is time for us to speak a little of the other work now before us, namely "*Time's Telescope*." In this book as well as Mr. Brady's larger volumes, we meet with much curious information respecting fasts and festivals, the fathers of the Church, Popish legends, ecclesiastical regulations, Saxon, British, and other customs, the origin of days and terms marked in the calendar, &c. The author seems to have sedulously consulted the authorities employed by Mr. Brady, and we think some others to which that gentleman had recourse; and his abridged exhibition of the particulars thus collected is neat, correct, and useful. His introductory matter, on time, its divisions and measures, on calendars, almanacks, &c. is very accurately compiled: and it contains such a full and complete account of the

* Who revived the heresy of Artemon (broached A.D. 194) that Christ was a mere man. *Rev.*

"Calendar of Julius Cæsar," as cannot fail to be useful to young persons in their classical researches.

But, besides the subjects treated by this author in common with Mr. Brady, there is a great diversity of others discussed in his book, respecting which Mr. Brady is silent. Such are, a neat and scientific view of the solar system, according to the latest discoveries,—a concise but sufficiently full sketch of the astronomical occurrences throughout each month,—a pleasing collection of observations in botany and natural history, carried on from month to month under the title of "the Naturalist's Diary,"—and a useful supplement of meteorological remarks, comprising the best rules for predicting changes of weather, with a description of the barometer, thermometer, and other instruments, that may be most beneficially employed for that purpose.

Here also, it would be easy to quote again and again: we shall, however, satisfy ourselves with two quotations, from the first of which it will be seen that the author of *Time's Telescope* writes like a philosopher and man of correct thinking; and that while he endeavours to instruct, he communicates the most useful particulars that the searchers of almanacks will require.

' *Astronomical Occurrences in January*.—We naturally observe the beginnings and ends of years, and months, and other settled portions of time; we note the occurrences which take place as these intervals elapse; and we do this wisely and beneficially, although we can tell but little of time in itself. Yet metaphysicians are tempted to speculate on its nature; while astronomers and other men of science define it in its relations to the various subjects which they investigate. God only hath true immortality or eternity; that is to say, 'Continuance in which there grows no difference by the addition of Hereafter unto Now;' whereas other creatures, how noble soever they may be in their nature or their tendencies, have, by reason of their continuance, the time of their former continuance lengthened, and the time of their subsequent continuance (at least in the present state of being) shortened.

'Hence the importance of regarding time in its perpetual current, and hence the most obvious of its definitions, as it has been very accurately expressed by Hooker in the following terms: 'TIME, considered in itself, is but the flux of that very instant wherein the motion of the heaven began; being coupled with other things, it is the quantity of their continuance measured by the distance of two instants. As the time of a man is a man's continuance from the instant of his first breath till the instant of his last gasp.' Thus, time serves for the measure of other things, while itself is measured by means of motion and number. It is not, however, an effect of motion, nor is it a result of number; for it would be easy to conceive of time, though motion and number were not. Time, regarded as the quantity of continuance, may as well be imagined in reference to

a single thing at rest, as to a multitude in motion. Motion, however, is necessary to measure and compare the portions of duration; for to say accurately *how long* or *how short* the continuance of a thing may be, without a reference to motion, were impossible. Thus, the motion of the sand in a glass has served to mark the *hour*; of the shadow on a dial, to mark the returns of noon, or the measure of a *day*; that of the Moon to define a *lunation* or *month*; and that of the Sun through the ecliptic, to fix the *terms of the year*. And thus much may suffice to say of time in relation to the present subject: for more on time in general, we refer to the Pantologists and Lexicographers.

In the time of Numa Pompilius, the month of January, which was then, as well as now, the first in the year, commenced at the winter solstice, or the time when the Sun entered Capricorn; with us, at the present period, January commences ten days after the Sun's apparent ingress into that sign. Of course, the days are not now at the shortest, but have lengthened about four minutes since the shortest day. Taking intervals of ten days through the month, the times of the Sun rising and setting, at London, will be,

Saturday, 1st, Sun rise 8 h. 5 m. Sun set 3 h. 55 m.

Tuesday, 11th, . . . 7 h. 56 m. . . . 4 h. 4 m.

Friday, 21st, . . . 7 h. 44 m. . . . 4 h. 16 m.

Equation of Time.—This is the adjustment of the *difference* of time, as shown by a well-regulated clock and a true sun dial. [See explanation in Occurrences for March.] A good clock measures that equable time which the rotation of the earth on its axis exhibits; whereas the dial measures time by the *apparent motion* of the Sun, which, from a cause hereafter to be explained, is subject to variation. Equal or true time is measured by an accurate clock; apparent time by the dial. To find true time, we must *add* or *subtract*, as the case may require, a certain number of minutes and seconds to apparent time, which is marked by the dial. The following table will show what is to be added for every fifth day of the month of January:—

Saturday, Jan. 1, to the time on the dial ADD 3 m. 48 sec.

Thursday, . 6, 6 m. 5 sec.

Tuesday, . 11, 8 m. 11 sec.

Sunday, . 16, 10 m. 3 sec.

Friday, . 21, 11 m. 37 sec.

Wednesday, 26, 12 m. 53 sec.

Monday, : 31, 13 m. 48 sec.

That is, when it is 12 o'clock on the dial, it must, on the 1st of January, be 3 m. 48 sec. after 12 by the clock; which is true time.

The Sun will enter Aquarius on the 20th day, at 34 min. past 2 o'clock in the afternoon.

The Moon will be in the full on Thursday, the 6th day, at 8 m. past 7 in the morning; and the ensuing new Moon will occur on Friday the 21st day, at 13 m. past 2 in the morning. The time of the Moon's rising, for the first 5 days after she is in the full, will be as follows; viz.

Jan. 7th, 5 h. 44 m. P.M. Jan. 8th, 7 h. 0 m. P.M.

Jan. 9th, 8 h. 14 m. P.M. Jan. 10th, 9 h. 27 m. P.M.

Jan. 11th, 10 h. 40 m. P.M.

' They who travel at night will do well to bear in mind, that this luminary gives no useful light till nearly an hour after she has arisen.

' There will be a *solar eclipse* on the 21st day, that is, at the time of the *new Moon*; but it will not be visible in England

' On the 1st day of this month, the Moon will eclipse the star, marked μ Ceti, in astronomical catalogues. The immersion will occur at 17 m. past 9 in the evening, when the star will be $11\frac{1}{2}$ north of the Moon's centre; and the emersion at 12 m. past 10, the star being then 9 north of the centre of that luminary.

' Another star, namely γ π , will be eclipsed by the Moon on the 6th day. The immersion will take place at 41 m. past 2 in the morning, the emersion at 15 m. past 3: in both cases, the star will be about $14'$ N. of the Moon's centre.

' The Moon will likewise eclipse a third star, viz. 2ζ Ceti on the 28th. The time of immersion will be 31 m. past 8 o'clock in the evening; that of emersion 32 m. past 9: in the former case, the star will be $6'$, in the latter $7'$ south of the Moon's centre.

' Mercury will appear at his greatest elongation from the Sun on the 2d day; and Saturn will be in conjunction with that luminary on the 12th.

' The astronomical observer may be informed that eclipses of Jupiter's first satellite will be visible at the following times, viz. the immersions on the

2d day,	at 12 min.	past 6	in the morning.
3d	. . . 40	. . . 12	. . . evening.
11th	. . . 33	. . . 2	. . . morning.
18th	. . . 27	. . . 5	. . . morning.
19th	. . . 55	. . . 10	. . . evening.
25th	. . . 20	. . . 6	. . . morning.
26th	. . . 17	. . . 7	. . . evening.

—pp. 11—14.

When we compare the labours of the authors of "*Clavis Calendaria*," and of "*Time's Telescope*," (the latter work is published anonymously), we think that both evince a nearly equal share of industry; but that the latter seems to possess a much better taste and finer feeling. The author of "*Time's Telescope*" is not a mere plodder, but evidently a man with a warm and pious heart, a chaste and cultivated taste, a delicate and ardent mind, and a passionate admirer of the polite literature. He writes like a lover of nature and of Nature's God. His theological sentiments, so far as they are developed in this work, are sound and correct. He cultivates no erroneous systems, either in theology or philosophy; so that his work is, in these respects, far preferable to the crude and pedantic annual performance of Mr. Frend, which it has so often fallen to our lot to expose and censure. We cheerfully give, therefore, to "*Time's Telescope*" our warmest recommendation, as a pleasing and *safe* book for the rising generation: and we shall allow its author once more to speak for himself in our concluding quotation, taken from his "*Naturalist's Diary*, for December."

' The most minute species of this great genus (*lichens*) hold a much more important place in the economy of nature than is apparent to superficial observers. They are the first beginning of vegetation on stones of all kinds exposed to the air, whose decomposing surfaces are the receptacle of their imperceptible seeds, and soon afford nourishment to the sprouting plants, whose minute fibrous roots still farther insinuate themselves. The larger species take possession of every cavity and fissure, both of stones, and of the decaying external bark of trees. In time they all decay, and furnish a portion of vegetable mould, capable of nourishing mosses, or still larger plants. The residuum of these being still more considerable, is washed by rains into large cavities, where even forest trees can scatter their seeds. by the penetrating power of whose roots, great masses are dislodged from the most lofty rocks. Thus the vegetable kingdom exercises dominion over the tributary fossil world, and, in its turn, affords the same no less necessary aid to animal existence. Nothing in nature is allowed to remain stationary, idle, or useless, and the most inconsiderable agents frequently appear, in the hands of Divine Providence, to be the most irresistible.

' The shortest day, or winter solstice, happens on the 21st of December; and the joyful season of Christmas is now fast approaching. Some rustic pursuits and pleasures, at this period of the year, are beautifully described in Bampfylde's charming Sonnet on Christmas:

With footstep slow, in furry pall yclad,
His brows enwreathed with holly never sere,
Old Christmas comes, to close the wained year;
And aye the shepherd's heart to make right glad;
Who, when his teeming flocks are homeward had,
To blazing hearth repairs, and nut-brown beer,
And views well pleased the ruddy prattlers dear,
Hug the grey mungrel; meanwhile maid and lad
Squabble for roasted crabs. Thee, Sire, we hail,
Whether thine aged limbs thou dost enshroud,
In vest of snowy white, and hoary veil,
Or wrap'st thy visage in a sable cloud;
Thee we proclaim with mirth and cheer, nor fail
To greet thee well with many a carol loud.

' In this month, those wild animals which pass the winter in a state of torpidity, retire to their hiding places. The frog, lizard, badger, and hedgehog, which burrow under the earth, belong to this class; as also the bat, which is found in caverns, barns, &c. suspended by the claws of its hind feet, and closely enveloped in the membranes of the fore feet. Dormice, squirrels, water-rats, and field-mice, provide a large stock of food for the winter season.

' On every sunny day through the winter, clouds of insects, usually called gnats (*tipulæ* and *empedes*,) appear sporting and dancing over the tops of evergreen trees in shrubberies; and they are seen playing up and down in the air, even when the ground

is covered with snow. At night, and in frosty weather, or when it rains and blows, they appear to take shelter in the trees.

‘ Little work is done by the farmer, out of doors in this month ; his cattle demand almost all his attention and assiduity.

‘ The grave of the year is now prepared, and “ the dark and wintery wreath ” is already strewn over it : another year, another delightful season which is again to awaken all nature, and diffuse warmth and life and happiness around, is eagerly anticipated ;—inspiring new hopes, and the most pleasing expectations :

Another Spring ! my heart exulting cries :

Another YEAR ! with promised blessings rise !

ETERNAL POWER ! from whom those blessings flow,

Teach me still more to wonder, more to know :

Seed-time and Harvest let me see again ;

Wander the leaf-strewn wood, the frozen plain :

Let the first flower, corn-waving field, plain, tree,

Here round my home, still lift my soul to THEE ;

And let me ever, midst thy bounties, raise

A humble note of thankfulness and praise.

BLOOMFIELD ’ pp. 334—6.

Art. VIII. *Dr. Watts no Socinian* : A Refutation of the Testimony of Dr. Lardner, as brought forward in the Rev. T. Belsham’s Memoirs of the late Rev. Thomas Lindsey. By Samuel Palmer, 8vo. Price 1s. 6d. Conder, &c. 1813.

THIS vindication of our devotional poet and evangelical divine from the charge of Unitarianism, is worthy of the excellent and venerable author, who has now entered on his heavenly rest. We gratefully accept this last production of a pen which has been so often and so ably employed in the service of truth, and in the defence of those who have suffered for its sake. At the termination of a life, protracted beyond the usual period, and distinguished by unremitted activity, it is highly pleasing to receive so favourable a specimen, as this pamphlet affords, of mental energy unimpaired.

Mr. Belsham appears to glory not a little in being able to adduce the testimony of Dr. Lardner, to prove that “ Dr. Watts’s last thoughts were completely Unitarian.” This assertion is to be regarded merely as the *opinion* of Dr. Lardner, and an opinion formed, partly, on a cursory view of some of Dr. Watts’s manuscripts, and partly, on the *opinion* of Mr. Neal, who visited in the family in which Dr. Watts lived. That both Dr. Lardner and Mr. Neal were mistaken, Mr. Palmer shews by evidence which appears convincing, and arguments which may be pronounced unanswerable. Mr. Palmer maintains, that Dr. Watts did not materially change his sentiments on the points in question, *after* his two last publica-

tions, and that he left no manuscripts which afforded any evidence that he was become a Socinian. In proof of this assertion, says Mr. Palmer, 'I appeal, in the first place, to the testimony of those who were intimately acquainted with Dr. Watts, and who visited him within a short time of his departure. Besides Mr. Joseph Parker, his amanuensis, who was constantly with him, and the late Mrs. Abney, in whose house he died, (with both of whom I myself had very satisfactory conversation on the subject,) I refer you to the testimony of Dr. Gibbons, respecting what he heard from the Doctor's own lips, in the last visit he made him.' After adducing a quotation from Dr. Gibbons's *Memoirs of Dr. Watts*, Mr. Palmer brings forward the distinct and conclusive testimony, which he himself received from Dr. Stennett, who conversed with Dr. Watts a few months before his death. Dr. Stennett declared that "so far from having embraced the Socinian system, he expressed his firm belief of the doctrine of Christ's Atonement, and lamented even with tears, that so many should have given it up."

Dr. Lardner insinuates, that the unpublished manuscripts of Dr. Watts contained evidence that he became an Unitarian. That this is a most unwarrantable supposition, Mr. Palmer satisfactorily proves. Subsequently to the time in which Dr. Lardner imagined the Doctor's change of sentiment to have taken place, and within two years of his decease, it appears that two volumes were published; the one of which is entitled "Useful and important Questions concerning Jesus, the Son of God," and the other, "The glory of Christ as God-man, &c." In these publications, 'the author strongly maintains the pre-existence of Christ, and his intimate union with the Deity.'

In the Preface to the "Christian doctrine of the Trinity," there is a passage which deserves attention for the very strong language in which Dr. Watts there expressed his sentiments in regard to Socinianism. We think Mr. Palmer, might have adduced it with great advantage.

'The late controversies about the important doctrine of the Trinity, have engaged multitudes of Christians in a fresh study of that subject; and among the rest *I thought it my duty to review my opinions and my faith.* In my younger years, when I endeavoured to form my judgment on that article, the Socinians were the chief or only popular opponents. Upon an honest search of the Scripture, and a comparison of their notions with it, I wondered how it was possible for any person to believe the bible to be the word of God, and yet to believe that Jesus Christ was a mere man. So perverse and preposterous did their sense of the Scripture appear, that I was amazed how men, who pretended to reason above their neighbours, could wrench and strain their understanding, and subdue their assent to such interpretations — *and I am of the same mind still.*'

Among the manuscripts committed to the care of the executors, it appears from Mr. Neal's letter to Dr. Doddridge, there was one intitled, "A faithful inquiry after the ancient and original doctrine of the Trinity," &c. Of this treatise a small edition it is said was printed in the year 1745, while the author was living, but by the solicitations of friends, the impression was destroyed, with the exception of one copy, which by accident escaped, and from which a new edition was published in 1802. Of the genuineness of this production Mr. Palmer was fully satisfied, both from internal and external evidence; and in this last work the sentiments expressed are as remote from Unitarianism as those of the two volumes to which reference has been already made. Whether we regard this work as unquestionably genuine, or still involved in some degree of uncertainty, the other parts of the evidence are sufficiently convincing, and we are decidedly of opinion, that most readers will rise from the perusal of this pamphlet, with a lively sense of obligation to the lamented author, and with a firm persuasion, that the question with respect to Dr. Watts's sentiments is for ever set at rest.

Art. IX. *The Bride of Abydos*. By Lord Byron. 8vo. pp. 72.
Price 5s. Murray. 1813.

TIME was, when, whatsoever country or whatsoever age our poets were writing of, there crept in insensibly something of English costume, and the manners of their own times. A Venetian, in Shakespeare, talks of the trial by jury; and Voltaire makes himself very merry with the mention of paper and striking clocks in Julius Cæsar. 'Un papier, du temps de César! n'est pas trop dans le costume.' 'Ce n'est pas que les Romains eussent des horloges sonnantes, mais le *costume* est observé ici comme dans tout le reste.' The truth is, that Shakespeare draws man, and not an inhabitant of this or that country; he gives the features and the exact character, and does not always remember to add the precise cut of the hair or of the doublet. We do not say that this latter should have been neglected; it is undoubtedly of but little comparative consequence; but still it is pleasing to the imagination to be surrounded for a time with the scenery and customs and persons of another age or country.

It is, however, very difficult for the poet to place us in such a situation, without bringing before our eyes objects to which we are so unaccustomed as not to receive any delight from them; objects which, because we have never been made acquainted with them in real life, awaken no associations, and therefore produce

little interest. Besides this, in poems so perfectly in *costume*, the imagination has frequently to stop for the understanding; and woe to the passage which requires a note for its explication! And again we must observe that all the learning which serves to deck out the muse in such exquisite costume, which brings her necklace out of one dusty tome, her dead-dress out of another, her slippers from a third, and so on,—all this learning is utterly lost upon the majority of readers. For instance, we know, and every reader will see, that the ‘dresses and decorations’ of the ‘*Bride of Abydos*,’ are not in the English style; but that they are all perfectly in the Turkish, shall one in a hundred undertake to say? A foreigner the poem is, but of what nation or kindred few can tell;—the learned say, a Turk.

We make these observations, because this custom, of disfiguring his pages with words that are not English, seems growing upon Lord Byron. There was something of it in the *Giaour*, but there is hardly a page in the present poem, but forces us to the notes at the end, for the explication of two or three outlandish terms. A rose and a nightingale are now Gul and Bulbul; a sailor, a Galiongee; and a rosary a Comboloro; Musselim, Ollah, and Tchocada are not, we suppose, more generally understood; and old Giaffir

‘Resign’d his gem-adorn’d *Chibouque*,
And mounting featly for the mead,
With *Maugrabee*—and Mameluke—
His way amid his *Delis* took,
To witness many an active deed
With sabre keen—or blunt *jereed*.
The *Kislar* only and his Moors
Watch well the Haram’s massy doors.’ p. 12.

There is, however, no other passage so unintelligible.

For many of these words the corresponding English might have been used; and those for which it could not, it was part of the author’s business to manage without.

The story, in the order of the poet, is this. The Pacha, Giaffir, has, or is supposed to have, two children, Selim and the beautiful Zuleika. Zuleika is ordered by her father to prepare for the reception of a lover that he has provided for her,—and then left alone with Selim, who has been angered by a very sharp rebuke for a very venial offence. She endeavours to rouse her brother from the reverie in which he is plunged; and Selim, awakened by an ardent protestation of more than sisterly affection, starts to ‘convulsive life,’ declares he is not what he appears to be, not the son of Giaffir,—though ‘thanks to her,’ he yet may be,—and appoints a rendezvous in the haram-garden, where he promises to disclose the mystery.

There is something very unnatural, and to us very disgusting, in this affection, half pure, half sensual, of Zuleika's; and the declaration of it at p. 20, is particularly offensive. At night she goes to the appointed grotto in the garden, and finds her quondam brother, her present lover, in the disguise of a sailor's dress. From him she learns, that her father Giaffir, and his father, Abdallah, were brothers, and that Abdallah had been poisoned by the order of Giaffir, for the sake of his Pacha-liek. Himself, then a child, was spared, in some fit of remorse or natural feeling, and with him Haroun, a haram guard. Bred up, however, as Giaffir's son, he was yet jealously watched, confined in the palace, and debarred all manly exercises and accomplishments. But once, in the absence of Giaffir, Haroun had permitted him to wander forth upon his parole; and he had joined the pirates that infested the islands of the Archipelago. To these he was purposing to return; a boat was waiting to carry him off, and he invites Zuleika to share with him in this blessed state of liberty. Just, however, as they are going off, they are surprized by flambeaux and all the signs of pursuit: he fires a pistol, as a signal to the boat; the boat appears, and he has fought his way to it, and is just stepping into it, when a bullet, from the carbine of Giaffir, lays him dead upon the beach. Zuleika had fainted and died, when her lover left the cave.

Such is the story which is very spiritedly told by Lord Byron, though, we think, with not quite so much strength of poetry, as is to be found in the 'Romaunt,' or the Giaour. There are, however, very beautiful passages to be quoted.

The opening of the poem contains a rich description of eastern landscape,—though we could have wished that the images in the four first lines had given place to others less finical and unnatural. Indeed, the lines might be advantageously struck out.

' Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture—the love of the turtle—
Now melt into sorrow—now madden to crime?—
Know ye the land of the cedar and vine?
Where the flowers ever blossom, the beams ever shine,
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gûl in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,
In colour though varied, in beauty may vie,
And the purple of Ocean is deepest in die;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine—
'Tis the clime of the east—'tis the land of the Sun—' p. 1.

We may add to this, the effect of such scenery on a youthful and susceptible mind.

" So lovelily the morning shone,
 " That—let the old and weary sleep—
 " I could not; and to view alone
 " The fairest scenes of land and deep,
 " With none to listen and reply
 " To thoughts with which my heart beat high
 " Were irksome—for whate'er my mood,
 " In sooth I love not solitude:
 " I on Zuleika's slumber broke,
 " And, as thou knowest that for me
 " Soon turns the Haram's grating key,
 " Before the guardian slaves awoke
 " We to the cypress groves had flown,
 " And made earth, main, and heaven our own!"' p. 4.
 " 'Tis vain—my tongue can not impart
 " My almost drunkenness of heart,
 " When first this liberated eye
 " Surveyed Earth—Ocean—Sun and Sky!
 " As if my spirit pierced them through,
 " And all their inmost wonders knew—
 " One word alone can paint to thee
 " That more than feeling—I was free!
 " E'en for thy presence ceased to pine—
 " The World—nay—Heaven itself was mine!"' p. 42.

The most spirited part of the poem, however, is the conclusion. The death of Selim is brought immediately beneath the eye of the reader.

' But ere her lip, or even her eye,
 Essayed to speak, or look reply—
 Beneath the garden's wicket porch
 Far flashed on high a blazing torch!
 Another—and another—and another—
 " Oh! fly—no more—yet now my more than brother!"
 Far—wide through every thicket spread
 The fearful lights are gleaming red;
 Nor these alone—for each right hand
 Is ready with a sheathless brand:—
 They part, pursue, return, and wheel
 With searching flambeau, shining steel;
 And last of all his sabre waving,
 Stern Giaffir in his fury raving,
 And now almost they touch the cave—
 Oh! must that grot be Selim's grave?

' Dauntless he stood—" 'Tis come—soon past—
 " One kiss, Zuleika—'tis my last;

" But yet my band not far from shore
 " May hear his signal—see the flash—
 " Yet now too few—the attempt were rash—
 " No matter—yet one effort more."
 Forth to the cavern mouth he stept,
 His pistol's echo rang on high.' pp. 49—50.
 • One bound he made, and gained the sand—
 Already at his feet hath sunk
 The foremost of the prying band—
 A gasping head, a quivering trunk;
 Another falls—but round him close
 A swarming circle of his foes:
 From right to left his path he cleft,
 And almost met the meeting wave;—
 His boat appears—not five oars' length—
 His comrades strain with desperate strength—
 Oh! are they yet in time to save?
 His feet the foremost breakers lave;
 His band are plunging in the bay,
 Their sabres glitter through the spray:
 Wet—wild—unwearied to the strand
 They struggle—now they touch the land!
 They come—'tis but to add to slaughter—
 His heart's best blood is on the water!' p. 51.

The desolation and distress disclosed by the dawning light are painted in the author's strongest manner.

• Morn slowly rolls the clouds away—
 Few trophies of the fight are there—
 The shouts that shook the midnight bay
 Are silent—but some signs of fray
 That strand of strife may bear—
 And fragments of each shivered brand—
 Steps stamped—and dashed into the sand
 The print of many a struggling hand
 May there be marked—nor far remote
 A broken torch—an oarless boat—
 And tangled on the weeds that heap
 The beach where shelving to the deep—
 There lies a white Capote!
 'Tis rent in twain—one dark-red stain
 The wave yet ripples o'er in vain—
 But where is he who wore?
 Ye! who would o'er his relics weep
 Go—seek them where the surges sweep
 Their burthen round Sigæum's steep
 And cast on Lemnos' shore:
 The sea-birds shriek above the prey,
 O'er which their hungry beaks delay—
 As shaken on his restless pillow,
 His head heaves with the heaving billow—

Lord Byron's *Bride of Abydos*.

That hand—whose motion is not life—
 Yet feebly seems to menace strife—
 Flung by the tossing tide on high,
 Then levelled with the wave—
 What reck's it? though that corse shall lie
 Within a living grave?' pp. 53—4.

We think the reader will agree with us that the wild versification of the following passage is admirably fitted to the mournful subject.

' By Helle's stream there is a voice of wail!
 And woman's eye is wet—man's cheek is pale—
 Zuleika! last of Giaffir's race,
 Thy destin'd lord is come too late—
 He sees not—ne'er shall see thy face!—
 Can he not hear
 The loud Wul-wulleh warn his distant ear?
 Thy handmaids weeping at the gate,
 The Koran-chaunters of the hymn of fate—
 The silent slaves with folded arms that wait,
 Sighs in the hall—and shrieks upon the gale,
 Tell him thy tale!
 Thou didst not view thy Selim fall!
 That fearful moment when he left the cave
 Thy heart grew chill—
 He was thy hope—thy joy—thy love—thine all—
 And that last thought on him thou could'st not save
 Sufficed to kill—
 Burst forth in one wild cry—and all was still—
 Peace to thy broken heart—and virgin grave!' p. 55—6.

The conclusion is very pleasing and romantic. A single rose, says the poet, flourishes by the tomb of the lovely Zuleika; and near it, every night, is heard 'a bird unseen.'

' It were the Bulbul—but his throat,
 Though mournful, pours not such a strain;
 For they who listen cannot leave
 The spot, but linger there and grieve
 As if they loved in vain!
 And yet so sweet the tears they shed,
 'Tis sorrow so unmixed with dread,
 They scarce can bear the morn to break
 That melancholy spell,
 And longer yet would weep and wake,
 He sings so wild and well!
 But when the day-blush bursts from high—
 Expires that magic melody.
 And some have been who could believe,
 (So fondly youthful dreams deceive,
 Yet harsh be they that blame,)

That note so piercing and profound
Will shape and syllable its sound
Into Zuleika's name.

'Tis from her cypress' summit heard,
That melts in air the liquid word—
'Tis from her lowly virgin earth
That white rose takes its tender birth.
There late was laid a marble stone,
Eve saw it placed—the Morrow gone !
It was no mortal arm that bore
That deep-fixed pillow to the shore ;
For there, as Helle's legends tell,
Next morn 'twas found where Selim fell—
Lashed by the tumbling tide, whose wave
Denied his bones a holier grave—
And there by night, reclin'd, 'tis said,
Is seen a ghastly turban'd head—
And hence extended by the billow,
'Tis named the " Pirate-phantom's pillow !"
Where first it lay—that mourning flower
Hath flourished—flourisheth this hour—
Alone—and dewy—coldly pure and pale—
As weeping Beauty's cheek at Sorrow's tale !' pp. 58—60.

We must not close without just noticing the frequent embarrassment and complication of the author's style. The reader will have seen something of it in the passages already quoted ; it appears to proceed from haste. How ungrammatical, ungraceful, and obscure are the following passages !

- ' " Pacha ! to hear is to obey.—"
No more must slave to despot say—
Then to the tower had ta'en his way,
But here young Selim silence brake,' p. 3.
- ' " Father !—for fear that thou should'st chide
" My sister, or her sable guide—
" Know—for the fault, if fault there be,
" Was mine—then fall thy frowns on me !' p. 3.
- ' With cautious steps the thicket threading,
And starting oft, as through the glade
The gust its hollow moanings made,
Till on the smoother pathway treading,
More free her timid bosom beat,
The maid pursued her silent guide ;' p. 30,

Every thing that in any way impedes the progress of the reader, helps to destroy the effect of the passage. The spiritedness of Scott is never lost by a want of intelligibility, that of Campbell is but too frequently.

Art. X. *The Christian Soldier: A Sermon preached to the Regiment of Renfrew Militia, at Bridge Chapel, in Bristol.* By Samuel Löwel. 8vo. 1813.

THE close resemblance betwixt the mode of conducting worship in the Church of Scotland, and amongst the Protestant Dissenters in England, is well known, and sufficiently accounts for the predilection the natives of Scotland have generally evinced for dissenting above episcopal places of worship, when they have settled in the southern part of the island. Under the influence of this partiality the Renfrew Militia, accidentally stationed at Bristol, expressed a desire of attending at the Rev. Mr. Löwel's chapel, a popular and highly respectable independant minister at Bristol. The promptness with which this request was acceded to, on the part of the Lieutenant-Colonel, and the General of the district, General Buller, to whom it was referred, does the highest honour to the liberality of those gentlemen; while the presence of upwards of 500 soldiers, devoutly listening to the word of God, is a striking spectacle in a dissenting place of worship, well adapted to impart an additional animation to a Christian preacher. The excellent author of this sermon appears to have felt the impulse such a circumstance is calculated to give, in its full force, and has produced a discourse, not only suited to the immediate occasion, but of permanent utility. In illustrating the Christian warfare, he has delineated the character, and enforced the duties of a Christian, considered in a military capacity, with much propriety, delicacy, and animation: the analogy is closely pursued, without being pushed to fanciful coincidences. The sentiments are equally judicious and devout, and the language highly animated and impressive, with as much elegance as is suited to a popular address. On the whole, we feel a pleasure in recommending this excellent discourse to the public, and should consider it as one of the best modes of doing good, for opulent persons to purchase a number of them with a view to their gratuitous distribution amongst the soldiery.

Art. XI. *Tales of the Poor, or Infant Sufferings: containing the Chimney Sweeper's Boy; Sally Brown, the Cotton Spinner; the Orphans, a ballad: Mary Davis.* 12mo. Price 2s. 6d. Montgomery, Sheffield. Longman and Co. 1813.

THIS, although an unpretending, is an interesting and important publication; its statements are founded upon facts, and its tendency is uniformly to the promotion of the present

and future welfare of mankind, The sufferings of "the Chimney Sweeper's Boy" are universally known, and although all affect to pity them, we are sorry to say that the measures which a few philanthropists have taken to alleviate them, have met with but a partial support. The Cotton Spinning establishments seem to be more extensively injurious, and we hope that the attention of the public will be kept alive to these unnecessary abuses of necessary employments, until the whole of the objections be removed.

Art. XII. *Directions to seek after Truth, and Cautions against the Errors of Modern Unitarianism.* In a Letter from a Minister to his Congregation. By W. Evans, Stockport. 8vo. pp. 30. Price 1s. 6d. 1813.

THE author justly remarks, that Unitarians 'have, of late, shewn a most lively anxiety, and a zeal perfectly novel among them, for disseminating their own principles: they employ missionaries—they circulate cheap tracts—they preach controversial lectures—they embrace every opportunity to engage the attention of youth—they neglect no occasions of insinuating the peculiarities of their creed.' For these vigorous efforts to disseminate the principles of their faith, so far as they are free from artifice and fraud, we are of opinion, that they deserve our respect rather than our reprehension; but when we witness such strenuous exertions on their side, we ought to feel it an imperious duty to "contend earnestly for the faith once delivered to the saints."

Our thanks are due to Mr. Evans for the good sense and pious feeling displayed in this cautionary address; and we think it will be favourably received by many readers beyond the limits of his pastoral charge. After a variety of preliminary remarks with respect to the manner in which truth should be investigated and defended, the author urges the following objections to the system of Unitarians. 1. It is a system that depreciates the Bible. 2. It is a system that degrades the character of Jesus Christ. 3. It appears to exclude all that distinguishes the gospel of Christ from every other system of religion. 4. It is inefficient as to the great ends to be answered by the gospel.

Art. XIII. *Poems.* By Three Friends. 12mo. pp. 168. Price 7s. boards. Underwood. 1813.

NASCITUR poeta, we acknowledge; but nothing is easier than to make a *verse-writer*. Invention is the gift of nature alone; but there are certain feelings in almost all minds, which, by a poetical education, may be fostered up into a spurious kind

of poetry : and then there are so few ears so deficient as not to discern metre, and fewer memories unprovided with a store of rhymes. Here, then, are the ingredients of a port-folio of verses ; and, as money burns the pocket of a child, verses are sure to set on fire the port-folio of a youth ; and so out comes a dapper little hot-pressed volume. You may always know these bardlings by a set of threadbare metaphors, and superannuated feelings,—much ado about harps, and shells, and strings, and chords,—a vast delight in moonlight and twilight,—an hysterical inclination to cry,—and a perpetual preference of the past to the present.

We by no means wish to speak harshly of the Three Friends before us ; they appear to be persons of very amiable feelings, and of cultivated minds. Their verses, we doubt not, must have been very pleasing to the private friends to whom they were addressed ; but the public is more fastidious, and we are afraid that this little volume stands but an indifferent chance for popularity among its numerous rivals in this fortunate day of poetry. None, however, should be condemned unheard : we dip into the volume, and bring out the following lines.

‘ Maid of the mountains ! fare thee well,—

I love thy sweet simplicity,

And long thy artless charms shall dwell,

In Memory’s retrospective eye.

Thou ne’er hast seen the city’s crowd,

Whom fashion trains to revel glee ;

The polished manners of the proud,

Are all unknown, sweet girl, to thee.

But thou hast charms surpassing these,

Fairest where all around is fair ;

Thy voice the softness of the breeze,

Thy form the lightness of the air.

Born in this wild, romantic glen,

Thy cradle was the mountain-side :

And nature soothed thy sorrows, when

She bade her streams in murmurs glide.

Sweet floweret of the wooded dell !

O ! never from these mountains go ;

Still in thy native vallies dwell,

Nor seek yon distant world of woe.

For in that busy world afar,

Gay folly holds her airy reign,

Wild passions wage eternal war.

And pleasure only leads to pain,

But here false pleasure’s gilded lure,

Cheats not the guileless breast of youth ;

But modesty and virtue pure,

Beam sweetly from the eye of truth.

Art. XIV. *Some Account of an uncommon Appearance in the Flesh of a Sheep, &c.* ; By Walter Vaughan, M. D. Licentiate of the Royal College of Physicians of London. 8vo. pp. 33. Harding. 1813.

OF all the attempts at *research*, for which this scientific age is so remarkable, we never met with any thing which could pretend to rival this meditation of Dr. Vaughan's on a mutton chop. We are at loss which to admire most, the grave earnestness with which the investigation is prosecuted, or the perfect inanity of the result. Passing by a butcher's shop at Strood, Dr. Vaughan saw a piece of mutton, 'which, as his mind was then unoccupied with other things, made a deep impression on it.' He 'thought it would be a *disgrace* to him to have neglected the fact ; and he was not the *less* disposed to inquire into it because he could neither account for it, nor *foresee any practical utility which was likely to result from it.*' Unfortunately, however, it did not occur to him 'purchase' a portion of this animal 'phenomenon.'

'From this omission, however, he had nearly lost for ever the advantage which he now enjoys, of possessing a part of the mutton ; but while he was sitting in the midst of his family, and relating what he had seen, he received a present of chops, cut from the very mutton he was describing. The reader may easily conceive how grateful it was to him, &c.' p. 3.

Having thus got 'possession' of his treasure he sets himself to the business of making experiments and inquiries ; and then indulges in a train of moral and philosophical reflections suggested by a subject so truly interesting and important. The experiments are thirteen in number : but it does not appear that the author submitted his chops to the process of digestion ; and, indeed, he expressly says, at the end of his preface, that 'the mutton chop which is more particularly the subject of the foregoing pages, is deposited (*not in the stomach of the author, but*) in the hands of the publisher.' Of the reflections the following will probably suffice.

'What changes might take place in an animal converted into a vegetable, it is impossible to say ; perhaps such a conversion has not yet been shown in so great a degree, as in the subject of this paper. And as the circumstances that occasioned it are unknown, we should perhaps wait till a similar conversion is observed, and the circumstances of it well ascertained, before we presume to enter into any general speculations respecting it.' p. 34.

'If it be to suffer a delusion, to believe that plants as well as animals are composed of an organised body and an immaterial principle, and that the death of both consists in the separation of this principle, the Writer prays that he may continue to suffer it. He is persuaded that it leads to no violation of any law essential to the intercourse of human life, but that it rather incites the adoration of the First Cause.' p. 36.

Art. XV. *Travels in Sweden during the Autumn of 1812.* By Thomas Thomson, M.D. &c. Illustrated by Maps and other Plates. 4to. pp. 457. Price 2l. 2s. Baldwin. 1813.

AT the present moment, when the ruler of the Swedish nation, after a period of cautious hesitation which kept the expectations of Europe in breathless suspense, has looked the despot in the face, accustomed to adjust the balance of dominion by the weight of his sword, has boldly stepped within the magic circle which fear had drawn around him, and driven the unmasked wizard from his enchanted ground,—the country which sent forth a Gustavus Vasa, emerges from its insignificance; and, though deficient in weight of population and extent of resources, commands attention by the prominence of its situation, and the importance of its influence among the belligerent powers. Few persons expected that Sweden could furnish more than its contingent of steel towards the decision of the combat; but recent events have proved that it deserves notice for other productions than its iron ore and its specimens of sahlite and automalite. We wish to be acquainted with the descendants of those men who fell a sacrifice for the liberties of Germany on the plains of Lutzen, or bled as victims to the mad ambition and foolhardy courage of Charles XII: we wish to know, in their homes and at their hearths, those men who entrusted their laws, their religion, and their lives to a foreigner, the dependent of a tyrant, and were justified in their stake by the result of the throw.

To gratify this curiosity, Dr. Thomson, on his return from Sweden, presents the public with an elegant quarto, from which we learn that ‘they always mix mustard and sugar at their meals;’ a peculiarity which forcibly struck our intelligent traveller, and which he ‘had the curiosity to try and found not bad:’ that their ‘table-cloths are *never* removed, so that they have no occasion for our fine mahogany tables:’ that ‘their tea is just as bad as their coffee is good:’ that the peasants ‘are all clean and well dressed in coarse blue cloth, manufactured in Sweden,’ and that they are ‘amiable and innocent,’ though, strange to tell, they had the impudence to charge the Doctor and his companions no less than two shillings and eightpence for dinner, a night’s lodging and breakfast, and even to demand money for a nail to mend his carriage, notwithstanding the Doctor intimated the impropriety of their conduct by driving off without paying them: that ‘they are fond of pillars without capitals,’ as he saw several in the front of their houses: and that the Dalecarlians ‘wear long whitish grey coarse coats, with buttons seemingly of horn or leather,

and in shape somewhat similar to the English jockey coat, but more clumsily made,' and that, in 'short, they may be considered as the *Quakers* of Sweden,' though 'their *military character* stands very high.' Now this is not merely a specimen but almost the whole substance of the learned Doctor's original remarks on the Swedish nation, acquired during a stay which, indeed, did not exceed six or seven weeks, but which, in spite of the often-times execrated tardiness of travelling in Sweden, enabled him to traverse 1200 miles of country. A schoolboy of fourteen, whose remarks on men and manners in the description of his journey to a boarding-school, were not more pertinent than what the reader can glean from the work before us, would stand little chance of an increase of pocket-money; and if his narrative were drawn up in as careless language, would hardly escape condign punishment. How Dr. Thomson, a professed author, could risk his reputation by affixing his name to such a performance, we know not.

Dr. Thomson's principal intention, however, in visiting Sweden, was, not to study the population but the stratification, not the men but the minerals. And though six or seven weeks are a very short period for geological researches, we do not doubt that our author contrived to collect many interesting observations on gneis and floetz formations, and to gain much useful information by conversation with the Swedish mineralogists, and by inspecting their cabinets. Much of this mass of knowledge, though valuable to the possessor, would not admit of being communicated to others who had not similar opportunities of seeing and judging; and much would be too vague to be submitted to the public, without great danger of misleading more frequently than instructing. Some useful and marketable observations would however remain, and an acknowledged mineralogist might have been expected to communicate these in an intelligible form to his British brethren. These morsels we diligently sought after, through the mire of dull adventure, complaints of bad servants, broken carriage wheels, and all the list of miseries experienced by the lovers of turnpike roads. Nor were we wholly disappointed. We learnt that the greater part of Sweden consists of gneis, and that in the southern part of the kingdom, there are no considerable elevations. We found interesting descriptions of a number of hills in West Gothland and Nerike, consisting apparently of the remains of an extensive floetz formation. The accounts of several of the principal mines, as those of Fahlun and Dannemora, appear to be accurate; and the floetz, coal, and chalk formations in Sconia are also properly mentioned, though the Doctor in his remarks on the latter, betrays his total ignorance of the nature of the floetz formations of this country. But few thanks are due to

Dr. Thomson for all this, except for the merit of doing ~~or~~ getting done into English,—such as it is,—the remarks published by Swedish mineralogists, particularly Hisinger's *Mineral Geography of Sweden*. As for the Doctor's own collections, he says,

‘ I have to regret that the specimens which I collected during my journey have not yet arrived, so that I am reduced to the necessity of drawing my descriptions partly from memory, and partly from observations written down at the time. Some difficulties will perhaps remain unresolved till my specimens arrive. For when I happened to meet with a rock which I could not readily name, I satisfied myself with collecting a sufficient number of specimens to decide the point at home, when I should have leisure to enter upon the subject. The want of these precludes the possibility of any such determination at present.’ pp. 41, 42.

In order to begin *ab ovo*, Dr. Thomson sets off from Leith Roads and specifies wind and weather on his passage; gives us a valuable receipt against sea sickness which we dare not pirate; and inserts a solution of the usual problem on the globes—*given the latitude and longitude of two places to find their distance*—in which he unfortunately substitutes *cotangent* for *cosine*. The colour of the sea ‘ put him much in mind of the blue cakes used by laundresses for bluing their linens,’ and from the difference of colour when the sun shines and in cloudy weather, he infers, by a mode of reasoning beyond our capacity, ‘ that the colour depends entirely upon the depth of the sea.’ At Gottenburg he met, of course, with custom-house officers, and had some difficulty in procuring accommodations,—circumstances which are properly enlarged upon. The town, the manufactures, and the manners of the inhabitants are described with more minuteness than judgment. We are also presented with tables of coins, bank-notes, &c. and a catalogue of the persons who had put the Doctor under obligations by their civilities. Here he purchased a vehicle, the source of much subsequent distress, in which, on the 28th of August, our Doctor and his companions set out in quest of adventures.—The falls of Trollhätte, as may be supposed, arrested his attention.

‘ They constitute an object that must ever be viewed with astonishment and delight. The river above the falls is nearly a mile broad; but at Trollhätte it is confined by two low hills of gneiss into a very narrow channel, which is rendered still less by several rocky islands scattered through it. The falls are four in number, and occupy the space of two miles. The whole height from which the water descends amounts, we were told, to 100 feet. This, divided by four, gives only 25 feet for the height of each fall. There is, therefore, no visible fall as in some rivers, I mean no visible interval between the river and the bottom in any place, as when water issues

from a spout; all that we see is the water moving with prodigious rapidity, boiling up in every place, and all covered over with foam. The vapour rises visibly in the form of steam. The noise which this vast body of water makes in falling at such a rate for the space of two miles is prodigious, and adds greatly to the grandeur of the scene. There is one fall of sixty feet, but only a small part of the river goes that way.' pp. 34, 35.

As our author's route lay through West Gothland, this afforded a good excuse to copy a list of all the quadrupeds and birds found in the province, from the *Memoirs of the Swedish Academy*, and to insert a plate of *Falco Umbrinus*.

The ceremonies usual at the gates of all walled towns on the continent, highly offended Dr. Thomson at Orebo, and he earnestly declains against their impropriety. This being the place where the Diet occasionally meets, we have an account of the four orders, the Nobles, the Clergy, the Peasants, and the Burghers, with tables of the numbers belonging to each. It is remarkable, and undoubtedly a great injury to the country, that proprietors of land, not of noble families, are neither represented in the Diet nor are qualified to sit in it; the nobles in general rule the decisions of the whole body, though Dr. Thomson mentions some circumstances indicative of the influence of the peasants.

As the celebrated chemist, Scheele, died as an apothecary at Koping, Dr. Thomson, on arriving at that place, introduces some interesting anecdotes respecting him, tending to confirm the observation which has been too frequently made, that no degree of scientific merit, however exalted, can of itself insure to the possessor independence or even comfort.

Our author spent three weeks at Stockholm, which afforded him 'full leisure to satisfy himself about every thing remarkable that was to be found in it,' and the contents of his common place-book are very generously communicated to the reader. If the substance be not more accurate than the language, many must be of doubtful authority.

'The Swedish church is the Lutheran, and the service, as far as I could judge, bears a considerable resemblance to that of the church of England. The Swedes have a common prayer book. The service begins with psalms, which, as far as I could judge by the ear, were in prose. The organ plays, and all the congregation join in the singing. The priest then read prayers at the altar. The singing was repeated, and prayers were again read. This continued for a considerable time, and to me who did not understand the language it was not a little fatiguing. Last of all a clergyman went up into the pulpit and read a sermon with great rapidity, holding up the leaves of the manuscript in his hand. As soon as he had finished a leaf he gave it to a man who stood behind him ready to receive it. As soon

as the sermon was finished the clergyman went out ; psalms began, and the service concluded.' pp. 99, 100.

After a dissertation on the Swedish language, for which a six weeks stay in the country must have eminently qualified him, Dr. Thomson introduces two really interesting political chapters on the character and conduct of Gustavus Adolphus, and on the late revolution. A great part of this information, we must however observe, our author has only the honour of translating or transcribing.

Whatever be the opinion formed of the Swedish revolution in England, it appears that the well-informed in Sweden unanimously esteem it the best step that could have been taken under existing circumstances. The character of Gustavus IV. was an incongruous mixture of opposite qualities,—inflexible obstinacy and pusillanimous cowardice—every virtue which could make a private man beloved in society, and every failing which could incapacitate a monarch from benefitting his country—a reverence for religion, esteemed a sufficient proof of madness to those who were incapable of appreciating its worth, and an unbounded ambition, equally inexplicable without the supposition of insanity, to those who respected his religious principles. His precipitation and want of resolution had embroiled him with almost all the powers in Europe, while the injudicious manner in which he had attempted to oppose the progress of the Russians in Finland, had annihilated the greater part of the Swedish army.

‘ The army of the west had been equally unsuccessful in Norway, and the Norwegians had actually invaded Sweden. The Swedish supplementary army of 30,000 men had been nearly destroyed, partly by want of clothing and exposure to severe cold, and partly by being sent upon services quite unsuitable to the tender age of the troops, who were mostly boys not more than nineteen years of age. The treasury was absolutely exhausted, and the violent taxes to which the king had recourse were so tyrannical and unjust that they could not be levied. The whole money remaining for carrying on the war, I have been credibly informed, did not exceed 2,000*l.* sterling. Mean while four separate armies were preparing to invade the kingdom on every side. Two Russian armies were ready to march ; the one from Obo over the ice was destined to take possession of Stockholm, an open town and incapable of any defence ; the other was to proceed from the north and fall down upon Dalecarlia and Nerike. A French and Danish army in conjunction were to cross the Sound upon the ice. But they were fortunately prevented by the sudden breaking up of the ice, and the appearance of some British ships of war. Finally, the Norwegian army under the command of Prince Augustenburg was to take possession of Wermland and West Gothland. Such was the weakened state of the Swe-

dish army, which in one year had been reduced from about 100,000 men to a comparatively small number; such the discontent both of the officers and men; such the want of provisions and ammunition, that very little resistance could have been opposed, and Sweden must infallibly have been overrun and divided. In this dreadful dilemma, when no hope was left, the country was saved by an unforeseen revolution, which wrested the sceptre from the unworthy hands of Gustavus, and saved the country from partition by a speedy and necessary peace.' p. 130.

The origin of the conspiracy is still enveloped in obscurity; but it appears to have been joined at an early stage by the army, and spread with rapidity all over the kingdom. A day was at length fixed when the King was to be arrested, the western army concluded a truce with Prince Augustenburg, published manifestos, and marched towards Stockholm; but the 8th of February had been suffered to pass by in the metropolis without putting the intended scheme into execution. On the 13th of March the proceedings of the army having become known in Stockholm, the conspirators, headed by Baron Adlercreutz, proceeded to fulfil their intentions. The King was preparing to make his escape to Nyköping, the gates of the palace were shut, and expostulations were used to prevent his departure.

Baron Adlercreutz went round and desired those who were stationed at the gates and the other parts of the palace to be vigilant on their parts, and having collected a number of officers, he entered the King's room. When the door opened the King seemed surprised; the Baron immediately approached and said, "That the public mind was in the utmost irritation from the unfortunate state of the country, and particularly from his Majesty's intended departure from Stockholm: that the higher officers of state, the troops, and the most respectable citizens had encouraged him to represent the consequences to his Majesty, for which purpose"—here the King loudly exclaimed, "Treason! you are all corrupted and shall be punished!" The Baron answered, "We are no traitors, but wish to save your Majesty, and our country." The King immediately drew his sword, the Baron rushed upon him and seized him round the waist, while Colonel Silfversparre took the sword out of his hand; the King then cried out, "They are going to murder me, help! help!"—They endeavoured to re-assure the King, and he promised to be more composed if they would return his sword; this request they endeavoured to evade, and when the King obstinately insisted on it, he was told that in this respect he could not be gratified, nor be permitted any more to interfere in the management of the kingdom.

After some hesitation and argumentations, the Baron had the address to persuade the guards to remain tranquil. Proper regulations were then made for the security of the capital. The citizens mounted guard at the bank and public offices, and the streets were

kept quiet by patrols of the burgher cavalry and cuirassiers, who had orders not to molest any person who was not openly riotous.

‘ Mean while the King had entreated to be spared the mortification of seeing the officers who had been concerned in his arrest, and who had been left with him by Baron Adlercreutz in order to secure his person. They retired in consequence, and Count Ugglas and General Count Strömfelt were sent in to his Majesty to endeavour to tranquillize him. The King contrived to draw General Strömfelt’s sword from the scabbard, and when the General missed it, and entreated to have it returned, his Majesty answered, that the General was just as good a General as he a King without a sword. Baron Adlercreutz, who had just returned, being informed of the circumstance, thought it necessary that some officers should be placed in the room as a guard upon the King. He went out accordingly to procure them, and the King, seeing him return with two officers through the door that had been demolished by the guards, immediately made his escape through the opposite door, and locked it behind him.

‘ The Baron was alarmed at the danger which would result from the escape of the King, leaped against the door and burst it open, and ran in pursuit of him. In the next room there is a spiral staircase, open all round, which leads up to the floor above. When the Baron entered the room, he saw the King on the highest step of this stair. He threw a bunch of keys in the Baron’s face, and immediately disappeared. When Baron Adlercreutz got to the top of the stair, the King was no where to be seen. By accident he took the same road as the King, and meeting some servants in the way, was by them directed in his pursuit. But he reached the court of the palace without having seen the King. Gustavus had been so precipitate in his escape, that he fell in the stair and hurt his arm severely.

‘ When the King’s escape was made known, the whole conspirators were filled with consternation, and rushed in a body to the court of the palace to endeavour to intercept his Majesty’s flight. Grieff, keeper of the King’s game, had precipitately descended the great stair, and was the first that reached the court. He saw the King, with his sword in his hand, making towards the only gate that had been left open. As soon as Grieff overtook him, the King made a violent push at him, but with so unsteady an arm, that the sword passed up the sleeve of Grieff’s coat, and only slightly wounded him. His sword being thus entangled, his breath gone, and his strength exhausted, he was easily overpowered. He was carried up stairs, and at his own desire taken into the white room. He was there set down upon the chair nearest the door, and exactly opposite to the portrait of Marie Antoinette, the late unfortunate Queen of France. He remained quiet the whole day. Not the smallest disturbance took place in the capital, no displeasure was testified by the people, and the theatre in the evening was crowded by an unusual number of spectators.” pp. 135—138.

The Duke of Sudermania, uncle to Gustavus, was placed at the head of the government. Gustavus abdicated the throne

by a written instrument on the 29th of March, and the Duke ascended the throne under the title of Charles XIII. The infirmities of the new monarch rendered the election of a Crown Prince necessary, and the choice of the Diet fell upon Prince Augustenburg, Governor of Norway, a Prince beloved to enthusiasm by the Norwegians, and deserving the dignity conferred upon him, by unimpeachable integrity and unsullied virtues. A new constitution was framed, in which Dr. Thomson informs us, on the authority of Mr. Jerta who was at the time Secretary of State, that it was the object of all parties to assimilate the Swedish constitution to that of Great Britain. The attempt is indeed perceptible in the particulars given by our author, from which we extract the more important.

‘ The government was declared to be monarchical and hereditary, with limitation to the issue male. The King must be of the true evangelical (*Lutheran*) religion, and must govern conformably to the constitution, with and by the advice of a state council, the members of which were to be appointed by him, and responsible for their advice; he himself being exempt from all responsibility. Every member present is bound to give his advice; but the privilege of deciding is vested in the King, who may determine in virtue of his prerogative in opposition to the votes or opinions of all the council. If the King’s decision be repugnant to the constitution and the laws, every member of the council is bound to remonstrate; and if any member’s opinion is not duly recorded, that member shall be considered as guilty of counselling and abetting the King in his unconstitutional decision. This article renders the responsibility of the council quite nugatory, and the constitution itself of no value whatever before a prince of abilities and address, who may thus render himself legally as absolute as he pleases.

‘ The King may conclude treaties, after consulting the Minister for Foreign Affairs and the Chancellor. He may declare war or conclude peace; but before he do either, he must state his reasons to the council; the members of which are bound to give their opinion, and are responsible for it. The supreme command of the army and navy is vested in the King, and the ultimate decision in all matters relative thereto, assisted by the Ministers of State for this service, who are responsible for their advice. Diplomatic, civil, and military employments are at the King’s appointment, who likewise appoints the archbishops and bishops; but he cannot remove a judge from his office, except for just cause, and on proof of criminality. Neither can he deprive, or cause any subject to be deprived of his life, liberty, honour, or property, without trial and judgment. Neither can he harass or persecute any person for his religious opinions, provided the promulgation of these opinions, or the exercise of that religion, be not injurious to the community.

‘ The King may pardon criminals and mitigate or commute punishment. The States are to assemble every fifth year at Stockholm. The bank is under their immediate controul, and the King can im-

pose no taxes without the consent of the Diet. No Diet is to continue longer than three months, unless business require it. No officer of the crown can influence the election of any of its members. No member can be accused or deprived of his liberty for his actions or expressions in his respective state, unless the particular state to which he belongs should demand it. At each Diet a Committee must be appointed for inquiring into the conduct of the Ministers, Council, and Secretaries of State. The restrictions on the press were removed, and a Committee appointed to superintend the liberty of the press. pp. 142—144.

In 1811 Prince Augustenburg died, and Count Fersen being suspected of having administered poison to him, fell a victim to the over hasty indignation of the crowd; for it was afterwards ascertained, that Augustenburg's death was the consequence of a natural disease.—At this juncture Bernadotte, Prince of Ponté Corvo, was in the north of Germany at the head of a French army.

‘ By what secret springs his election was conducted it was quite impossible to learn. But the nature of the choice, and the war with Great Britain, lead one strongly to suspect the all-powerful application of French influence. The Swedes all vehemently deny the existence of any such influence, and affirm that the election of Bernadotte was very much contrary to Bonaparte's wishes. But I do not believe that any one of those persons, with whom I conversed on the subject, had any means of acquiring accurate information. The secret means employed were probably known only to a very small number of individuals, and Bernadotte's consummate prudence, for which he is very remarkable, will probably bury the real truth for ever in oblivion, unless some unforeseen change in the affairs of Europe should make it his interest to divulge the secret. p. 145.

From the time of his accession to the dignity of Crown Prince, he strenuously resisted all applications to admit Frenchmen into places of trust; he concluded peace with England, and the plans of the late campaign in Russia are said to have originated with him. Till the moment arrived when he could strike the blow without a risque of missing the victim, he preserved the most guarded caution in his conduct, and, whatever value may be due to his prudence as a moral acquirement, it is doubtful whether any other quality would have been as advantageous in a political view, to himself, his adopted country, or Europe at large. He renounced upon his election the Roman Catholic religion, and was baptized by the name of Charles John.

‘ When he landed in Sweden he was met by a nobleman sent by the Diet to receive him. As soon as they met they embraced. By some accident the two stars with which they were decorated caught hold of each other, so that when they attempted to separate, they

found themselves entangled. "Monseigneur," said the Nobleman, "nous nous sommes attaché." "J'espere," answered the Crown Prince without hesitation, "qu'il est pour jamais." Soon after his arrival in Sweden, he sent his wife and his whole family out of the country, except his eldest son, Prince Oscar, a boy about fourteen years of age. It is well known that at present the rest of his family is in France. This step occasioned a good deal of speculation in Sweden, and much anxiety to know the reason of a conduct apparently so unnatural. A nobleman one day said to him, that the Swedes had always been accustomed to hear a great deal concerning the Royal Family; that they would of course be very inquisitive about his family, and on that account he wanted to know from his Royal Highness what answer he should give if any person asked him about the family of the Crown Prince: "In that case," replied Bernadotte, "you may say that you know nothing of the matter." pp. 147—148.

The expense of the Swedish military to their country, is considerably diminished by allotting to every soldier, when not called out, a house and a piece of ground. The effect upon the morals of the men may be imagined. When collected for drill, Dr. Thomson informs us, 'the first thing they do every morning on assembling is to sing a hymn. This practice they likewise follow when they go into action. It is said to have originated with Gustavus Adolphus.'

After this long digression our author pursues the narrative of his journey from Stockholm to Upsala. The cathedral contains the monument of Gustavus Vasa, and of the three Stures, who fell victims to the madness of Eric XIV. The university is the most celebrated in Sweden, but seems to be on the decline, and is not frequented by foreigners. The number of students is computed by Dr. Thomson at five hundred; and he gives us a list of their twenty-three professors, seventeen assistants, seventeen magistridocentes, and seven masters of the equestrian and polite arts. But 'as the designations of the professors do not always indicate what they really teach,' he also inserts the 'Catalogus Prelectionum,' or 'table of the *things* taught'; from which, among others, we gather such interesting information as the following:

'CAROLUS CHRISTOPH. PORATH, LUDI GLADIATORII MA-
GISTER ATQUE AD COPIAS LOCUM CENTURIONIS TENENS suæ in re
Athletica peritiæ scitamenta, secundum motus Palæstricos ad arma
strenue vibranda, lubens impertiet.' p. 171.

In the library our author very properly noticed the celebrated CODEX ARGENTEUS, a manuscript of the four evangelists, in silver uncial letters, on purple vellum, in the Gothic language. The translation is attributed to Ulphilas, and referred to the fourth or fifth century. Dr. Thompson, however, errs in declaring the Oxford edition of this work perfect, since more than fifty

errors have been discovered in the Gospels of Matthew and Mark alone. The house and botanic garden of Linnæus, also attracted his attention and regret : the latter is now a perfect wilderness for want of sufficient funds to keep it in order ; but the new botanic garden seems to be extensive and well stocked. The description of the collection of minerals also, is thus elegantly introduced.

‘ The mineral collection at Upsala is *by far the completest* of any that I saw, during my stay in Sweden. *By far the most valuable part of it, indeed, perhaps I may say almost the whole,* was collected by the present Professor of Chemistry, John Afzelius, who travelled for the purpose, at least as far as Copenhagen and Germany, and was certainly *very successful in his objects.*’ p. 181.

From Upsala our author proceeded to the iron mine of Dannemora ; it was first wrought as a silver mine 300 years ago, but now yields annually somewhat more than 4000 tons of the best Swedish iron ; nearly the whole of which is exported to England, and converted into steel. Twenty-six other mines are enumerated in the province of Upland, but none of them equals Dannemora, either in the quantity or quality of their metal. The mine at Fahlun is worked for lead and copper, and yields about 32,000lb. of the former metal annually ; the rarer minerals produced by this mine, and that of Sala, are remarkable for the importance attached to them in some of our modern systems, and for the difficulty of procuring specimens.

Returning from Stockholm to Nyköping, we are favoured, a second time, with the narrative of a disaster which befel one of the wheels of his carriage, and a repetition of his invectives against Olof Essen, the peasant who overcharged him eighteen pence for horse-hire. At Tunaberg we have a description of the mines, and heavy complaints against the conductors for their reluctance to adopt modern improvements in the manner of working them. Passing through Norköping, Linköping, and Grenna, he coasted the lake Vetter, which is liable to sudden agitations of its waters, without apparent cause, similar to those on the Cumberland and Scottish lakes, attributed to bottom winds.

‘ The Swedes have hit upon an explanation which appears quite satisfactory to those who live upon its borders. According to them there is a communication under ground between the lake Vetter, and the lake of Constance in Switzerland. Hence, when the one rises the other falls, and when the one is agitated so is the other. This opinion they further corroborate by asserting that the same species of fish are found in both lakes. Some go so far as to affirm, that regular accounts of the disturbances in both lakes have been kept, and that when they were compared together they were found to agree perfectly.’ p. 277.

From Jonköping Dr. Thompson visited Taberg, an insulated

mountain, consisting of a mass of iron-stone and green-stone, resting on a bed of sand, and furnishes us with several geologic conjectures respecting the formation to which it belongs, but unfortunately they rest upon observations so imperfect and facts so limited that we are not much the wiser for them. At Helsingborg the Doctor got a peep at Zealand, and explored the coal works in the neighbourhood, which do not appear to be worked to advantage. The coal goes wholly to the Danes, whose enmity against this country, it seems, induces them to give a high price for it in Sweden, rather than purchase it from the English.

On the 18th of October Dr. Thomson re-embarked at Gottenburgh for Harwich, where he arrived in safety on the 16th; but the whole account of his journey, with all possible interpolations, illustrations, and digressions, which could be adopted, only filled 310 pages, and at least 100 more were requisite to give the volume a tolerable thickness. This quantity of copy is hastily supplied by two chapters 'concerning Lapland,' chiefly borrowed from Linnæus and Wahlenberg, and a chapter on the northern provinces of Sweden; but as even this was insufficient, the Doctor was necessitated to compile two more under the title of 'General View of Sweden,' which, we are happy to say, contain much valuable information.

Our author's remarks on the great diversity in the saltiness of sea water, are creditable to his character as a mineralogist; and the fact deserves to be more generally known, that the water of the Sound contains only one-third of the quantity of salt found in an equal measure from the Firth of Forth, and the water of the Baltic less than one-fifth. The concluding paragraph bears testimony to the correctness of his political views:

'The Crown Prince of Sweden has an opportunity at present of making a figure not inferior to that of Gustavus Adolphus, a situation in which it has been the lot of few men to be placed. By taking an active part in the next campaign, he may contribute essentially to drive the French beyond the Rhine, and thus not only cover his adopted country with glory, but secure the liberty of Europe, and put an end to the dreadful evils which have flowed from Bonaparte's unprincipled ambition.'

A few valuable statistical tables are interspersed in the work, and subjoined as an appendix, extracted principally from the Memoirs of the Swedish Academy of Sciences. The geological maps of Baron Hermelin, to whom, according to Dr. Thomson, '*mineralogists* in general, and *Sweden* in particular, lie under very great obligations,' with a general map of Sweden, will be very highly acceptable to the geologist. The other plates and particularly the portraits of the Crown Prince and Gustavus Adolphus, are no embellishments to the work.

ART. XVI. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information: (post paid) of the subject, extent, and probable price of such works which they may depend upon being communicated to the public, if consistent with its plan.*

Preparing for publication, A History of Great Britain, from the Revolution in 1688, to the French Revolution in 1783. By Sir James Mackintosh, M.P. L.L.D. F.R.S. It is the wish of the author that this Work may not exceed three volumes in quarto, but it may extend to four. He has already experienced a facility of access to Original papers greater than, even with his confidence in the liberality of the Age and Nation, he could have ventured to hope. But there are doubtless many Proprietors of valuable Papers to whom he has not the good fortune to be known, or of whose Collections he has not heard. They are likely to be as desirous as any others to contribute towards an authentic History of their Country. Trusting in their liberal character the author ventures, in this manner, respectfully to solicit information, through his Publishers, concerning the Historical Papers in their possession, and to request access to their Collections, in the manner, and on the conditions which they may think fit to prescribe.

In the press. The Life of James the Second, King of England, collected out of Memoirs writ of his own Hand. Also King James's Advice to his Son and that Monarch's Last Will, dated November 17, 1688. The whole to be edited, by order of his Royal Highness the Prince Regent. By the Rev. J. S. Clarke, L.L.D. F.R.S. Historiographer to the King, and Librarian to his Royal Highness. The Manuscript from which the First of the above Works will be printed, extends to four thick folio volumes, and is thought to have been

written by Mr. Thomas Innys, one of King James's Secretaries, about the year 1707: Continual References are made, in it, to the Original Memoirs, which are supposed to have been destroyed in France. The "Advice" will be printed from a Manuscript, in a thin quarto volume. These important Historical Documents formed a part of the Private Papers of the Pretender. They were brought from Rome during the present year, 1813, by Mr. Bonhini; and are now placed in the Library at Carlton House. Communications, illustrative of the Life of James II. are respectfully requested, by the Editor from such of the heads of the principal Scotch Families, as may have any Historical Documents, belonging to the Stuarts' Family, in their possession.

Preparing for publication, British Biography of the Eighteenth Century, Containing also, Lives of most of the eminent Characters of the Present Age; interspersed with much Original Anecdote and Criticism, and "forming a Standard Book of Reference of such extensive and varied Information, as to be requisite in the libraries of Persons of every Profession." By A Society of Clerical and Lay Members of Oxford University. In 3 vols. thick 8vo. 254 will be printed on royal 4to. vellum.

In the press. The Pastor's Fire-side. By Miss Porter, author of Thaddeus of Warsaw, and Scottish Chiefs. In 3 vols. duodecimo

Speedily will be published. Letters on India. By Maria Graham, Author of a Journal of a Residence in India. Illustrated by plates. In one vol. 8vo.

In the press. *Travels in England.* By Don Manuel Alvarez Espriella. In 3 vols. duodecimo.

In the press. *Elements of Electricity and Electro-Chemistry.* By George John Singer. Illustrated with Plates, by W. Lowry. In one volume 8vo.

Speedily will be published. *Illustrations of the Huttonian Theory* By John Playfair, Professor of Natural Philosophy in the University of Edinburgh, F.R.S. London, and Secretary to the Royal Society, Edinburgh. Second Edition, with Additions. One volume quarto, with engravings.

Preparing for publication. The whole of the Papers communicated to the Philosophical Transactions, by the late John Smeaton, F.R.S. Including his Treatise on Mills, illustrated with Plates, in one volume, quarto, to correspond with his Reports and Estimates in three volumes.

In the press. *Pentateuchus Græcuse Codice Alexandrino, Qui Londini in Bibliotheca Musei Britannici Asservatur, Typis ad Similitudinem ipsius codicis Scripturæ Fideliter Descriptus cura et Labore Henrici Herveii Baber, A.M. Musei Britannici Bibliothecarii.* The Pentateuch will be printed from the Text of the Alexandrian Manuscript, page for page, column for column, line for line, letter for letter, with types perfectly resembling the Original, and cast solely for the purpose of editing this most venerable Manuscript. The obliterations occasioned by time, and the alterations or restorations made by modern hands, will be all faithfully noticed. The Work will be published in Three Parts, printed in Imperial Folio to correspond with the Portions of this Manuscript already printed in Fac-simile, viz. the Book of Psalms and the New Testament. The price (to Subscribers) of each Part of the Pentateuch, printed on Paper, will be 11. 2s.; and on vellum 2l.

R. Slate, Stationer near Manchester, has in the press a volume of Sermons, never before published, selected from Manuscripts, and preached by the following Nonconformists: Oliver Heywood of Coley, Thomas Jollie of Althome, Henry Newcombe of Manchester, and Henry Hendlebury of Holcome. Biographies of the Authors will be prefixed to the sermons, containing an account

of their sufferings for Nonconformity, many particulars of which are taken from their private papers, with which the Editor has been favored by some of their descendants.

On the first of March, 1814, will be published, Price four shillings. No. 1. (to be continued monthly) of *Restituta; or the Titles and Characters of Old Books in English Literature, and their Authors, Revived.* By Sir Egerton Brydges, K. J. No more copies than are subscribed for before the 20th of February will be printed; and they who wish to possess it are requested to lose no time in communicating their names to the publishers, otherwise it will be impossible to insure them copies.

Mr. Wm. Jaques, Private Tutor, and Translator of Professor Franck's Guide to the Study of the Scriptures, has in the press, *A Brief Memoir of the Life, Writings, and Death, (with extracts from the Letters) of Christlieb von Exper, son of Dr. Von Exper, Physician to his Prussian Majesty; who departed this Life, at the early Age of Ten Years and Four Months. Together with the Testimonies of Professor Franck, and His Serene Highness the Prince of Anholt.*

The Rev. J. Cobbin has in the press, *Plain Reasons for Infant Baptism, in which the subjects and mode of that ordinance are considered. It is particularly designed for Christian Parents and Candidates for Adult Baptism.*

A Gentleman has in the press, a Dissertation on the claim of Sir William Cavendish to be the author of that curious and popular piece of biography Cavendish's Life of Wolsey, in which are considered other questions connected with that interesting work and with the personal history of its supposed author.

Moscow, the Kremlin, Leipsic, Dresden, Berlin, Hanover, Amsterdam, the Hague, Hamburg, &c. Mr. Bowyer intends to publish a Series of Twelve Views, commemorative of those Recent Triumphs so honourable to Great Britain, and so important to the Integrity of Nations, and the General Happiness of Mankind. Prefixed to the Views will be a brief chronological narrative commencing with the retreat of the French Armies from Moscow, and continued to the period of publication which it is

hoped will not be extended beyond the First of March next. This Work will be printed by Mr. Bensley, on Super Royal Folio, the same size as Mr. Bowyer's Works from Sir Robert Ainslie's Collection; and as the Views will be coloured in like manner to imitate the Original Drawings, they will afford the most accurate ideas of the costume and manners of the various Countries, and form a very valuable appendage to the Works of Sir Robert Ainslie. The whole will be delivered together in boards, Price Four Pounds. No Money to be paid till the Work is delivered, nor are the Subscribers then obliged to receive it unless it meets their decided approbation; but those, whose Names are first inserted in the List, will of course be entitled to the finest Impressions.

Dr. Armstrong of Sunderland, has nearly ready for publication, Facts and Observations relative to the Puerperal Fever, in 1 vol. octavo.

In the press. Brown's (of Haddington) Dictionary of the Bible in two neat pocket volumes embellished with two colored Maps.

Dr. Brown's History of the propagation of Christianity among the Heathens, since the Reformation in two large 8vo. volumes may be expected in the course of the month of February.

Mr. Bowyer has issued proposals for publishing in the course of the Ensuing Spring, an Engraving, commemorative of the origin, progress, and beneficial effects, of the British and Foreign Bible Society; from a Picture painted By T. Stothard, Esq. R.A. The Engraving will be executed in the line manner by one of the first artists; and, in order that the utmost liberality and fairness may be manifested in the conduct of this undertaking, no Money is to be paid till the Delivery of the Engraving, nor will a Subscriber be then bound to receive it, unless it meets with his most Decided Approbation: but it is highly necessary that those who would wish to secure the first and choicest impressions of the Plate, should immediately forward their names to Mr. Bowyer, the Proprietor, No. 80, Pall Mall. Size of the Plate, 28 inches, by 16 inches—Price to Subscribers (at present) one Guinea and a half—Proof Impressions two Guineas. Subscribers residing in the country will have their Prints safely packed on rollers, at the Publisher's expence.

The Rev. Ralph Wardlaw, of Glasgow, proposes to publish in one volume 8vo. A Series of Discourses on the principal Points of the Socinian Controversy: viz. the Test of Truth, in matters of Religion, and the Principles according to which it should be applied—the Unity of God, and the Trinity of Persons in the Godhead—the Supreme Divinity of Jesus Christ—the Nature and Practical Influence of the Doctrine of Atonement—the Deity, Personality, and Operations of the Holy Spirit—the Scriptural Import and Application of the term Christian. The price of the fine to Subscribers will not exceed 9s. nor that of the common 5s. Subscribers' names will be received by the publisher of this Review.

In April next will be published in one large volume 4to. Price 3l. A Literary History of the Middle Ages; comprehending an account of the State of Learning, from the close of the Reign of Augustus, to its Revival in the fifteenth century. By the Rev. Joseph Berington.

Shortly will be published, by Subscription, in 8vo. 7s. 6d. bds. Free Thoughts upon Methodists, Actors, and the Influence of the Stage. By Robert Mansel, of the Theatres Royal, York and Hull. To which is prefixed, a Discourse on the Lawfulness and Unlawfulness of Plays, written by the learned Father Caffaro, Divinity Professor at Paris.

On the 1st of February next, will be published, The First Number of a new Edition of the Ancient Drama; being the Tragical History of Dr. Faustus, by Marlowe. This work will consist of a Selection of the most celebrated Dramatic Writers who flourished previous to the Restoration; many of whom were Contemporary with Shakespeare, and whose Productions are not to be found in Dodsley, or any later Collection. It is intended to form a Supplement to the new Editions of Beaumont and Fletcher, Ford, &c. &c. and will be completed in 6 vols. 8vo. to be published in Monthly Numbers.

Nearly ready for publication *Mustapha*, a Tragedy.

George Ormerod, Esq. of Charlton, near Chester, has in considerable forwardness, a History of the Hundred of Edisbury, in Cheshire, which may probably be followed by the other Hundreds.

Mr. Elton, translator of Hesiod, is printing in three octavo volumes, Specimens of the Classical Poets in a chro-

nological series from Homer to Tryphiodorus, translated into English verse, and illustrated by biographical and critical notices.

Mr. Robertson Buchanan, author of *Essays on the Economy of Fuel*, has in the press, a practical *Treatise on Mill-work and other machinery*.

Madame D'Arblay has nearly ready for publication, the *Wanderer, or Female Difficulties*, in five volumes.

Cerasmin, or the Minister, a Romance, by the author of the *Swiss Emigrants*, in three volumes, will soon appear.

Sir William Ouseley's *Travels in 1810-11-12*, are in the press, and expected to form two large volumes. This work will contain an account of the countries he visited, especially of Persia, from which he returned by way of Armenia, Turkey in Asia, Constantinople, and Smyrna; and will be illustrated by maps, views, and various other engravings.

Dr. Charles Badham, physician to the Duke of Sussex, is printing a new *Translation of Juvenal in English verse*, with the Latin text of Ruperti, and copious notes, in two octavo volumes.

Capt. Lockett, of the Bengal military establishment, is preparing for the press an account of his *Researches among the Ruins of Babylon*, which he minutely explored in 1811. It will form a quarto volume, and be illustrated by engravings.

Alphonso, king of Castile, a Spanish tragedy, is printing in a quarto volume.

Mrs. West has in the press, *Alicia de Lacy*, a historical novel, in three volumes.

Mr. Machenry, author of an improved *Spanish Grammar*, will publish in February, *Exercises on the Etymology, Syntax, Idioms, and Synonyms of the Spanish language*.

The Papers of the late Mr. John Smeaton inserted in the *Philosophical Transactions*, including his *Treatise on Mills*, are preparing in a quarto volume, to correspond with his *Reports and Estimates*.

Mr. S. Banks, member of the College of Surgeons, has in the press, a *Treatise on the Diseases of the Liver, and Disorders of the Digestive Functions*, with admonitory hints to persons arriving from warm climates.

J. Phillippart, Esq. speedily will publish, *Memoirs of General Moreau*; including an account of his celebrated campaigns. He is also preparing the *Lives of the British Generals*, from the period of the Conquest, on the plan of *Campbell's Lives of the Admirals*.

Mr. R. Southey, has nearly ready for publication, *Inscriptions Triumphal and Sepulchral*, recording the acts of the British army in the Peninsula.

Messrs. Humboldt and Bonpland's *Travels in South America*, are printing in French, with numerous engravings. Also an English Translation, by Helen Maria Williams, in octavo, with engravings.

The first part of the *Memoires et Lettres du Baron de Grimm*, anterior to the year 1770, have lately been discovered and printed in Paris. A selection from them is printing, both in French and English, on the same plan as the former volumes published in London.

A humorous work will soon appear, entitled, *The School of Good Living, or a literary and historical Essay on the European Kitchen*, beginning with Cadmus, the cook and king, and ending with the union of cookery and chemistry.

The *Dictionary of the English Language*, by Dr. Samuel Johnson, with numerous corrections, and the addition of several thousand words, by the Rev. Henry J. Todd, is in a state of great forwardness for the press.

A second edition of Dr. Hamilton's *Inquiry concerning the National Debt* is in the press; in which the statements of our financial operations are brought down to the present time, including an account of Mr. Vansittart's plan of finance adopted last session of parliament, and additional observations on sinking funds.

Mr. Elms, of Chichester, is preparing a new edition of *Parentalia, or Memoirs of the family of the Wrens*; with an appendix of original letters, and other valuable documents of Sir Christopher Wren, many of which have never before been published.

The Rev. John Sharpe proposes publishing in a royal quarto volume, a *Translation of William of Malmesbury's History of the Kings of England*, from the arrival of the Saxons, in 449, to his times, in 1143, collated with authentic

MSS. and with an introduction and notes.

A superb and improved edition of the *Delphin Classics*, in quarto, to be entitled, *The Regent's Edition of the Classics*, is preparing for publication, and will be dedicated, by permission, to the Prince Regent.

The Rev. T. Vivier has in the press, a new edition of French and English Dialogues for the use of young ladies.

In the ensuing Spring will be published, in 2 Vol. royal 4to. and a few copies on imperial paper, printed by W. Bulmer and Co. in their best manner. The Poems of Thomas Gray; with Memoirs of his Life and Writings by William Mason, to which are subjoined (never before published) Extracts Philological, Poetical and Critical, from Mr. Gray's original Ma-

nuscripts, selected and arranged by Thomas James Mathias. The original Manuscripts, from whence these extracts have been taken, were bequeathed by Mr. Gray to Mr. Mason, and by him to Mr. Stonehewer, who left them by Will to the Master and Fellows of Pembroke Hall, Cambridge, by whose desire this Publication was undertaken by the Editor.

In this Edition will be given, 1. a portrait of Mr. Gray, engraved from the original picture in the possession of the Master and Fellows of Pembroke Hall, Cambridge; 2. a View of the Church and Church-yard of Stoke, in Buckinghamshire, with the Tomb of Mr. Gray; and 3. a Fac-simile of his Elegy in a Country Church-yard, engraved from the original in Mr. Gray's own hand-writing.

ART. XVII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Some Details concerning General Moreau, and his last moments. Followed by a short Biographical Memoir. By Paul Svinine. Charged to accompany the General on the Continent. Embellished with a fine Portrait, by Cardini. 6s. bds.

Lives of Cardinal Alberoni, the Duke of Ripperda, and Marquis of Pombal, three distinguished political Adventurers of the last century. Exhibiting a View of the Kingdoms of Spain and Portugal, during a considerable portion of that period. By George Moore, Esq. 8vo. 12s. bds.

Memoirs of the Life and Writings of the Hon. Henry Home of Kames, by the Honourable Alexander Fraser Tytler of Woodhouselee, second edition, 3 vols. 8vo. price 2l. 2s. bds.

BOTANY.

Flora Americæ Septentrionalis; or, a Systematic Arrangement and Description of the Plants of North Ame-

rica: containing, beside what have been described by preceding Authors, many new and rare species, collected during twelve years Travels and Residence in that country. By Frederick Pursh. 2 vols. 8vo. 1l. 16s. bds. And with the Plates coloured, 2l. 12s. 6d. With twenty-four Engravings.

EDUCATION.

Maternal Solitude for a Daughter's best interests. By Mrs. Taylor, 12mo. price 5s. bds.

The Pleasures of Religion in Letters from Joseph Felton to his Son Charles. By Mary Grafton, 8vo. price 2s.

A View of the System of Education at present pursued in the Schools and Universities of Scotland. With an Appendix, containing communications relative to the University of Cambridge, the School of Westminster, and the Perth Academy: together with a more detailed Account of the University of St. Andrew. By the Rev. M. Russel, M. A. Episcopal Minister, Leith. 8vo. 6s. bds.

MEDICINE.

Volume IV. with Plates, some of which are beautifully coloured, of Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London. Vol. 4. 8vo. 11. 1s. bds.

An Account of a Successful Method of treating Diseases of the Spine; with Observations, and cases in Illustration. By Thomas Baynton, of Bristol, Author of a Treatise on Ulcers, 8vo. 5s. 6d. sewed.

A Practical Essay on the Diseases of the Vessels and Glands of the Absorbent System; being the substance of observations to which the Prize for the Year 1812, was adjudged by the Royal College of Surgeons in London. With an Appendix containing Surgical cases and remarks. By William Goodlad, Surgeon, Bury, Lancashire, Member of the College.

MISCELLANEOUS.

Thoughts on the Origin and Descent of the Gael; with an Account of the Picts, Caledonians, and Scots; and Observations relative to the Authenticity of the Poems of O sian. By James Grant, Esq. of Corrymony, Advocate, 8vo. 16s. bds.

A Letter to the Rev. C. Simeon, M.A. in Answer to his pretended Congratulatory Address, in Confutation of his various Misstatements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. In 8vo. price 1s.

A Second Letter to the Rev. C. Simeon M.A. in Confutation of his various Misstatements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. price 1s.

Chalcographimania; or the Portrait Collector and Printseller's Chronicle; with Infatuations of every Description: a humorous Poem, in Four Books, with copious Notes explanatory; bringing to View the different Cacoëthes now the Rage followed with so much Avidity by all ranks in Society. By Satiricus Sculptor, Esq. 8vo. 10s. 6d. bds.

No. I. (price 2s. 6d.) to be continued on the 1st of every month, of the Rejected Theatre; or a Collection of Dramas which have been offered for Re-

presentation, but declined by the Managers of the Playhouses.

The Worth of a penny, to keep money, with the causes of the scarcity, and misery of the want thereof, in these hard and merciless Times: As also how to save it, in our Diets, Apparel, Recreations, &c. And also what honest courses men in want may take to live. By Henry Beachan, Master of Arts, some time of Trinity College, Cambridge, from the edition of 1667. 8vo. price 7s. N.B. Only seventy-five Copies printed.

The Pocket Companion to the Law of Bills of Exchange, Promissory Notes, Checks, Drafts, &c. &c. To which are added, Tables of the Stamp Duties, &c. &c. By the Editor of the Legal and Literary Journal and Independent Review. Price 2s. 6d.

POETRY.

The Vision; or Hell, Purgatory, and Paradise, of Dante, translated into English blank Verse, and Illustrated by Notes. By the Rev. H. F. Carey, A.M. 3 vols. 32's. 12s. bds.

Tixall Poetry, with Notes and Illustrations. By Arthur Clifford, Esq. Editor of Sir Ralph Sadler's State Papers. 4to. 2l. 2s. bds.; and a few royal Copies. with Proof Plates, 3l. 3s.

The same work may be had in French, price 5s 6d. bds.

Carmen Triumphale; for the Commencement of the Year 1814. By Robert Southey, Esq. Poet Laureat. 4to. 3s. bd.

Prince Malcolm, in Five Cantos; with other Poems. By John Doddridge Humphreys, Jun. 8vo. price 9s. bds.

Moonlight: a Poem; with several Copies of Verses. By Edward, Lord Thurlow, 4to. 5s. sd.

POLITICAL.

The Political State of Europe after the Battle of Leipsic, 8vo. 4s.

Letters addressed to Lord Liverpool and the Parliament on the preliminaries of Peace, by Calvus, 8vo. 4s.

THEOLOGY.

The Second Edition, considerably enlarged and improved, of a Treatise on the Church, chiefly with respect to its Government, in which the Divine Right of Episcopacy is maintained, the Su-

premacv of the Bishop of Rome proved to be contrary to the Scriptures and Primitive Fathers, and the Reformed Episcopal Church in England, Ireland and Scotland, proved to be a sound and orthodox Part of the Catholic Church. Compiled from the eminent Divines. By Edward Barwick, A.M. of Trinity College, Dublin.

An Historical Sketch of the Doctrines and Opinions of the Various Religions in the world. To which is added a

View of the Evidences of Christianity, and of the Reformation. By the Rev. Dav'd Williams, A.M. price 2s. 6d.

A Map of Palestine or the Holy Land with an historical Account of the Israelites from the earliest period of their history to their final dispersion selected from the writings of William Croxall, D.D. Archdeacon of Salop price 7s. 6d. the sheet, 11s. Canvas and Cases, 12s. Canvas and Roller.

*** We are again compelled, by the urgency of unforeseen circumstances, to apologize to our readers and correspondents, for the delay of several articles, which we had every reason to suppose would have appeared in the present number.

ERRATA.

Page	47.	line	27. for form read firm.
—	53.	—	29. for centro-beryc read centro-baryc.
—	60.	—	28. for next read neat.
—	134.	—	20. for complete read Protestant.
—	134.	—	36. for procurés read prouués.
—	134.	—	42. for anciens read aucuns.

We have to acknowledge the receipt of a Letter from Mr. David Eaton, 187, Holborn, in which he very justly complains of, and very uncandidly comments upon, a misprint in p. 99, of the Eclectic Review for last month, by which his name is turned into Daniel. We seize the earliest opportunity of correcting an error, which, by the remotest possibility, or in a single instance may prove the occasion, of confounding a most respectable member of Society with a man who, as far at least as principles are concerned, is directly the reverse.

THE ECLECTIC REVIEW,

FOR MARCH, 1814.

Art. I. *Commentaries on the affairs of the Christians before the Times of Constantine the Great; or an enlarged view of the Ecclesiastical History of the first three Centuries.* Accompanied with copious illustrative Notes and References. Translated from the Latin of John Laurence Mosheim, D.D. late Chancellor of the University of Gottingen. By Robert Studley Vidal, Esq. F.S.A. 8vo. vols. I. and II. pp. 735. Cadell and Davies. London. 1813.

IF the execution of a subject were always in proportion to its magnitude or the labour bestowed upon it, the history of the first ages of Christianity would rank among the most finished of compositions. But though it may seem at first inviting, as embracing the most momentous of all transactions, and on that ground has attracted a crowd of ordinary minds, the subject is found when closely examined to present almost insuperable difficulties. The great facts of the early Christian history, it is true, have been committed to writing: but the incidents of the story, the subordinate events, and the discriminating features of the human agents, are involved in obscurity. The earliest history of the fortunes of the church, now extant, was not compiled until three centuries after the death of its founder: nor are the writings of the first Christians adapted to supply the defects of regular history. Few of their letters remain. The progress of Christianity, having been silent and unconnected with secular affairs, has received but little light from Pagan authors, who regarded this system of religion with careless contempt. Some events of great consequence are, therefore, passed over almost unnoticed, and others are disguised in the exaggerations of passion and rhetoric; while a host of ignorant scribes who thought

it lawful* to aim at the exaltation of what could not derive dignity from human efforts, have debased the whole by a prodigious mass of absurd fable.

The first ages of Christian history exhibit throughout a scene of perpetual contest. The controversies that now agitate the Christian world, though all of a recent date, affect the remotest ages and events. Persons, according to their party, determine without examination on the character, principles, and actions of the first Christians; and consult documents, not to learn and form a right judgment, but to confirm their prepossessions. It is hardly to be expected that the impartiality of a judge can in this case be acquired; and indeed the reception that an impartial history would probably meet with, is sufficient to deter those who should be thus qualified, however courageous, from undertaking it.

Whether genius will surmount these difficulties must be left to the decision of time: meanwhile, the work of which the first half now appears in an English dress, must be accepted as by far the best account that has yet been published, of the early fortunes of the Christian Church. In revising his *Elements of Christian History*, well known to the English reader by Dr. Maclaine's version and notes, Mosheim perceived that many things in the history of Christian affairs had been omitted, and others unfairly represented, or altogether misconceived. The remarks of this sort that occurred appeared, as they accumulated, not unworthy of preservation; and suggested to him the idea of composing commentaries on the Christian affairs, of which the first portion only, comprising the first three centuries has been given to the public. This work, however, is complete in itself; and comprehends the period usually deemed the golden age of Christianity. Though it embraces all the topics of the *Elements of Christian History*, instead of being distributed under general heads, it forms a continued narrative, a due regard being paid to the order of time and the connexion of events with their causes. On the compilation of these *Commentaries*, the author has bestowed immense labour. While he has taken every advantage of the labours of modern writers, he has examined the original authorities with minute and comprehensive circumspection. He has detected several impostures, adjusted many points of controversy, and elucidated a multitude of obscurities. He has supplied the place of philosophy by sobriety and good sense. The work

* *Datur hæc venia antiquitati ut miscendo humana divinis primordia urbium angustiora faciat. Livy.*

throughout discovers great learning, combined with extreme accuracy and impartiality. It will be alternately applauded and condemned by all parties.

In the work translated by Dr. Maclaine, the history of the first century descends much more into detail than any of the following, until the period of the Reformation. The case is reversed in the *Commentaries*: the introduction and first book, both relating to the first age, are much less copious than any of the subsequent parts. The difference between the first divisions of the two works consists in the narrative of the latter being in some places a little abridged, in a few others expanded, fortified with a greater number of authorities, and illustrated with many additional notes, some of considerable magnitude. We shall advert to some of the more important additions; but our notices from the nature of the case, must be very desultory.

The mysteries in which the secret worship of the Christians afterwards originated, Mosheim concludes from a passage in Aurelius Victor, were introduced at Rome by Hadrian. That they were chiefly designed to teach the immortality of the soul, (a favourite opinion of Warburton's) no one, it seems to our author, can believe who attends to the nature of the mysteries of Bacchus; though he allows it may have been the object of some of them to expose the public superstitions, and inculcate purer principles of religion. Perhaps this is going too far. The description of the religious systems of the ancient Indians, Persians, and Egyptians, is very much enlarged. It seems a fair conclusion from the words which Sallust, in his conspiracy of Cataline, puts into the mouth both of Cæsar and Cato, that the immortality of the soul did not enter into the popular belief. It must be admitted that there was an essential difference between the doctrines of the Oriental and of the Grecian sages: it is to the doctrines of the former, principally, that reference is made in the term *γνώσις* in Scripture. It has long been doubted in what class of philosophers Philo Judæus should be ranked. Mosheim classes him with the Eclectics because he commends by turns Platonists, Stoics, and Pythagoreans, and borrows indifferently their maxims and expressions.

The account of the Jewish sects is in this work improved by great additions. The character of the Sadducees, which is drawn after Josephus, is very ingeniously traced to their speculative principles. Believing in the writings of Moses, they were obliged to admit that the righteous would be rewarded and the wicked punished; but as they imagined death to be

the extinction of the soul as well as of the body, they were driven to place rewards and punishments in the goods and evils of the present state. From these principles they looked upon the rich and prosperous as approved of God; and the poor, the afflicted, and the unfortunate, as objects of his displeasure. To attempt to relieve the wretched, or mitigate the calamities inflicted upon men, was in their view directly to counteract the designs of Providence. As outward pleasures and gratifications seemed to them the proper rewards of virtue, they abandoned themselves to a life of luxurious enjoyments. Mosheim thinks that the rich man mentioned by our Saviour was a Sadducee; and that the whole parable confirms the account which Josephus has given of that sect. Of all the Jewish sects not one has excited such interest, or given rise to so much discussion, as that of the Essenes. Philo and Josephus are at variance as to the practice of the Essenes in regard to sacrifices; the former denying, the latter affirming, that they offered victims in sacrifice to God. The authority of Philo has generally been preferred, and attempts have been made by exposition or emendation to make Josephus speak his language: but as the Essenes were divided in their opinions, both authors may to a certain extent be correct. A passage is here adduced from Porphyry which sets the credit of Josephus beyond a doubt. The Therapeutæ whom Philo has described, have usually been called theoretical Essenes, but our author questions whether they belonged to that sect. That they were Jews he has no doubt, and ascribes it to prejudice that any persons still prefer the opinion of Eusebius that they were Christians. It is conjectured with much plausibility, that this singular sect arose from an endeavour to reconcile the doctrines of Moses with the principles of the oriental philosophy.

As the anniversary of our Saviour's birth was fixed upon in times much more recent than those in which the descent of the Holy Spirit was celebrated, our author seems justified in concluding that it was unknown to the first disciples. It has often been affirmed that our Lord did not separate from the Jewish Church: but as he gave his disciples a new and improved rule of life, to which he exhorted them to adhere; and by a peculiar rite separated from the community those who were disposed to conform to the rule, holding with them separate assemblies; it must be allowed that he formed a society distinct from the rest of the Jews. Our author does not rank among the

extraordinary endowments of the Apostles, the power of working miracles. The miracles that were wrought by their hands ought, he conceives, to be ascribed to the agency of Christ exerted on their invocation; a notion which seems to have the support of scripture. It is evident from the Acts that the Apostles remained at Jerusalem several years after Christ's ascension, and it may be allowed that it was in consequence of his command; but the assigning the reason of this command is an instance of our author's proneness to refinement. We know not whether we ought to consider of the same nature the ingenious view that he gives of Matthias's appointment to the Apostleship. After the Apostle Peter had made a suitable speech to the persons assembled, he conceives that two were selected by the Apostles from the body of Christians in order that they might choose one of them in the room of Judas; and Matthias was raised to the Apostleship, not by *lot*, but by the *suffrage* of the faithful. This notion is plausibly supported by a critical examination of the original text, by which, however, though it may be favoured, it does not seem clearly determined.

The supposition that all the Apostles suffered violent deaths is shown to be groundless: it arose from the extravagant honours that were paid to those who suffered death for Christ's sake, to which it was supposed the Apostles must necessarily be entitled; as well as from the ambiguity of the term *martyr*, which signifying a witness of any sort, was applied to those who confirmed their attachment to Christ by their blood. A very happy emendation is proposed by our author of a passage extracted by Eusebius from Hegesippus's account of the martyrdom of James the Just, which has much perplexed the learned. The Jews, he supposes, inquired of James "What is the gate of *Salvation*?" but the translator, through ignorance or inattention, confounding the term signifying salvation with our Saviour's proper name, to which in their dialect it bore a great resemblance, rendered their inquiry "What is the gate of *Jesus*?" It is the common belief that the Christians suffered exactly ten persecutions before the reign of Constantine; but so far from being derived from history, to which Mosheim thinks it repugnant, he says the notion sprung from an imagination that the plagues inflicted on the Egyptians were typical of the persecutions of the Church, and that the number of the persecutions must equal the number of the plagues. The following account of the veneration paid to the martyrs deserves to be extracted.

‘Both martyrs and confessors were looked upon as being full of the Holy Spirit, and as acting under an immediate divine inspiration. Whatever they said, therefore, was considered as proceeding from the oracles of God; whatever, during their imprisonment, they required or wished to have done, was regarded in the light of a divine command—to disobey which would be the very height of impiety; and whatever they did was accounted as nothing less than the act of God himself, with whose spirit they were conceived to be filled. Whatever might have been the sins and offences of the martyrs, it was imagined that they were all atoned for and washed away by their own blood, not by that of Christ. (Vide Clemens Alexand. *Stromat.* lib. iv. p. 596.)

‘Being thus restored to a state of absolute purity and innocence, it was conceived that they were taken directly up into heaven, and admitted to a share in the divine councils and administration; that they sat as judges with God, enjoying the highest marks of his favour, and possessing influence sufficient to obtain from him whatever they might make the object of their prayers. Annual festivals were appointed in commemoration of their deaths, their characters were made the theme of public eulogies, monuments were charged with transmitting their names and acts to posterity, and various other distinguished honours were paid to their memories. Those who had acquired the title of confessors were maintained at the public expense, and were on every occasion treated with the utmost reverence. The interests and concerns of the different religious assemblies to which they belonged were, for the most part, consigned to their care and management;—insomuch, indeed, that they might almost be termed the very souls of their respective churches. Whenever the office of a bishop or presbyter became vacant, they were called to it as a matter of right, in preference to every one else, although there might be others superior to them in point of talents and abilities. Out of the exceedingly high opinion that was entertained of the sanctity and exalted character of the martyrs, at length sprung up the notion that their reliques possessed a divine virtue, efficacious in counteracting or remedying any ills to which either souls or bodies may be exposed. From the same source arose the practice of imploring their assistance and intercession in cases of doubt or adversity, as also that of erecting statues to their memories, and paying to these images divine worship: in fine, to such an height of vicious excess was this veneration for the martyrs carried, that the Christians came at last to manifest their reverence for these champions of the faith by honours nearly similar to those which the heathens of old were accustomed to pay their demi-gods and heroes.” Vol. I. pp. 180, 181.

In the notices contained in the Acts and Epistles, of the frame, customs, and officers, of the first Christian commu-

nities, our author has found great scope for his ingenuity and penetration. Acts ii, 42. he thinks, contains a distinct enumeration of the branches of worship in the church of Jerusalem. In the first place one or other of the apostles delivered a discourse for the general edification of the disciples; then, a collection, signified by the word *communion*, was made for the benefit of the poor, which was followed by the commemoration of Christ's death and the offering of general prayers. At first the Christians met in private houses; but as their number increased, they were divided into classes, each having a separate place of meeting. The presidency of the whole remained with the apostles, who, with the consent of the people, appointed men of approved faith to superintend individual classes. As many of the primitive believers in Jerusalem were indigent, those who were in better circumstances liberally contributed to relieve their necessities. These contributions being intrusted to the management of indigenous converts, complaints were made by the foreigners of partiality in their distribution. To prevent all complaint in future, the apostles advised that seven others, the number of the classes into which the converts were divided, should be selected from the believers of foreign extraction, who, being chosen by the people and consecrated by the apostles, took care of their own poor. These seven men, therefore, were not the first, nor the only, deacons of the church of Jerusalem, but were, in consequence of the complaints of the Hellenists, added to those who before superintended the concerns of the indigent. This account of the transaction, with the exception perhaps of the reason assigned for the number seven, is confirmed by arguments so cogent, that it bids fair to be generally received. It will not, however, be so easily admitted by multitudes in this country, that the power of enacting laws, appointing teachers, and determining disputes, resided in the people at large; or that the episcopal function, instead of being coeval with the first society of the faithful, had its origin in the great increase of the congregations of the Christians requiring a greater number of teachers, which suggested the expedient of a president to preserve order among individuals of the same rank; or that the primitive churches at Jerusalem, Ephesus, &c. were independent of each other, being connected together only by the common bonds of faith and love. The notes upon Pliny's account of the worship of the Christians in Bithynia, and upon Hermas the author of "The Shepherd," abound in curious matter, and strikingly illustrate our author's talent for subtle and ingenious deduction from apparently scanty and unfruitful premises.

In the second book of these Commentaries, to which we must now proceed, the text is upon a much larger scale than in the corresponding portion of the Elements of Christian History : the additional matter is also more curious and important, and the notes perpetually swell into dissertations. As, however, the additions and improvements consist chiefly of the illustrations, the general facts being the same, we must pursue the same miscellaneous mode of remarking upon this as upon the former book, only taking the liberty to be somewhat more copious.

Though it is impossible to specify the circumstances or the authors of the further diffusion of christianity during the second century, it is highly probable that it was propagated throughout almost all the nations known in that age. The authorities adduced in confirmation of this opinion have very much the air of rhetorical exaggeration ; but the representations of Justin Martyr, Ireneus, and Tertullian must have had some foundation in reality. The only missionary of this age, whose name has descended to posterity, is Pantæus. He is said to have been sent to India, but as the countries comprehended under that name by the ancients are very uncertain, the scene of his labours has been a subject of dispute*. Our author thinks it was Arabia Felix, since Jerome reports that Pantæus found, among those that he taught, Matthew's gospel in Hebrew, given them by Bartholomew, who, it cannot be doubted, laboured in Arabia Felix. The origin and antiquity of Christianity in England, France, and Germany, have produced an accumulation of useless writing and dull controversy. Our author approximates as near the truth perhaps as can be expected in questions, originally so obscure, and which those who were interested in the fame of their respective churches have, by their preposterous inventions, involved in the greatest confusion and uncertainty.

What proportion the Christians in this age bore to the Pagans is an interesting inquiry. The following extract is very sober and judicious : it will serve as an ample specimen of the work, and of the manner in which it is translated.

‘ It is scarcely, indeed we might say it is not at all possible, to ascertain, with any thing like precision, the proportion which the number of the Christians in this age, and more especially within the confines of the Roman empire, bore to that of those who still persisted in adhering to the heathen superstitions. Most of those, by whom the subject has been adverted to in modern times, have erred by running into one or other of the extremes. The number of the Christians at this period is as unquestionably

* Eusebius says expressly that Pantæus preached the gospel to the eastern nations, and went so far as to India itself ; by which, however, he did not mean *India intra Ganges*.

over rated by those, who, not making due allowance for the tumid eloquence of some of the antient fathers, represent it as having exceeded, or at least equalled, that of the heathen worshippers;* as it is under-rated by those who contend that in this age, there were no where to be met with, no not even in the largest and most populous cities, any Christian assemblies of importance, either in point of magnitude or respectability†. That both are equally

* ‘Tertullian is by many considered as speaking literally no more than the truth, when he urges the Romans in the following words: *Hesterni sumus, et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum. Sola vobis relinquinus templa. Apologet. cap. XXXVII. p. 311. edit. Havercamp.* To me, however, it appears that the African Orator, who seems to have been naturally inclined to exaggeration, in this instance, most evidently rhetoricates in a very high degree. Were the passage to be stript of its insidious and fallacious colouring, I conceive it would be found to mean simply this:—the Christians are very numerous throughout the whole of the Roman empire; indeed it is scarcely possible to name any department in which some of them are not to be found.’

† ‘The world has of late seen many writers of the most opposite characters and views assiduously co-operate in undervaluing and diminishing the churches of the second century. Those inveterate enemies of the Christian religion, whom we style Deists, do this by way of meeting the argument which its defenders draw from the wonderful and inconceivably rapid propagation of the gospel; an argument which, they conceive, must completely fall to the ground, could the world be once brought to believe, that during the first two centuries the converts to Christianity were but few, and those, chiefly, of a servile or low condition. The adversaries of episcopacy, whom we commonly term Presbyterians, take the same side with equal zeal, under the hope of proving that the charge committed to a bishop of the second century must have been comprised within a very narrow compass, and consequently that the prelates of the present day, whose superintendence, for the most part, extends over large tracts of country, are altogether a different order of men from the primitive bishops. The pastor of a congregation of about two hundred, or at the most of six hundred persons, of little or no account (and a bishop of the second century, according to them, was nothing more) may rather be likened, say they, to a country parish priest than to a bishop of modern days. The same thing is likewise eagerly contended for by such of our own writers as have entered the lists with the advocates for the church of Rome. The object which these propose to themselves in so doing is to render it evident that the vast multitude of martyrs and confessors with which the Roman calendar is crowded, must be, for the most

in an error, is manifest from the persecutions that were carried on with such fury against the Christians in this century. Had their number been any thing equal to what many would have us believe, common prudence would have withheld the emperors, magistrates, and priests, from irritating them, either by proscriptions, or punishments, or rigorous severities of any kind. But, on

part, fictitious; and that the bones, which are daily brought to light from the Roman catacombs, are rather to be considered as the remains of slaves and people of the lowest order, than as reliques of Christian martyrs. In this way do we frequently find persons of the most opposite views concur in yielding to each other a mutual support. Wise and honest men, who take care always to temper their zeal in the cause of religion by a proper respect for truth, will readily allow that we have sufficient grounds to warrant us in making no very inconsiderable deduction from that immense host of Christians which many conceive to have existed in the second century; but, on the other hand, they find themselves precluded by the most unexceptionable testimony of words as well as facts (and this too deduced, not from the writings of the Christians themselves, but of men who were hostile to the Christian name) from joining in opinion with those who maintain that in this age the Christian churches were but few and inconsiderable throughout the Roman empire. To say nothing of the evidence of facts, there is the notable testimony of an author of the greatest weight, namely, Pliny the proprætor of Bithynia, who, in a report made by him to the emperor soon after the commencement of this century, states the province over which he presided to be so filled with Christians, that the worship of the heathen deities had nearly fallen into disuse. *Epistol. lib. X. ep. XCVII. p. 821. edit. Longol.* *Multi*, says he, *omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum, et vocabuntur.* In this passage I would particularly recommend the words *omnis ordinis* to the attention of those who would willingly have us believe that the primitive churches were made up of rude and illiterate persons, slaves, old women of the lowest order, in fact of the very dregs of the people, and that amongst the Christian converts there were none to be found of any account or dignity. Either their position must be wrong or Pliny must have here stated an absolute falsehood. *Neque civitates tantum*, he continues, *sed vicos etiam atque agros superstitionis istius contagio pervagata est.*—The whole of the province therefore swarmed with Christians, not merely a particular part of it. Lastly, it is plainly to be perceived from his account, that the credit of the heathen deities had at one time been in great jeopardy, and that the number of their worshippers was exceeded by that of the Christians. This is manifest from what he states of the temples having been deserted, the sacred solemnities for a long time intermitted, and the sacrifices offered to the gods reduced to a mere nothing. *Certe satis constat, prope jam deso-*

the other hand, had they been merely a trifling set of obscure ignoble persons, they would, instead of being combated with so much eagerness and pertinacity, have been spurned at and treated with derision. Upon the whole, the conclusion that seems the least liable to exception is, that the number of the Christians was in this age very considerable in such of the provinces as had

lata templa cæpisse celebrari, et sacra solemnia diu intermissa repeti, passimque venire victimas, quorum adhuc rarissimus emptor inveniebatur. We are reduced to the necessity, then, of either believing that the report made by this circumspect and prudent writer to his imperial master was founded in fiction; or else, admitting that in the Pontic province, even so early as his time, the Heathen worshippers were far outnumbered by the Christians; at least that the greatest part of its inhabitants had manifested a disposition to abandon the religion of their ancestors. Those who conceive that the Roman empire contained within it but few Christians at this period, think to do away the force of this testimony by saying, that in this letter to Trajan, Pliny assumes more the character of an advocate, than that of an historian, and that therefore what he says is not to be understood altogether in a literal sense. Now to this I will in candour accede, so far as to admit, that Pliny was desirous of inspiring the emperor with sentiments of lenity and pity towards a set of people whom he knew to be of an harmless character and under the influence of no evil principle, and that with this view he was led in some measure to amplify the number of the Christians; but hither surely cannot be referred what he says of the temples having been before nearly deserted, the sacred rites intermitted, and the sacrifices neglected. For Trajan could have drawn no other conclusion from this than that Christianity was on the decline. In every other respect, too, we find the orator quite laid aside, and things represented in plain and simple terms without the least artificial colouring. The testimony of Pliny is confirmed by Lucian, to whom it is impossible to impute any thing like a similarity of design. Lucian, in an account which he has transmitted to posterity of the life and nefarious practices of Alexander, represents this infamous impostor as complaining ἡ Αἰωνὸν ἐμπεπλησθῆναι καὶ χριστιανῶν τὸν Πόντον, οἱ περὶ αὐτῷ τολμῶσι τὰ κύκιστα βλασφημεῖν: *plenam esse Pontum Atheis et Christianis, qui audeant pessima de se maledicta spargere.* In *Pseudomant* § 25. p. 232. tom. ii. opp. edit. Gesner. This Alexander appears to have dreaded the perspicacity of the Christians, by whom he was surrounded, in no less a degree than that of the Epicureans, a set of men by no means of an insignificant or frivolous character, but on the contrary intelligent and shrewd. By a particular injunction, therefore, he prohibited both the one and the other from being admitted to the secret mysterious rites which he instituted Εἰ τις Ἀθεός, ἢ χριστιανός, ἢ Σπινός, ἢ καὶ κατὰ σκοπὸν τῶν ὁργίων, ρύγεται. *l. c.* § 38. p. 244. These words the illustrious

been early brought to a knowledge of the truth, and continued still to cultivate and cherish it; but that nothing beyond a few small and inconsiderable assemblies of them, was to be found in these districts where the light of the gospel had been but recently made known, or, if communicated at an early period, had been suffered to languish and fall into neglect.'

In tracing the causes of the wide and rapid spread of the Christian religion in this age, it was impossible not to advert to the former controversy to which Dr. Middleton's "*Free Inquiry*," gave rise, and which excited much interest in this country about half a century ago. The insidious design of the sceptical theologian, which alarmed the English Clergy, is very properly exposed; while his profession that he meant

translator of Lucian renders, *Si quis Atheus, aut Christianus, aut Epicureus venerit, orgiorum speculator, fugito*. To me, however, it appears that we should better meet the sense of the original by rendering them *si quis Atheus, sive Christianus sit, sive Epicureus, venerit, fugito*. The title of Atheist being, as it strikes me, here used by this impostor generically, to denote those to whom he afterwards specifically takes exception under the two denominations of Christians and Epicureans. That the Christians, as well as the Epicureans, were termed Atheists by their adversaries is well known to every one. It redounds, however, not a little to the credit of the Christians of Pontus, that we find Alexander thus classing them with the Epicureans, a set of men on whom it was not easy to impose, either with respect to their eyes or their ears. In the present day we have many who would willingly persuade us, that the primitive Christians were of such an insignificant and stupid character as not to be capable of distinguishing miracles and prodigies from the tricks of impostors, and from some of the regular though rare operations of nature. To this Alexander, however, this cunning deceiver, who had found means to impose on so many who were deficient neither in perception nor understanding, they appeared to be persons of a very different cast; men, in fact, endowed with a considerable share of caution and prudence, who were well capable of forming a proper estimate of miracles and prodigies, and whom all the craft and cunning of those who made it their study by tricks and deception to impose on the vulgar, could not easily delude. The fear thus manifested by Alexander of the Christians, must certainly be allowed to possess considerable weight in proving how very numerous they were in the provinces of the Roman empire; nor is it open to the same exceptions that are taken to the testimony of Pliny. Alexander cannot be charged with indulging in declamation by way of moving the passions; his complaint is dictated merely by a concern for himself, and his credit with the world.' Vol. II. pp. 17—27.

not to contend that no miracles whatever were wrought in the primitive church subsequent to the time of the Apostles, is justly considered as an extorted acknowledgement of his adversaries' triumph.

Of the account given by Mosheim, of the Latin version of the Scriptures, before the time of Jerome, the following sentence from Michaelis in reference to it, sufficiently evinces the value. "This treatise deserves especially to be read, because the author has freed the history of this version from several mistakes, that were generally committed, and from which I was not exempt."

Our readers will peruse with the same feelings with which it appears to have been written, the following passage on the artifices sometimes employed in the propagation of Christianity. It follows a view of the ordinary causes which contributed to its progress, and is one proof among many others of the impartiality that pervades these Commentaries.

'With the greatest grief, we find ourselves compelled to acknowledge, that the upright and laudable exertions thus made by the wise and pious part of the Christian community, were not the only human means which, in this century, were employed in promoting the propagation of the Christian faith. For by some of the weaker brethren, in their anxiety to assist God with all their might, such dishonest artifices were occasionally resorted to, as could not, under any circumstances, admit of excuse; and were utterly unworthy of that sacred cause, which they were unquestionably intended to support. Perceiving, for instance, in what vast repute the poetical effusions of those ancient prophetesses termed Sybils, were held by the Greeks and Romans, some Christian, or rather, perhaps, an association of Christians, in the reign of Antoninus Pius, composed eight books of *Sybilline verses*, made up of prophecies respecting Christ and his kingdom, with a view to persuade the ignorant and unsuspecting, that even so far back as the time of Noah, a Sybil had foretold the coming of Christ, and the rise and progress of his Church.* This artifice succeeded with not a few, nay some even

* 'The Sybilline verses are treated of very much at large by Io. Albert Fabricius in the first volume of his *Bibliotheca Græca*, where the reader will also find a particular account given of those writings, which were sent out into the world under the forged name of Hermes Trismegistus. The last editor of the Sybilline Oracles was Servatius Gallæus, under whose superintendence and care they were reprinted at Amsterdam 1689, in 4to. corrected from ancient manuscripts, and illustrated with the comments of various authors. To this edition the reader will find added the Magian Oracles attributed to Zoroaster and others, collected together by Jo. Opsopæus, amongst which are not a few things of like Christian origin. That the Sybilline verses were forged by some Christian, with a view of pre-

of the principal Christian teachers themselves were imposed upon by it; but it eventually brought great scandal on the Christian cause, since the fraud was too palpable to escape the searching penetration of those who gloried in displaying their hostility to the Christian name.* By others, who were aware that nothing could be held more sacred than the name and authority of Hermes Trismegistus were by the Egyptians, a work bearing the title of Poemander, and other books replete with Christian principles and maxims, were sent forth into the world, with the name of this most ancient and highly venerated philosopher prefixed to them, so that deceit might, if possible, effect the conversion of those whom reason had failed to convince.† Many other deceptions of this sort, to which custom has very improperly given the denomination of Pious frauds, are known to have been practised in this and the succeeding century. The authors of them were, in all probability, actuated by no ill intention, but this is all that can be said in their favour, for their

vailing the more easily on the heathen worshippers to believe in the truth of the Christian religion, has been proved to a demonstration, by (amongst others) David Blondell, in a French work, published at Charenton 1649, in 4to. under the following title, *Des Sybilles célébrés tant par l'Antiquité payenne, que par les saints Peres*. Indeed we may venture to say, that with the exception of a few, who are blinded by a love of antiquity, or whose mental faculties are debilitated by superstition, there is not a single man of erudition, in the present day, who entertains a different opinion. It may be observed, by the way, that Blondell's book was, after two years, re-published, under a different title, namely, *Traité de la Creance des Peres touchant l'Etat des Ames après cette vie, et de l'Origine de la Priere pour les Mortes, et du Purgatoire à l'occasion de l'Écrit attribué aux Sybilles*. Charenton 1651, 4to. The fact, no doubt was, that finding purchasers were not to be attracted by the former title, the bookseller deemed it expedient to have recourse to another.'

* 'From what is said by Origen, *contra Celsum*, lib. v. p. 272, edit. Spencer. as well as by Lactantius, *Institut. Divinar.* lib. iv. cap. xv. and by Constantine the great in c. 19. of his *Oratio ad Sanctos*, which is annexed to Eusebius, it appears that the enemies of the Christians were accustomed indignantly to upbraid them with this fraud.'

† 'That the writings at present extant under the name of Hermes must have been the work of some Christian author was first pointed out by Isaac Casaubon in his *Exerc. I. in Baronium*, § xviii. p. 54. This has since been confirmed by various writers, vid. Herm. Conringius *de Hermetica Ægyptiorum Medicina*, cap. iv. p. 46. Beausobre, *Histoire de Manichée*, tom. ii. p. 201. Cudworth *Intellect. System*, tom. i. pp. 373, 374. edit. Mosheim. Warburton, *Divine Legation of Moses*, vol. i. p. 442. It may be observed, however, that certain of the learned dissent, in some degree, from this opinion, conceiving that the writings of Hermes originated with the Platonists. they suspect them, however, to have been interpolated and corrupted by the Christians.'

conduct in this respect was certainly most ill advised and unwarrantable. Although the greater part of those who were concerned in these forgeries on the public, undoubtedly belonged to some heretical sect or other, and particularly to that class which arrogated to itself the pompous denomination of Gnostics,* yet I cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality: for it appears from evidence superior to all exception, that a pernicious maxim, which was current in the schools, not only of the Egyptians, the Platonists, and the Pythagoreans, but also of the Jews, was very early recognised by the Christians, and soon found amongst them numerous patrons, namely; that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure.† Vol. II pp. 41—45.

The severities and persecutions to which the Christians were exposed in this century, together with the edicts made in their favour, and the artifices by which they were eluded, are detailed at great length by our author: he has not only narrated those afflicting events with much perspicuity and successfully traced them to their proper causes, but has thrown on many of the circumstances connected with them, new and interesting light. He does not fall in with the general notions that Trajan was the author of the third persecution of the Christians, or that the evils which they suffered under the presidency of Pliny, were the beginning of such persecution. It was usual, he says, for the fury of the populace to break out against the Christians, at different times and in different places, in acts of outrage, which Trajan exerted his authority to restrain; and if there is an inconsistency in his prohibiting search to be made after the Christians, and ordering to be punished those who refused to renounce their religion, it is to be ascribed to an ap-

* ‘Blondell in lib. ii. *de Sybillis*, cap. vii. p. 161. from the praises that are continually lavished in the Sybilline verses on the country of Phrygia, is led to conclude that the author of them was by birth, a Phrygian; and since Montanus, a Christian heretic of the second century, is known to have been a native of that region, suspects that the composition of them might be a work of his. The Abbé de Longerue expresses his approbation of this conjecture in his dissertation *de Tempore quo nata est Hæresis Montani*, which is to be found in Winckler's *Sylloge Anecdotorum*, p. 255. et seq. That the writings of Hermes and a great part of the forged Gospels, together with various works of a similar nature, the disgraceful productions of this century, are to be attributed to the perfidious machinations of the Gnostics, is clear beyond a question.’

† ‘See what I have collected in regard to this in my dissertation; *de turbata per recentiores Platonicos Ecclesia*, § 41, et seq.’

prehension of the priests and the populace, or to a supposition that the obstinacy of the Christians deserved to be punished. The rescript of Hadrian, occasioned by the artifices of the priests to elude the force of Trajan's edict, though adduced by many as a proof that that emperor tolerated the Christians, left them equally liable to death as before. That the edict *ad commune Asiæ* preserved in Eusebius is to be attributed, not to Marcus Aurelius, but to Antoninus Pius is satisfactorily evinced. At no time in this age were the Christians exposed to so severe sufferings as under Marcus Aurelius. Whether this circumstance prejudiced our author against this emperor or only opened his eyes to his vices and defects, the character that is here drawn of him will very much surprize those who have been accustomed only to encomiums on his wisdom and virtues.

‘ It has for a long time been with me a matter of doubt whether the emperor Marcus Aurelius was so great a character as he has been esteemed for ages, and still continues to be considered by almost every one capable of forming an opinion upon the subject. If our estimate of him be indeed drawn solely from those of his writings which remain, it seems be scarcely possible that his worth should be over-rated; but, if his actions to be taken into the account, and brought to the test of reason, we shall find the matter wear a very different aspect. That he was a good man, although in no small degree a superstitious one, is what I do not in the least doubt; but that he at all merited the title of a good emperor and prince, is to me a matter of some question. But for the present, I will pass over this, and content myself with briefly inquiring whether the condition of the Christians was not worse under the reign of this philosopher and man of genius, than it had ever been under that of any of the preceding emperors who were strangers to philosophy. To the opinion of such of the learned as attribute the ill-will of Marcus Aurelius towards the Christians to superstition, I feel it impossible for me to subscribe. Had superstition given rise to his severity, he would, without doubt, have considered their religion alone as a sufficient reason for commanding them to be punished; but that such was not his opinion is certain, as we have above pointed out. By far more likely is it, that his immoderate lenity, which was but little removed from utter carelessness and sloth, and which originated in that stoical evenness and severity of mind which they denominate apathy, occasioned him to shrink from the trouble of curbing the licentiousness of evil-disposed men, and also made him look with a tranquil indifference on actions highly criminal and oppressive. To which it may be added, that a man devoted to contemplation, and employing a considerable portion of his time in philosophical speculations, probably cared but little as to what was done in the empire, or as to the fidelity and uprightness with which the presidents and magistrates might discharge the important duties appertaining to

their various offices. The conjecture, however, which, in my opinion, comes nearest to the truth, is, that the philosophers by whom he was beset, and who held the Christians in detestation, instilled into his mind a wrong idea of the Christian tenets; and having to deal with a man of a credulous and easy disposition, found means to persuade him, that in the worshippers of Christ an irrational, turbulent, and pernicious sect had arisen, a sect, in fact, which it was on every account highly proper to repress: and in this opinion I am confirmed by a remarkable passage in the eleventh book of his work *De Rebus ad se pertinentibus* § iii. wherein he professes himself to entertain but an unfavourable opinion of the fortitude and contempt of death exhibited by the Christians. Marcus himself had never seen any of the Christians encounter death; and therefore, for whatever he may have reported of their behaviour under such trying circumstances, he must unquestionably have been indebted to the magistrates and those philosophers by whom he was surrounded, and who, of course, did not fail to represent them in that light in which it was their wish for him to regard them. The words of Marcus are, "To what an admirable state must that soul have arrived, which is prepared for whatever may await her—to quit her earthly abode, to be extinguished, to be dispersed, or to remain! By prepared I mean, that her readiness should proceed from the exercise of a calm, deliberate judgement, and not be the result of mere obstinacy, like that of the Christians; and that it should be manifested, not with ostentatious parade, but in a grave considerate manner, so as to make a serious impression on the minds of other people." In this passage, the fortitude displayed by the Stoics in the act of death is compared by the emperor with the constancy of the Christians under similar circumstances. For the former he expresses a respect; of the latter he evidently speaks with contempt. Under the influence, and with the never failing support of reason, the philosopher is represented, as encountering death with a deliberate steadfastness of soul, or in other words, as meeting death with tranquility, because he knows that death can never be productive of evil to him; whilst the Christian, on the contrary, if we listen to the emperor Marcus, dies altogether irrationally, without any other confidence or consolation than what is supplied by a certain stubbornness and pertinacity of mind, for which no pretext is to be found either in common sense or reason. From hence it is manifest, that those who possessed the ear of the emperor had persuaded him, that the Christians were a set of irrational, rude, illiterate, ignorant men; an opinion which led him naturally to conclude that the alacrity with which they encountered death, could only be the fruit of obstinacy and perverseness. Whoever they might be that instilled into the mind of the emperor such an idea of the Christians, they most certainly practised on him a very base imposition; since the Christians were possessed of weightier, and by far better, reasons for meeting death without dismay, than ever the whole race of Stoics had been able to supply; and in the fortitude which they displayed on quitting this earthly state, were influenced by a much sounder judgement than that by which the Stoic sect were governed. But it cannot excite our

wonder that the emperor, after his mind had received the above impression, should deem it expedient to extirpate the Christians. Dangerous, truly, must have been a sect which encouraged its votaries to encounter every sort of torment unappalled, and meet even death itself with disdain, upon no better a principle than that of a sullen, blind, irrational obstinacy. But to proceed with the emperor's contrasted portraits. The philosopher, we are told, meets death with firmness and composure, unaccompanied by any tragical display: that is, unless I entirely mistake the emperor's meaning, he does not, like those who make their exit on the stage, indulge in declamation, and endeavour to gain over the minds of the spectators by an affected bombastic kind of eloquence, but preserves a magnanimous silence, and meets his fate with a quiet and unshaken dignity. Not such, says Marcus, is the conduct of the Christian; for he, regardless of what propriety would suggest, appears to take the deaths exhibited in tragedies for his model; and when the fatal moment arrives, expatiates at length on his hilarity, his hope, his confidence and contempt of death. The emperor, no doubt, had heard that it was customary for the Christians, in the concluding act of their lives, to offer up thanksgivings to Almighty God, to commend their souls into his keeping by fervent prayer, to exhort the spectators to renounce superstition, to glorify Christ in hymns, and to do many other things of a like kind: which could not fail to appear displeasing in the eyes of a Stoic, whose leading maxims were; that it was incumbent on a wise man to maintain at all times an uniformity of aspect and demeanor; that every disturbance of the mind was reprehensible; and finally, that under every change of circumstances, by whatever brought about, the most perfect equability or evenness of temper was invariably to be preserved. Under the influence of sentiments like these, it was natural for the emperor to consider the Christians as meeting death, not in a philosophical way, but rather in the style of tragic characters. Hence, also, may we account for his being moved but little by their afflictions. Indeed, according to the principles of the sect to which he belonged, he ought not to have known what it was to be moved at all.' Vol II. pp. 67—70.

Towards the close of this emperor's reign, the early Christian writers report, that the miracle of the thundering legion happened. In the course of the war with the Marcomanni and the Quadi, it is known to our readers, that the emperor and his army, on the point of perishing with heat and thirst, were remarkably delivered by a sudden storm of thunder accompanied with violent rain. Whether there was any thing miraculous in the event, has been the subject of a long controversy; first between the celebrated Witsius and Daniel Laroque, and afterwards between two of our countrymen, the Rev. R. King, and the acute and learned Mr. Walter Moyle. Moyle, who impugned the reality of the miracle, was triumphant, and exhausted the controversy. Our author, who has bestowed a dissertation

on the subject, while he acquiesces in the conclusion of Laroque and Moyle that there was nothing miraculous in the event, has illustrated all the circumstances of it, and judiciously separated those that are imaginary from those that are founded in truth. From several facts which our author has adduced, it appears that the Christians suffered heavy calamities under Severus, even before he declared openly against them.

It is well known that soon after its first propagation, Christianity began to be debased by the follies and passions of men. The innovations which were introduced into the constitution, government, doctrines, and usages of the Church in this age, form a most interesting part of this work. They are traced with much clearness, their causes are laid open, and in them may be perceived the incipient corruptions that grew to so enormous a height in subsequent times. The respect and deference that it was the practice to pay to the societies founded by the Apostles, and which may be considered as producing the first infringement on the equality of the Churches, are ably illustrated in a long note upon some passages from Irenæus and Tertullian. Nor has our author been less successful in explaining the origin and progress of those conventions of different Churches, so famous in after ages under the name of *councils*, by which their ancient frame was subverted, the bishops drew to themselves the whole power which had resided in the people, and a vast disparity was introduced among the bishops themselves. Among the innovations from which Christianity received the greatest detriment, many will think it strange that Mosheim should rank a taste for philosophy and human learning. The inquiries and disquisitions, indeed, into which he has been led in tracing the origin and progress of learning among the Christians, the corruptions in doctrine and morals generated by a predilection for philosophy, and the extravagant attempts of certain philosophers, particularly Ammonius Saccas, to blend the Christian religion with the ancient philosophical systems; must be ranked among the most instructive and not the least curious parts of these Commentaries. The mischiefs, however, which have accrued to religion from philosophy and learning, are, it seems to us, no arguments against their legitimate use in illustrating, confirming, or recommending the principles and duties of religion. The evils produced by the union of religion and philosophy are accidental, not necessary: they are entirely to be ascribed to the usurpations of philosophy, which, disdaining the office of a servant, has encroached upon the authority of religion: or to attempts to combine spurious and erroneous philosophical principles with the doctrines of Scripture. The use of philosophy in religion is not to be

rejected ; but too great pains cannot be taken to preserve unimpaired the supremacy of religious truth, and to retain both philosophy and religion in their respective provinces.

The mischiefs occasioned by a fondness for philosophical speculation, consisted in a forced and fanciful interpretation of scripture—in expounding upon philosophical principles the Christian verities, as well as dividing them into doctrines for the vulgar and for the learned—and in investing morality with a double form, the one adapted to the multitude, and the other suited to those who entirely abandoned the world and aspired to the highest degrees of sanctity. A great variety of facts illustrating the origin and progress of these corruptions, is here collected by our author, and interspersed with many observations explanatory of those obscure subjects.

Nearly the half of this book is employed in accounts of the different sects that sprung up in this age, and in attempts to illustrate the history of their founders, and expound their respective systems of doctrine and practice. Of all the departments of Ecclesiastical history, not one is involved in such difficulties as that which relates to heretics and heresies : partly because their writings have almost all perished ; and partly, because of the vague, exaggerated, and even contradictory representations that have been made of them by their adversaries. On this department, accordingly, our author has bestowed vast labour, and exercised all his sagacity, penetration, and ingenuity. The greatest degree of certainty will be found in his remarks respecting the Nazarenes and Ebionites, the Montanists, and the controversy upon the paschal observances. The first and last of these subjects, particularly, are very fully and clearly elucidated. But the order to which he has in some measure reduced the chaos of confusion exhibited by the different divisions of the Gnostic heresy, must be attributed to the fertility of his invention, and to the power which he eminently possessed of framing a complete system of opinions, plausibly combined, from a very few obscure and indistinct notices. Though the account of the heresies is the most elaborate part of the work, and will be very acceptable to those who are versed in the history of the Church ; to the general reader it must prove dry and tedious : nor does it contain particulars capable of being communicated in a few words. It must be observed, also, that in this, and almost every other part of the work, its author is too fond of indulging his talent for disquisition and speculation ; and that he is, throughout, very apt to neglect the confirming of his positions, by quotations from recognized authorities, or references to their undoubted performances.

From the value that we attach to these *Commentaries* we feel greatly indebted to Mr. Vidal for the pains which he has

taken to render them accessible to the English student. Compared with Dr. Maclaine he will appear to great advantage. That learned person acknowledges he took "considerable liberties with his author; and often added a few sentences." Mr. Vidal seems to have indulged in no such liberties. He has faithfully preserved the sense and character of the original, without any sacrifice of the genius or idiom of the English tongue. We have detected some little blemishes that have escaped Mr. Vidal's diligence, as for instance, transmitting *of, propend.* Vol. I. pp. 180, 185. Antoninus, *Antonine*, the which, Vol. II. pp. 61, 371. We hope Mr. Vidal will meet with sufficient encouragement to accomplish his proposed undertakings, namely; a Supplementary volume of Remarks on these Commentaries—a Life of Mosheim—and a Version of some of his Dissertations, as well as of his Notes on Cudworth's Intellectual System of the Universe.

Art. II. *Elements of Agricultural Chemistry, in a Course of Lectures for the Board of Agriculture.* By Sir Humphrey Davy, LL.D. &c. 4to. pp. 324. Appendix lxiv. Price 2l. 2s. Longman, and Co. 1813.

IF there are many who will submit to hear what they would never be at the trouble to read, there is certainly a greater number who must be content to read, because they never can have an opportunity of hearing. The convenience of the former class is admirably consulted by the numerous popular lectures on every subdivision of the circle of sciences, which contribute to keep certain apartments in our public institutions *well aired* during the season, and enable the rustic literatus, to whom reading ten pages would be absolute fatigue, by well employing a single winter's campaign in the metropolis, to spout arguments on the merits of the Greek tragedy, to explain the affinities of oxygen and hydrogen, to decide upon the merits of the Huttonian and Wernerian systems, to descant on the Aeolodoric and Myxolydian modes of music, to lay down rules for the establishment of schools and fish-markets,—in a word, to speak like an Encyclopedia, without burthening his shelves with a volume on any of these subjects. Far be it from us to object to these retail shops of wisdom. We bear in mind *didicisse fideliter*, &c. and wish nothing better than that British Platos might perambulate Smithfield on St. Bartholomew's day, lecturing on Agricultural Chemistry, or even mnemonics, in lieu of the scene which the Right Worshipful the Lord Mayor is wont to open with due ceremony on the anniversary of that Saint.

But we really think it a great pity that these banquets of à la mode learning should benefit no more than the company that can sit round a lecture-room,—should last no longer than the memories of an often inattentive auditory take to digest them, and then leave not a wreck behind, but what, by being converted into succum et sanguinem, helps to fatten their crassa Minerva: numbers, meanwhile, who stand no less in need of instruction, are compelled to ransack libraries, make experiments for themselves, collect the experience of their neighbours, and, in short, to distil their knowledge drop by drop from an alembic full of lumber. To such persons, the appearance of a quarto of the quintessence, ready prepared for use, must be exceedingly acceptable. And since drill-husbandry and sheep-shearing have become objects of fashion, as well as of science, experience, and utility, it cannot but give an incalculable grace to the conversation of such of the plough and harrow cognoscenti, as cannot conveniently come to town and *hear* Sir Humphrey, to quote Sir Humphrey's opinion on fallowing and burning, and to cite Sir Humphrey's analyses of cow-dung and sheep-dung.

However, though the volume before us certainly will hold out to the superficial and the shallow, an irresistible temptation to plume themselves with learning which would never otherwise have fallen to their share; we by no means imagine that this is the only effect the lectures were calculated to produce when delivered, or that the sole advantage of this publication will be to encourage agricultural pedantry. Whenever a branch of science attracts more than ordinary attention, and is cultivated by a large proportion of the wise or the good of a community; there will be a class of men with memories sufficient to acquire its peculiar phrases, and fortunes sufficient to prevent their being laughed at to their faces, who will strut and swagger, and fancy they have made the world believe, that they are the matadores whose finishing stroke must complete the whole. The highly respectable body of Gentlemen farmers, who by the most strenuous industry, the most patient research, and the most disinterested experiments, have raised the science of agriculture in Britain to a degree of eminence which other countries and other times could neither aim at nor credit, are not without a numerous retinue of this description; and much of the volume before us will unavoidably fall a prey to their rapacity for sound instead of substance: but such as have a better title to the name of agriculturists, will find it instructive and useful; and we congratulate them that the task of treating the subject of *Agricultural Chemistry* has been undertaken by a

person acknowledged to stand in the foremost rank of science. The opinions advanced are not crude hypotheses, voided upon the public merely to attract their attention to the lecturer, and to gratify his vanity : they are the result of patient investigation matured by the experience of ten years, during which they have been in successive courses brought forward by the author, and tried, confirmed, or amended, by the observation of the enlightened auditors.

One objection certainly attaches to popular lectures on an intricate science, (and such the science in question must be termed,) from which Sir Humphrey's work cannot claim an exemption. It arises from the following cause. To discuss the subject with moderate precision, no mean degree of elementary knowledge in auxiliary branches is requisite, which must either be premised in the auditory, or conveyed to them before the matter itself is taken in hand. If the first method be pursued, the discussion will probably be unintelligible to nine out of ten of the hearers ; if the latter, the time will be occupied with an imperfect sketch of what does not strictly belong to the subject, and the hearer's mind be stored with a species of knowledge very closely bordering on the superficial. The former fault circumscribes the utility of a work ; the latter enhances its price by increasing its bulk, which is the case with the volume before us. The second lecture, on the general powers of matter which influence vegetation, of gravitation, cohesion, chemical attraction, heat, light, and electricity, of ponderable substances, &c. contains an able yet unsatisfactory outline of chemical science : and part of the third, on the organization of plants, notwithstanding the matter which it comprizes is judiciously chosen and compressed, will hardly convey sufficient ideas on the subject to those who are not acquainted with the author from whom Sir Humphrey has principally drawn his information : to seek it will be superfluous. But we willingly break off these observations, to present to our readers a slight delineation of the more prominent features of this valuable performance.

The first lecture contains a Prospectus of the course ; and shows how extensively Chemistry is capable of illustrating agriculture, by inquiring into the elements of both minerals and vegetables, by analysing the various secretions and productions of plants, by determining the nature of soils, ascertaining the influence of the atmosphere upon germination and vegetation, and exploring the causes of the fecundating power of manures.

The subject of the second lecture we have already indicated : it concludes with an enumeration of all the substances esteemed elementary, according to the present state of che-

mistry, with their specific gravities, and numbers representing the quantities in which they enter into combination. Of these however, the major part have little or no connexion with agricultural chemistry.

‘The elements found in vegetables, are very few. Oxygene, hydrogene, and carbon, constitute the greatest part of their organized matter. Azote, phosphorus, sulphur, manganesum, iron, silicium, calcium, aluminum, and magnesium likewise, in different arrangements, enter into their composition, or are found in the agents to which they are exposed; and these twelve undecomposed substances are the elements, the study of which is of the most importance to the agricultural chemist.

‘The doctrine of definite combinations, will assist us in gaining just views respecting the composition of plants, and the economy of the vegetable kingdom; but the same accuracy of weight and measure, the same statical results which depend upon the uniformity of the laws that govern dead matter, cannot be expected in operations where the powers of life are concerned, and where a diversity of organs and functions exists. The classes of definite inorganic bodies, even if we include all the crystalline arrangements of the mineral kingdom, are few, compared with the forms and substances belonging to animated nature. Life gives a peculiar character to all its productions; the powers of attraction and repulsion, combination and decomposition, are subservient to it; a few elements, by the diversity of their arrangement, are made to form the most different substances; and similar substances are produced from compounds, which, when superficially examined, appear entirely different.’ pp. 47, 48.

The third lecture begins with the anatomy of plants, and proceeds to the examination of the compound substances found in vegetables, which Sir Humphrey arranges under 19 heads, viz. Gum or mucilage, starch, sugar, albumen, gluten, gum elastic, extract, tannin, indigo, narcotic principle, bitter principle, wax, resins, camphor, fixed oils, volatile oils, woody fibre, acids and alkalis besides earths, metallic oxides and saline compounds. As a specimen of the manner in which they are treated, we extract part of his account of the substance termed tannin, a vegetable produce of considerable importance, though not very generally understood.

‘Tannin, or the tanning principle, may be procured by the action of a small quantity of cold water on bruised grape seeds or pounded gall nuts; and by the evaporation of the solution to dryness. It appears as a yellow substance, possessed of a highly astringent taste. It is difficult of combustion. It is very soluble both in water and alcohol, but insoluble in ether. When a solution of glue or isinglass is mixed with an aqueous solution of tannin, the two substances, i.e. the animal and vegetable matters, fall down in combination, and form an insoluble precipitate.

‘When tannin is distilled in close vessels, the principal products are charcoal, carbonic acid, and inflammable gases with a mi-

nute quantity of volatile alkali. Hence its elements seem the same as those of extract, but probably in different proportions. The characteristic property of tannin is its action upon solution of isinglass or jelly; this particularly distinguishes it from extract, with which it agrees in other chemical qualities.

‘There are many varieties of tannin which probably owe the difference of their properties to combinations with other principles, especially extract, from which it is not easy to free tannin. The purest species of tannin is that obtained from the seeds of the grape; this forms a white precipitate with isinglass.

‘Tannin is not a nutritive substance, but is of great importance in its application to the art of tanning. Skin consists almost entirely of gelatine or jelly in an organized state, and is soluble by the long continued action of boiling water. When skin is exposed to solution containing tannin, it slowly combines with that principle; its fibrous texture and coherence are preserved; it is rendered perfectly insoluble in water, and is no longer liable to putrefaction; in short it becomes a substance in chemical composition precisely analogous to that furnished by the solution of jelly and the solution of tannin.

‘In general, in this country, the bark of the oak is used for affording tannin to the manufacturer of leather; but the barks of some other trees, particularly the Spanish chesnut, have lately come into use....The quantity of the tanning principle in bark differs in different seasons; when the spring has been cold the quantity is smallest. On an average, 4 or 5lbs. of good oak barks are required to form 1lb. of leather. The inner cortical layers in all barks contain the largest quantity of tannin. Barks contain the greatest proportion of tannin at the time the buds begin to open; the smallest in winter.

‘In general, skins on being converted into leather increase in weight about one third; and the operation is most perfect when they are tanned slowly. When skins are introduced into very strong infusions of tannin, the exterior parts immediately combine with that principle, and defend the interior parts from the action of the solution: such leather is liable to crack and to decay by the action of water....

‘A substance very similar to tannin has been formed by Mr. Hatchett, by the action of heated diluted nitric acid on charcoal and evaporation of the mixture to dryness. From 100 grains of charcoal Mr. Hatchett obtained 120 grains of artificial tannin, which, like natural tannin, possessed the property of rendering skin insoluble in water.

‘Both natural and artificial tannin form compounds with the alkalies and the alkaline earths; and these compounds are not decomposable by skin. The attempts that have been made to render oak bark more efficient as a tanning material by infusion in lime water, are consequently on an erroneous principle. Lime forms with tannin a compound not soluble in water.’ pp. 77—82.

Into this lecture Sir Humphry introduces Th. de Saussure's tables of salts, metallic oxides, and earths, afforded by the ashes of different plants : he then describes the method to be pursued in the chemical examination of vegetable substances, both without and with the operation of fire, explains the nature and production of alcohol or spirits of wine and ether, and gives the chemical rationale of the change of flour, water, and yeast, into bread ; a process which every observer will acknowledge to be very different from a mere mechanical mixture of the substances. It appears that in the formation of wheaten bread, the elements of water combine with the flour to the amount of 1-4th of its weight, and in barley and oat bread in a still greater proportion ; but the former is more digestible from a combination of the gluten of the wheat with the starch and water. The lecture concludes with analyses of the different parts of vegetables, as roots, flowers, seeds, &c. and a statement of the soluble or nutritive matter afforded by several of them. A table of the results of the author's experiments is particularly interesting ; 1000 parts of wheat gave 955 nutritive matter, while the same weight of potatoes afforded at most 260, and turnips but 42.

The fourth lecture is devoted to the consideration and examination of soils, and contains a brief sketch of the geological arrangement of rocks, from the decomposition of which the vegetable mold must be supposed to originate. The constituent parts of soils are the three earths (or according to Sir Humphry's late discoveries, metallic oxides) *silica*, or earth of flints ; *lime*, and *alumine*, or earth of clay ; *magnesia* is of less frequent occurrence ; the *black and red oxides of iron* abound in many districts, and materially affect the nature of the soil in reference to vegetation ; the *oxide of manganese* is of less importance, but the *vegetable and animal matters* and *saline compounds*, are ingredients which require attention. To discover the nature and proportions of these, is one of the principal objects of agricultural chemistry, and no person could be better qualified to give directions how to perform the necessary operations than our author. We extract the principal part of these instructions as they may be of use to many who have not his work at hand, and must be interesting to every one acquainted with chemical analyses.

‘ The quantity of soil most convenient for a perfect analysis, is from two to four hundred grains. It should be collected in dry weather, and exposed to the atmosphere till it becomes dry to the touch.

‘ The specific gravity of a soil, or the relation of its weight to that of water, may be ascertained by introducing into a phial, which will contain a known quantity of water, equal volumes of water and of soil, and this may be easily done by pouring in water till it is half full, and then adding the soil till the fluid rises to the mouth ; the difference

between the weight of the soil and that of the water, will give the result.'

'It is of importance, that the specific gravity of a soil should be known, as it affords an indication of the quantity of animal and vegetable matter it contains; these substances being always most abundant in the lighter soils.'

'The first process of analysis is, to free the given weight of soil from as much of this water as possible, without, in other respects, affecting its composition; and this may be done by heating it for ten or twelve minutes over an Argand's lamp, in a bason of porcelain, to a temperature equal to 300 Fahrenheit; and if a thermometer is not used, the proper degree may be easily ascertained, by keeping a piece of wood in contact with the bottom of the dish; as long as the colour of the wood remains unaltered, the heat is not too high; but when the wood begins to be charred, the process must be stopped.'

'The loss of weight in the process should be carefully noted, and when in 400 grains of soil it reaches as high as 50, the soil may be considered as in the greatest degree absorbent, and retentive of water, and will generally be found to contain much vegetable or animal matter, or a large proportion of aluminous earth. When the loss is only from 20 to 10, the land may be considered as only slightly absorbent and retentive, and siliceous earth probably forms the greatest part of it.'

'The weights of the vegetable fibres or wood, and of the gravel and stones should be separately noted down, and the nature of the last ascertained; if calcareous, they will effervesce with acids; if siliceous, they will be sufficiently hard to scratch glass; and if of the common aluminous class of stones, they will be soft, easily cut with a knife, and incapable of effervescing with acids.'

'Boil the soil in three or four times its weight of water; and when the texture of the soil is broken down, and the water cool, agitate the parts together, and then suffer them to rest. In this case, the coarse sand will generally separate in a minute, and the finer in two or three minutes, whilst the highly divided earthy, animal, or vegetable matter will remain in a state of mechanical suspension for a much longer time; so that by pouring the water from the bottom of the vessel, after one, two, or three minutes, the sand will be principally separated from the other substances, which, with the water containing them, must be poured into a filtre, and after the water has passed through, collected, dried, and weighed. The sand must likewise be weighed, and the respective quantities noted down. The water of lixiviation must be preserved, as it will be found to contain the saline and soluble animal or vegetable matters, if any exist in the soil. A minute analysis of the sand is seldom or never necessary, and its nature may be detected in the same manner as that of the stones or gravel. It is always either siliceous sand, or calcareous sand, or a mixture of both. If it consist wholly of carbonate of lime, it will be rapidly soluble in muriatic acid, with effervescence; but if it consist partly of this substance, and partly of siliceous matter, the respective

quantities may be ascertained by weighing the residuum after the action of the acid, which must be applied till the mixture has acquired a sour taste, and has ceased to effervesce. This residuum is the siliceous part: it must be washed, dried, and heated strongly in a crucible; the difference between the weight of it and the weight of the whole, indicates the proportion of calcareous sand.

' The finely divided matter of the soil is usually very compound in its nature; it sometimes contains all the four primitive earths of soils, as well as animal and vegetable matter; and to ascertain the proportions of these with tolerable accuracy, is the most difficult part of the subject.

' The first process to be performed, in this part of the analysis, is the exposure of the fine matter of the soil to the action of muriatic acid. This substance should be poured upon the earthy matter in an evaporating bason, in a quantity equal to twice the weight of the earthy matter; but diluted with double its volume of water. The mixture should be often stirred, and suffered to remain for an hour, or an hour and a half, before it is examined.

' If any carbonate of lime or of magnesia exist in the soil, they will have been dissolved in this time by the acid, which sometimes takes up likewise a little oxide of iron; but very seldom any alumina.

' The fluid should be passed through a filtre; the solid matter collected, washed with rain water, dried at a moderate heat, and weighed. Its loss will denote the quantity of solid matter taken up. The washings must be added to the solution, which if not sour to the taste, must be made so by the addition of fresh acid, when a little solution of prussiate of potassa and iron must be mixed with the whole. If a blue precipitate occurs, it denotes the presence of oxide of iron, and the solution of the prussiate must be dropped in till no farther effect is produced. To ascertain its quantity, it must be collected in the same manner as other solid precipitates, and heated red; the result is oxide of iron, which may be mixed with a little oxide of manganese.

' Into the fluid freed from oxide of iron, a solution of neutralized carbonate of potash must be poured till all effervescence ceases in it, and till its taste and smell indicate a considerable excess of alkaline salt. The precipitate that falls down is carbonate of lime; it must be collected on the filtre, and dried at a heat below that of redness.

' The remaining fluid must be boiled for a quarter of an hour, when the magnesia, if any exist, will be precipitated from it, combined with carbonic acid, and its quantity is to be ascertained in the same manner as that of the carbonate of lime.

' If any minute proportion of alumina should, from peculiar circumstances, be dissolved by the acid, it will be found in the precipitate with the carbonate of lime, and it may be separated from it by boiling it for a few minutes with soap lye, sufficient to cover the solid matter: this substance dissolves alumina, without acting upon carbonate of lime.

' After the calcareous part of the soil has been acted upon by muriatic acid, the next process is to ascertain the quantity of finely divided insoluble animal and vegetable matter that it contains. This

may be done with sufficient precision, by strongly igniting it in a crucible over a common fire till no blackness remains in the mass. It should be often stirred with a metallic rod, so as to expose new surfaces continually to the air ; the loss of weight that it undergoes denotes the quantity of the substance that it contains destructible by fire and air.... The substances remaining after the destruction of the vegetable and animal matter, are generally minute particles of earthy matter, containing usually alumina and silica, with combined oxide of iron or of manganesum. To separate these from each other, the solid matter should be boiled for two or three hours with sulphuric acid, diluted with four times its weight of water ; the quantity of the acid should be regulated by the quantity of solid residuum to be acted on, allowing for every hundred grains, two drachms or one hundred and twenty grains of acid.

‘ The substance remaining after the action of the acid, may be considered as siliceous ; and it must be separated and its weight ascertained, after washing and drying in the usual manner.

‘ The alumina and the oxide of iron and manganesum, if any exist, are all dissolved by the sulphuric acid.... If any saline matter, or soluble vegetable or animal matter is suspected in the soil, it will be found in the water of lixiviation used for separating the sand.’—pp. 139—148.

An accurate knowledge of the constituent parts of the soil affords the most solid foundation for experiments to improve the same ; for though the three or four earths first mentioned do not afford food to the plant, but merely act as mechanical or indirect chemical agents, a superabundance of any one, (that is, if either silica, lime, or alumina constitute more than nineteen out of twenty parts of the soil,) will render it barren. Upon the mixture of these ingredients the qualities of absorbing and retaining moisture, of imbibing solar heat, and of retaining or losing the raised temperature, more or less rapidly depend : it may be easily conceived how materially these circumstances influence vegetation. A dark soil, containing much vegetable matter, increases in temperature more rapidly than a chalk soil, but it cools with a proportionate rapidity : one thousand parts of a soil of noted fertility, when exposed to air saturated with moisture, absorbed eighteen grains in an hour ; while an equal quantity of the soil of Bagshot Heath, gained only three grains under similar circumstances. The fertility of a soil seems also in a great measure to depend upon the state of comminution in which the particles exist, as all good soils are found to contain a considerable proportion of impalpable matter : indeed this particular, and the mixture of different earths, seem indispensable requisites. In some cases chemical analysis may indicate the specific remedy to be used to render a sterile soil fertile, as when sulphate of iron is discovered, which may be effectually corrected by quick lime ; but it would be agricultural quackery to suggest recipes for each

particular chemical result. Chemistry affords to the farmer important knowledge respecting his land, but it does not aspire to teach him all that he need know. Without it his trials must be random attempts, but even with it he may frequently err.

In the fifth lecture, the subject of germination and the theory of vegetation are pretty amply treated, but we do not observe many additions to what has been already noticed by Hales, Bonnet, Knight and others. The motion of the sap our author, with Hales, is inclined to attribute to common physical agencies, the consequence of the changes of temperature and of light and shade which annually and daily recur; vegetables having nothing analogous to the irritable action of animal systems.

‘Vegetables may be truly said to be living systems, in this sense, that they possess the means of converting the elements of common matter into organized structures, both by assimilation and reproduction; but we must not suffer ourselves to be deluded by the very extensive application of the word *life*, to conceive, in the life of plants, any power similar to that producing the life of animals. In calling forth the vegetable functions, common physical agents alone seem to operate; but in the animal system these agents are made subservient to a superior principle. To give the argument in plainer language, there are few philosophers who would be inclined to assert the existence of any thing above common matter, any thing immaterial in the vegetable œconomy. Such a doctrine is worthy only of a poetic form. The imagination may easily give Dryads to our trees, and Sylphs to our flowers; but neither Dryads nor Sylphs can be admitted in vegetable physiology; and for reasons nearly as strong, irritability and animation ought to be excluded.’ pp. 217, 218.

The latter part of the chapter touches upon the various enemies of the vegetable kingdom, the blights and mildews which frustrate the hopes of the agriculturist, and the probable means of preventing or remedying them; yet even these have their use, and we thought Sir Humphry’s observations relative to their influence on the intellectual powers of man, if not new, at least peculiarly well timed.

‘Nature, amidst all her changes, is continually directing her resources towards the production and multiplication of life: and in the wise and grand economy of the whole system, even the agents that appear injurious to the hope, and destructive to the comforts of man, are, in fact, ultimately connected with a more exalted state of his powers and his condition. His industry is awakened, his activity kept alive, even by the defects of climates and season. By the accidents which interfere with his efforts, he is made to exert his talents, to look farther into futurity, and to consider the vegetable kingdom, not as a secure and inalterable inheritance, spontaneously providing for his wants; but as a doubtful and insecure possession, to be preserved only by labour, and extended and perfected by ingenuity.’

The two succeeding lectures are upon the subject of manure, and are perhaps the most important part of the whole work. We do not doubt that they will considerably contribute towards reducing a subject which has hitherto been involved in much uncertainty to something approaching to system, and assist in accounting for effects which have been observed without being understood. The fact appears to be ascertained by experiment, that solids, however finely pulverized, are not introduced into the organization of plants by the roots, but that solutions, if not in a state so concentrated as to clog the minute power of the radical fibres, are taken up by them. The great object of manure must therefore be 'to make it afford as much soluble matter as possible to the roots of the plant; and that in a slow and gradual manner, so that it may be entirely consumed in forming the sap as organized parts of the plant.' To apply the soluble vegetable matter in a pure form, is scarcely ever practicable, and vegetable manures must consequently, in general, undergo a chemical change by fermentation and putrefaction before they can supply nourishment to plants. Animal substances, employed as manures, undergo their operations still more readily than vegetables; but during the process much is lost in an aeriform state that would contribute food to plants: to obtain the greatest possible advantage from almost every species of manure, it is necessary to prevent fermentation and decomposition from taking place before it is applied to the plants which it is intended to benefit, or to apply them when quite recent. Vegetable fibre seems to be the only substance which requires the previous operation of fermentation, to fit it for being mixed with the soil: spent tanner's bark, and peat earth, must be mixed with a sufficient quantity of dung, to occasion a decomposition of their elements before they can be used as manures. On this account, an incipient fermentation is of use in the dunghill, which generally contains a large portion of vegetable fibres; but to suffer this fermentation to proceed to the length which is still frequently permitted, till the manure becomes cold, and can be cut with ease by the spade, sacrifices a large portion of the most valuable ingredients. The beak of a retort, filled with fermenting dung, was introduced into the soil among the roots of grass, and the growth of the plants was visibly accelerated, evidently by the application of those fumes which are dissipated when the manure ferments in the dunghill. The experiments of Mr. Young and Mr. Coke, proving by extensive trials the advantage of unfermented dung, will probably be of greater weight, however, with the generality of farmers than the most acute chemical reasoning.

The influence of vegetable and animal manures in promoting the growth of plants, by presenting them with soluble sub-

stances nearly allied to those which we find in the crop which they contribute to raise, is more easily understood than the operations by which earthy and saline matter is introduced into the organization of vegetables. Plants have been raised and have flourished in pure silicious sand, in sulphur, and in the metallic oxides, with the sole assistance of distilled water and air; yet have yielded by analysis the same earth and alkalies, as they would have done in a mixed soil. Hence it has been inferred that the vegetable system of vessels was capable of resolving the substances thus employed into elements more recondite than those to which chemical analysis leads us; and of compounding from these the earths and alkalis which we have been accustomed to esteem elementary. Such a conclusion, of course, would not be admitted by a chemist without a struggle; and Sir Humphry endeavours to get over the difficulty by suggesting that common distilled water is far from being free from saline impregnation. Consequently, if such water be supplied in unlimited quantities to plants, it may convey to them sufficient of the elements required, though by imperceptible portions. He adduces an experiment in which the formation of *silex* in the oat was prevented, and quotes various authorities to shew that certain saline products of vegetables are dependent upon the soil in which they grow: he thus sums up the evidence.

‘It seems fair to conclude, that the different earths and saline substances found in the organs of plants, are supplied by the soils in which they grow; and in no cases composed by new arrangements of the elements of air or water. What may be our ultimate view of the laws of chemistry, or how far our ideas of elementary principles may be simplified, it is impossible to say. We can only reason from facts. We cannot imitate the power of composition belonging to vegetable structures; but at least we can understand them: and as far as our researches have gone, it appears that, in vegetation, compound forms are uniformly produced from simpler ones; and the elements in the soil, the atmosphere, and the earth absorbed and made parts of beautiful and diversified structures.’ pp. 273, 274.

Fossil manures must therefore produce their effects, either by entering into the vegetable organization, or by acting upon other substances, so as to render them capable of supplying the wants of the plant. In this class of manures, *lime* is certainly pre-eminent, and its merits and mode of acting are discussed very much at large by our author. He makes a decided difference between the application of quicklime and chalk or marle, which appears to have been too little observed. Quicklime should be applied in proportion to the quantity of inert vegetable matter which a soil contains; marle, chalk, and mild lime, can only supply the deficiency of calcareous matter. Quicklime always

diminishes the utility of animal manures by decomposing them, and rendering the extractive matter insoluble; on the contrary, mixed with tanner's spent bark, it produced a beneficial effect. The injurious effects of the *magnesian limestone*, on some kinds of land, are traced by Sir Humphrey to the property of magnesia to absorb carbonic acid very slowly, and consequently to continue in a caustic state for a considerable length of time, where there is not sufficient vegetable or animal matter in the soil to neutralize it. It is therefore obvious that peat soils will bear a large quantity of magnesian lime with advantage, and that where it has been applied with injury, the application of peat earth will remedy the evil. *Gypsum* is much employed in America as a manure; the Wiltshire and Berkshire peat ashes contain a considerable quantity of it, and are used as a top dressing for particular crops. Sir Humphrey suspects that they act as a manure, by supplying the sulphat of lime which forms a constituent part of the woody fibre of these vegetables.

The eighth lecture treats of the effects of paring and burning, irrigation, fallowing, successions of crops, pastures, and some other subjects connected with agricultural chemistry; and the volume closes with an Appendix, containing an account of the results of experiments on the produce and nutritive qualities of different grasses, instituted by the Duke of Bedford, and Mr. Sinclair. The soluble extract obtained was, in several instances, analysed by Sir Humphrey, and found to contain mucilage, sugar, bitter extract, a substance analogous to albumen, and some saline matter. The tables also furnish the important information, that there is the largest quantity of truly nutritive matter, and least bitter extract and saline matter, in the crop cut when the seed was ripe; and most saccharine matter when cut at the time of flowering.

Art. III. *A New Directory for the Nonconformist Churches*: Containing free Remarks on their Mode of public Worship, and a Plan for the Improvement of it; with occasional Notes on various topics of general Interest to Protestant Dissenters. Respectfully addressed to Dissenting Ministers of all Denominations, and to Tutors of Academies. 8vo. pp. 160. Price 5s. Johnson and Co. 1812.

WE are rather afraid that a considerable number of the practical Dissenters may be so incurious, or uninformed in the history of their own portion of the Christian Church, that the accidental sight of this title, in one or other of the numerous vehicles of literary advertisement, may have failed to suggest to them any distinct idea, or put them

on any inquiry. Is it too much to surmise, with respect to more than a small proportion of them, that they have so very cursorily looked over the records of the religious transactions of the seventeenth century, that they will not recollect very readily and distinctly, on seeing the term Directory, that a work bearing that title was drawn up by the Assembly of Divines in 1644, and in the following year enjoined by two ordinances authoritatively on the nation, in substitution to the Book of Common Prayer, by the parliament that supplanted the monarchy. This appointment was made under the disapprobation of the true dissenters, the Independents, and the substitution was enforced in a spirit very little befitting the vindicators of liberty. The nature of the new institution is thus stated by Fuller :

‘ The Parliament intending to abolish the Liturgy, and loath to leave the land altogether at a loss, or deformity in public service, employed the Assembly in drawing up a Model of Divine Worship. Herein no direct form of prayer, *verbis conceptis*, was prescribed, no outward or bodily worship enjoined, nor the people required in the Responsals (more than in Amen) to bear a part in the service ; but all was left to the discretion of the Minister, not enjoined *what*, but directed to *what purpose*, he ought to order his devotions, in public prayer and administering sacraments.’

Without a recollection of this circumstance, the nonconformist of the present day, in casually reading the title of the ‘ New Directory,’ will not be able to conjecture the nature and extent of the favour that is going to be conferred on him,—if he pleases. We say if he pleases,—because the reverend editors of this performance have really judged it necessary to say, in so many words, that they ‘ can pretend to no such ecclesiastical *authority* as they [the Assembly of Divines] exercised ;’—so many things can authors deem it not impertinent to tell the public, when they are talking about themselves !

As far as we can learn, but a small measure of attention, favourable or malign, has been excited by this performance. It is almost needless to say that the authors of it represent nobody ; that neither the Dissenters collectively, nor any assignable portion or number of them, have any privity, concurrence, or concern in the project it puts forth ; that the dissenters have as little recognition of their plans as knowledge of their persons. Their challenge of public attention is, in point of authority, purely and solely that of a few individuals who, gratified, and perhaps surprized, at obtaining one another’s sanction in a judgement opposite to the notions and practice of the general body of Dissenters ; have been

inspired to join in a small literary adventure, by way of experiment on the ecclesiastical temperament of the times. It would, therefore, be abundantly ludicrous if any zealous advocate of conformity, seizing with ignorant eagerness on this publication of the opinion of three, or six, or ten unknown individuals, should have gravely taken the circumstance for a very striking and symptomatic event; and, assuming this little back-parlour junta to be a sort of organ, or representative, or at least a genuine sample, of the vast crowd of the Dissenters, should have gone off in pompous and exulting celebration and felicitation of the hopeful progress of the present nonconformists in their return, after so long an aberration, toward the venerable ordinances for devotion in the established Church. Previously to its actual exhibition, we should with difficulty have imagined the possibility of the co-existence of such simplicity with learning, rhetoric, and argumentative cleverness. Or if such a celebration were rather meant for banter than made in serious credulity, it would only serve to shew that even a joke is too heavy a thing to be sustained without some basis of truth.

We think there is something rather bordering on the ludicrous on the other hand also, in the manner in which these unknown authors deliver the results of their consultations. They affect indeed an unassuming language, but they cannot divest themselves of a certain air of importance and responsibility; they have been regularly fortifying themselves in the consciousness of right intention, against an apprehended multitude of censures; they seem to reckon on exciting no small share of the public curiosity and inquisition; but, such has been their caution, that they can confidently defy, like Junius, the keenest activity of suspicious inquiry.

Though, perhaps, no very serious harm could threaten them from a discovery, yet it may be allowed to have deserved some little management to elude the direct and personal application of the *ridicule* that they might expect to draw upon themselves, by a grave attempt to persuade the general body of the Dissenters into the partial use of written forms in their public worship: for this is the leading object of the New Directory.

We have nothing at all to do with the question of preferableness between set forms and extemporary prayer. It is not within the limits of our office to say one word for or against forms. We are not called to express any opinion, even, on the question; whether the Dissenters would not improve their religious economy by wholly changing their

practice, and adopting a complete liturgy, substantially that of the established Church, or one cast in any other form. But we are at liberty to give vent to our extreme wonder, that any knot of sensible men should have judged it worth while to expend their labours on a project so perfectly chimerical as that of bringing the general practice of the Dissenters into even that approach toward a liturgy which they have so gravely recommended.

There is no misrepresentation in our saying, "the general practice;" for the work is plainly and indiscriminately addressed to the Dissenters at large; though there is a passage in the preface that, at first view, would have seemed to imply a more restricted extension of the intended benefit.

'Our only motive in this undesirable undertaking, which will probably expose us to the censure of many readers, is to serve the best interests of that body of Christians with whom we are most intimately and happily connected; whose grand principles we consider as more rational and scriptural than those of any other religious denomination.' p. iv.

It is but a small portion of space we can allot to this performance; but, having so freely charged it with absurdity in its main design, notwithstanding our perception and most willing acknowledgement of the good sense manifested in some parts of it, we ought perhaps to give a very brief abstract, with a marked notice of some things to which the serious attention of the Dissenters may very justly be demanded.

A chapter of Introductory Observations on the different Modes of Worship, begins, in a style dry and heavy beyond all example, by stating the divided opinion of Protestants between liturgies and extemporary prayer, and declaring against the enforcement of either mode exclusively. The first passage that forcibly arrested our attention was that which cites the experience of Dissenters themselves, in evidence of the disadvantages of an entire exclusion of written forms.

'It may easily be conceived to be a very arduous service for any, but especially for young ministers, and such as are not endowed with some very considerable talents, constantly to lead the devotions of the same congregation in the extemporary method; and it must be naturally apprehended, that such as labour under peculiar modesty and self-diffidence, will be liable, at least on some occasions, to have their minds discomposed, and consequently to feel their devotion interrupted.

'Nor is this merely an imaginary supposition: many well-known facts have occurred to confirm the justice of it. Some respectable

ministers, principally on account of the difficulty of conducting the worship of dissenting congregations in the usual mode, have been induced to conform to the Established Church. Others, who had conscientious objections against the terms of conformity, have entirely quitted the ministerial office; and not a few who have continued in it have been known, on the same account, often to enter the pulpit with fear and trembling.

‘Some, again, by reason of their dissatisfaction, or that of their people, with the extemporary mode of prayer, (though they have acquitted themselves as well as most of their brethren,) have been induced to adopt a Liturgy: and on this ground several Liturgies have of late years been drawn up for dissenting congregations. But a greater number of dissenting ministers, from a dislike of Liturgies, have sought the relief they wanted by drawing up forms of prayer for themselves, and committing them to memory. While others, who have composed the like Forms, have preferred the *READING* of them, which has of late been a growing custom.’ p. 5.

Now we would ask; what would be the probable impression, what would even be the fair impression, of this statement on a perfect stranger to the actual state of the dissenting ministry? Would it not be nearly this,—that there is among them a very extensively prevailing dissatisfaction with the extemporary mode;—that a large proportion of them feel this the most onerous part of the service, and would be glad if dissenting custom would allow them to have recourse to written forms;—that considerable numbers are intimidated from the ministry by this dreaded exercise;—that in short, there is a very extensive feeling of distress for the want of some aid of the nature of a liturgy? We do not know whether the authors would accept this translation and interpretation of their language, but we think this is not more than the import which that language would convey to an uninformed inquirer. And we must take the liberty to say, that if this be the intended view of the matter, the representation is assuredly fallacious. There is one small and not increasing denomination of Dissenters, the ministers of which, it is understood, are very generally in the use of set forms of prayer. To this denomination, the reader will fancy he perceives cause to surmise, that the writers of the *New Directory* are considerably partial; and he may be led to suspect it is among this denomination that they have met with most of their instances of dissenting ministers so frightened, oppressed, and disabled, by the task of extemporary public prayer;—a thing very unaccountable, if such were the fact; since they boast of a great superiority to other sects in intellectual cultivation, and will hardly acknowledge an inferiority in piety. Setting aside this small

division of the dissenting ministry, we have the most perfect conviction, derived from a rather extensive acquaintance with the class, that no such feelings as the above representation attributes are prevalent among them; and that the individuals who experience the distressing difficulty here described, and are wishing the relief of written forms for either the whole or part of their public worship, are so exceedingly diminutive a minority, (if they are even enow to be recognized under any collective term) as to create but an impalpable and imperceptible diversity in the great body. The hearing of the representation made with such officious generosity and compassion by these New Directors, would be very apt,—together with a degree of surprize which it would excite—to raise an emotion, we will not say akin to scorn of this unsought and half-synodical kind of benevolence, but certainly a feeling that these public-spirited elders must have conceived an unaccountable disgust at the more immediately offering and feasible class of utilities, to go so far out of their way for an object of exertion. By the generality of the dissenting ministers, no question on the subject of written forms is ever for a moment entertained with any view to the determination of their own practice. They habitually regard them as things belonging to a quite foreign system, with which they have no concern. The aid of such forms is no more apt to be suggested to their thoughts as a commodious expedient, than the benefit of crutches is likely to strike the fancy of people who walk in the ordinary way. For one of their own fraternity (excepting, always, the small sect we have before alluded to) to begin to use such artificial aids, would only appear to them a whimsical singularity; or an apeing of the establishment, into which they would be heard to observe it might be the fittest for that individual to *dissent* from them altogether; or an indication of exceedingly questionable competency for his office. If they ought to be restrained by candour from imputing, so readily and so generally as they are said to do, an incompetence to the independent exercise of public prayer to the established clergy, whose form of service withholds their ability in this respect from the proof; they, obviously, cannot avoid judging of the individuals of their own class, as their ability, or, to use their own word, gift, is actually brought to a test; and therefore they would necessarily form a humble estimate of the endowments of a minister who should be driven to the resource of written forms by the dread and difficulty of that extemporary exercise which is performing with apparent facility by thousands

of his class. And how did it elude the understanding of these new Directors, that the dissenting ministers are likely to partake too much of the ordinary qualities of human nature, to leave any probability of finding many of them sufficiently heroic in humility to be willing to subject themselves to this estimate and comparison? Verily these gentlemen are deep in the knowledge of man and of ministers; for they exhort Brother Simon to a practical acknowledgement that he is not able to pray more than five minutes in a manner fit to be heard, while Brother Timothy, in the same town or neighbourhood, is admired for the fluency and variety which he can prolong for half an hour. That a partial adoption of forms, (excepting in the case of persons confessedly leaning toward, though not uniting with, the establishment, or persons desirous to share its genteel respectability in the world) would really be thus regarded as the resource of incapacity, is beyond all doubt; unless this little council of reformers can, in the first instance, persuade into the practice a considerable number of the Dissenters of most acknowledged ability, and of the most decidedly nonconformist principles. And when they shall have effected this last object, their cause of self-congratulation will be, that they have contracted the range, and impoverished the variety, of a free and inventive devotion, and have partly reduced those who can pray the best, and have not very long to pray, into the readers of forms!

Extemporaneous public prayer has, then, by long and general usage, confirmed by opinion, whether correct or erroneous, been made to constitute so much of the practical essence of the dissenting system; and an inability for the performance of it, in one manner or another, has been so uniformly regarded as a total disqualification; that among the main body of the dissenting ministry there has not been, and will not be, the smallest deliberation on the matter. But it is not merely this established practice, and this universal requisition of a competence to maintain it, together with whatever of seriously thoughtful conviction there may be in its favour, and whatever of illiberal prejudice against the mode of the established Church,—it is not from these causes alone, that the Dissenters may be expected to regard with great indifference the project here offered to their acceptance. It is in vain for these or any other reformers to think of reasoning them out of their knowledge of the plain matter of fact; that there is among them a very large measure of competence, in some sense of the word, to perform their public services without the proposed assistance. Whatever

might be, on a collective view, a fair estimate of the *quality* of their devotional exercises, it is perfectly evident that they have in general such a facility in them as would appear very wonderful to an observer that did not consider how many causes contribute to it. Our authors represent, in terms of wide implication, the dread, the shrinking, the harassing sensations of toil, and the embarrassment, inflicted on dissenting ministers in the expectation and performance of the service; and in their preface they give an ingenuous hint that they have had personal experience of the evils they are going to describe. Their information and candour ought not to have been so sunk in the effort to make out a strong case, as to prevent an explicit acknowledgement, that this account of pains and penalties represents the condition of but a very inconsiderable number of the fraternity, after the earliest stage of their public labours; in which stage it is no great evil if they are constrained to the more serious exertion, and repressed into the more humility, by feeling the anxiety and difficulty which are to be encountered by beginners in all important employments. The arduous exertion required and compelled for surmounting these salutary difficulties of the initiatory and probationary season, is ten-fold repaid by the public self-possession and facility to which they often lead. But if, after the pressure and exertion of the earlier periods of the exercise have been undergone, there continues to be felt, habitually and permanently, in public extemporaneous prayer, a burden and a distress, greatly beyond that strong and solicitous effort of the faculties which may justly be exacted by a solemn employment, it is in some of the following cases;—that of a few persons so severely afflicted with what we commonly call nervous affections that they regard all their public duties, their preaching quite as much as their praying, with oppressive apprehension; or that of those—would there were none such!—whose minds are so much estranged from the grand interests of their vocation, and from its appropriate reading and study, that they are not at home in the trains of thought adapted to prayer; or of those whose hopeless incapacity renders them equally unfit for each of the duties of the ministerial office. With respect to the two latter of these descriptions, we think the dissenters would do unwisely to encourage them in the use, if they were inclined to it, of artificial helps for continuing more at their ease in an office from which they should be exhorted to retire.

Take these classes out, and the great majority of the dissenting ministry will remain; and we can hazard nothing

in affirming of them that they are so competent, in point of *facility*, to the exercise of extemporary prayer, and so perfectly and experimentally satisfied of it, that our authors might as reasonably, for any probability of success, have recommended their emigration, in a body, to a distant part of the globe, as their adoption of the mode proposed in the New Directory.—We will notice, in as few words as we can, some of the causes, quite obvious ones indeed, from which this prevailing facility very naturally arises.

It is almost unnecessary to observe that the persons who become ministers among the Dissenters, are not destined by their relatives to the employment from their earliest years; if we partly except just here and there an individual, to whose juvenile inclinations it has been the systematic, though perhaps unavowed, endeavour of parents to give that direction. They are brought into the service, therefore, by what may be called a law of selection, an adjudgment of fitness, in that portion of religious society to which they are the best known, sanctioning their own wishes, and sometimes preceding and prompting them. This fitness is recognized in a very decidedly and therefore unusually religious character of the mind and deportment, combined with a somewhat more than quite ordinary ability of producing and conveying thoughts on religious topics.*

The way in which this piety and this faculty have almost always been first brought out into formal exercise, is social prayer. In some dissenting congregations a few serious young people agree to hold a weekly meeting for prayer, in a rather retired manner, with an exclusion, in favour of the diffidence of their first essays, of their elder friends and of strangers. Whatever may be thought of the discretion of such meetings, there can be no question respecting their effect on whatever portion of talent may happen to be there. The serious youth is sometimes persuaded to take the leading part in family worship, when the master of the family is absent. In his visits to religious relatives at a distance, if his religious disposition be decidedly known, he is invited, perhaps even too importunately pressed, to perform the same service, which is quite, of course, an extemporary one. Among the dissenters there are a great number of prayer meetings, so far public that any one may attend

* Our dissenting readers will excuse the very measured and moderate terms in which we speak of their demand of the proofs of talent in the young men whose inclination to the ministry they countenance or incite, as it is notorious that they have too often been fully as moderate in this part of their requisition.

them, some of them having in view merely the general cultivation of piety, and some of them, (as, for instance, the monthly meetings, denominated missionary prayer meetings, so very extensively in use of late years,) instituted for more special objects of religious interest. At these, any serious young man who has given indications of ability for extemporary prayer is sure to be invited to the exercise; and if he should, from diffidence, decline it, it is very possible he shall be rebuked in private by some of his zealous friends for his want of zeal or courage. Probably he is sometimes induced, or directly requested, to visit a poor sick neighbour, and seldom thinks of coming away without first praying with the sufferer, some of whose family also are likely to be present at the exercise. We might have mentioned earlier in the series that among the dissenters it is not unusual, when two or three families meet merely to pass a social evening, for their separating to be preceded by a prayer, which will sometimes be the amicable contribution required from such a young man, if there be such a one among them.—There may happen to be a very particular want for some one to relieve occasionally the labours of the minister, by going, perhaps, on a Sunday evening, to deliver a short discourse to a company of the inhabitants of some neighbouring village, assembled in one of those licensed rooms of which the dissenters have so vast and encreasing a number: a considerable part of his employment on such an occasion is still extemporary prayer.—If at length he goes to an academy, he has there sometimes to pray in a more imposing company, that of his tutors and fellow-students. When he begins to be sent out in the full avowed capacity of preacher, this same duty pertinaciously adheres to him, in the public assembly, and probably in the private house in which he may be hospitably detained till next day.

Thus during the early years of his life, and previously to his taking his fixed station, he has, very possibly, performed the exercise in question the greater part of a thousand times, and in innumerable varieties of circumstance and situation. And after he enters fully on the destined field of his labours, the occasions on which the office recurs upon him, besides his regular pulpit service, are, if he is of an active temperament, numerous and diversified beyond calculation.

Now if it be allowed only that the average native faculty of the dissenting ministers amounts to a decent mediocrity, it would be most marvellous if the discipline through all this unlimited exercise did not bring them to a high degree of self-possession and readiness. Nor is any such exception to the

general law of cause and effect found in the matter : they do *in point of fact* realize the natural result of the indulgent process of their training. And when we consider what value men are always disposed to set on accomplishments that have been laboriously acquired ; what real and definable advantages are actually afforded by the talent in question in the diversified ministry of religion ; and, (to advert again to the infirm side of human nature,) what sentiments may arise, at less devout and humble seasons, in glancing at the contrast between this talent and the qualifications of persons who reputedly or certainly do not possess it, though engaged in substantially the same vocation ;—when we reflect on all this, we are again seized with amazement at the stubborn gravity with which this new self-constituted council insists on the partial abandonment of such a vantage ground. If any further advice or injunctions of the same nature are in preparation to be issued, they will do wisely to bend all the force of their charitable effort on youths who are quite in the early and timorous stage of the preparatory progress ; for they may rest assured they can do nothing with either the veterans or the youthful proficient of the self-willed tribe which they have been so unluckily beguiled into a notion of reforming.

In the above paragraphs we have performed, we confess with much less compression than we hoped, the substance of what we conceived to be our task with respect to this publication. There cannot well be a great deal more to be said of a book, after it is convicted of the folly of an utter impracticability in its main design. It is but fair, nevertheless, to notice briefly some of the matters brought in evidence of the wisdom and necessity of the project ; and also to quote the passages which express the precise nature of the proposed reform. Indeed, it should have been sooner stated how much less it is than a formal liturgy that they wish to introduce. They express themselves rather strongly against the entire preclusion of extemporary prayer ; and but little approve of forms of the minister's own composition, whether committed to memory to be recited, or simply read. They say,

'The plan we recommend is simply this: To continue the use of Extemporary Prayer in a certain degree, and so far as all the valuable ends of it will be secured; but with it to make use of those Forms of devotion with which we are amply supplied in the Holy Scriptures.—This expedient, we are apprehensive, would effectually secure the principal advantages of all the different modes of prayer which have been specified, without the disadvantages of any of them. To recommend this mixed kind of worship is the object of the present publication.'

Having thus enounced their plan, they leave it a while to exert its own unassisted attractions on the one side, as it were, of the reader's mind, while they proceed to ply him most stoutly on the other, with whatever of the evils incident to exclusive extemporary prayer admit of the most repulsive representation. And this is managed in a way that merits commendation, in the same sense in which our Lord 'commended' the cunning steward. The quiet fair-speech profession of the title of the section is to state—'the Disadvantages of an invariable use of extemporary prayer;' and the reader, in his simplicity, naturally expects a statement, a strong one of course, of the disadvantages inseparable from this mode of prayer, by its very nature, and therefore impossible to be avoided or remedied. But the little synod, truly artful for once, and perhaps desirous, by a stimulant and inspiring regale, to give the reader an impetus that should insure his being carried quite to the end of the book, have fallen on the more efficient expedient of enumerating and exposing the actual faults and follies of their weaker brethren. And this they have done, not, certainly, in terms importing literally that those faults and follies, in a gross degree, are general among dissenting ministers; each allegation is introduced by such expressions as 'some of them,' 'instances have occurred,' and the like: but still there is not sufficient care taken to prevent the imputation from falling very extensively; the representation is so made that a reader knowing only just enough of the dissenters to be prejudiced against them, would be very likely to take it as descriptive of the prevailing character of the nonconformist public worship. And if he did, what might he reasonably think of the taste, and anticipate of the religious cultivation, of what, according to Lord Harrowby's statements and documents, either is, or is likely soon to become a majority of the people attending public worship in the land,—when he reads such passages as the following?

'Some of our ministers contract an unnatural and disagreeable tone, which ought to be carefully avoided, as it tends to excite ridicule in some hearers and pain in most.'

'It is matter of notoriety that some worthy ministers among us sometimes appear, at least, to be so much embarrassed, as to occasion their hearers to be in pain for them, lest they should be obliged to stop.'

'It has frequently been remarked, that, for want of a due attention to method, some good men, when they seem to be drawing towards the conclusion of their general prayer, begin again, and introduce petitions relating to the present act of worship, which have no propriety but at the first entrance upon it.'

'The general prayers of some worthy men have so much

sameness that they may not improperly be denominated Forms, though they have not been precomposed. The very same sentiments perpetually occur, in nearly the same language and order; so that many of their people have them by rote, or at least could, from their memory, finish every sentence as soon as they hear it begun. It is also observable that the prayers of many different ministers are so much alike that they seem as if they had been borrowed from some common Form. The same common-place phrases (and some of them very quaint ones) perpetually occur; as likewise certain peculiar scripture allusions, not of the most proper or intelligible kind*.

Some persons, who have a greater variety, both of thought and language, run into the opposite extreme. Fearful of too great a sameness in their devotional services, they are perpetually studying novelty. On this principle, we have known some of our brethren to fix upon one sacred topic; sometimes a text of scripture (perhaps even a metaphor) and to pursue a train of thought grounded upon it through almost the whole of a prayer; so that theirs have not improperly been denominated "preaching prayers."

Persons of inferior ability to these, who adopt the same mistaken notion about variety in prayer, are sometimes chargeable with yet greater improprieties. From a settled aversion to any thing like a form of prayer, or to the shortest premeditation, they bring out whatever comes uppermost; and too frequently with the appearance of such irreverence and familiarity as they would scarcely allow themselves in, and as certainly would not be tolerated, when addressing any earthly superior, much less in petitioning a sovereign..... Even some learned and respectable preachers, who take laudable pains in the study of their Sermons, seem to think any thing good enough for prayer.

The petitions of some are too much confined to the immediate service in which they are engaging; the time of which is often unnecessarily specified... Instead of imploring such general blessings as all men need, and all good men desire, or should be directed to supplicate for future life, the principal object of their request is, that such *immediate* communications may be made to the whole assembly, as there is no scriptural warrant or rational ground to expect at any time; and particularly that the discourse about to be delivered (which is represented as the chief object of the meeting) may be productive of such instantaneous effects, as would be scarcely less than miraculous.

Much indiscretion is observable... in taking too particular a notice, not only of national affairs, but of local trivial occurrences, thus making their prayers a vehicle for the news of the day. We have also witnessed a too circumstantial mention of affairs relating to the congregation, and particularly of such as were

* Among various other such allusions, very common with a certain class of Dissenters, we have been struck with the following, in praying for *ministers*: "Let their bow abide in strength.—Let them hear the sound of their master's feet behind them.—Give them many souls for their hire."

matter of dispute between the members of it, or between some of them and the minister himself; which appeared more likely to excite their disgust and inflame their passions than to do them or himself any real good.

‘It is matter of great delicacy for ministers to introduce, as some are ever prone to do, their own personal or domestic concerns into the public devotions; or to speak of themselves at all. And it is not more disgusting to hear ministers use any expressions which savour of vanity, self-importance, or self-interest; than it is, with all judicious persons, to hear them apply to themselves (whether from an affected or a real humility) such degrading terms as “thy unworthy servant—thy poor worm—thy sinful dust—the meanest of all thy instruments,” &c. which some pious and even sensible men have not seen it improper to adopt.

‘For want of this’ (prudence) ‘we have sometimes heard cases of so peculiar, so trivial, and even indelicate a nature, brought into the public intercessions, as (if at all fit matter for prayer) ought to be confined to the closets of the persons themselves.’

‘We forbear to notice the injudicious and indecent expressions, and the indelicate allusions to certain passages of scripture, which may sometimes be heard in extemporary prayers; since they are chiefly confined to *illiterate* preachers, of the lowest order, of whom too many rank with dissenting ministers; whose indiscretion and vulgarities “cause men to abhor the offering of the Lord.”’

Other articles of accusation are exhibited; but we need not transfer to this place any larger portion of that one ingredient in which the work itself has by far its best chance of being read.

Now we repeat, that this professedly well-wishing lecture of reprehension is made in a manner which exempts the dissenters from all manner of obligations of gratitude. There may indeed be found such a sentence as this: ‘we are far from charging our brethren in general, especially those of a liberal education, with the improprieties which we have noticed.’ A very few expressions like this might have been enough for complaisance amidst the freedom and confidence of fraternity, if in composing a book for publication they could have been addressing the dissenters exclusively of all other listeners. In the slight generality and brevity of their commendatory expressions they might then have been understood as saying, in effect,—‘We have met one another, not to establish the proof or celebrate the praise of our excellences; a very superfluous thing indeed at any time, as we none of us need an increase of our self-complacency; at any rate we have a different business just now, the specific business of taking account of our faults in order to correct them. We may rely on mutual good opinion and the firm partiality of all of us to our class, enough to waive compliments for the present, and deal about only a little wholesome and not

very palatable truth.' But these candid reformers well knew, that in writing a book which should expose whatever could be found of most defective or absurd in the dissenting worship *as conducted by the inferior class of its performers*, they were writing what would be read by nobody with so much avidity as by the enemies of nonconformity, and by the enemies of religion; of whose extremely slight knowledge, in general, of the religious services of the dissenters they were also aware. They well knew that a civil expression or two, affecting to acquit the main body of the arraigned class of the charges exhibited with such elaborate aggravation, would not have the smallest effect on such readers; who would be sure to congratulate themselves on having obtained at last, from very good authority, a description comprehensively applicable to the class, and just such a description as it is gratifying to believe. This consequence could not be even in part prevented, these authors well knew, without the most explicit, and even repeated and amplified declarations, that such a conversion of particular charges against a portion of the class into a general estimate of its qualifications collectively, would be to incur a complete imposition on the judgment,—that there is, in the whole amount, an extremely large and continually augmenting measure of intelligence and propriety displayed in public extemporary prayer,—that there are many dissenting ministers distinguished for their excellence in the practice,—that a very great proportion of them maintain a respectable propriety,—that a considerable number really show their faculties to the most advantage in that employment,—that some who are chargeable with some of the faults alleged, manifest, nevertheless, a considerable share, on the whole, of sense and devout sentiment,—and that the very gross offenders form but a small proportion of the class. This is what these gentlemen have *not* done. And the impression which, through this omission, will be made on uninformed and prejudiced readers, will be confirmed by the universality of the terms in which the remedy is proposed: no minister, it would seem, is held competent to perform the public devotional services quite satisfactorily without the auxiliary expedient. Such an impression may be further confirmed by the curious sort of caution with which these writers have ventured to assert the possibility, the bare possibility, of excellence in extemporary prayer. In hazarding the assertion they have thought it necessary to look abroad into history for examples; and they have found in the last age (something less than the number of splendid comets) *two* examples, Dr. Watts, and Mr. Hugh Farmer!

Whatever, therefore, the dissenters may think of the plan.

itself, we should suppose they will feel much contempt of the spirit and manner in which the benevolent service has been performed. The authors are to look for their thanks from another quarter. And they may have perceived already, in the most marked act of public attention with which they are likely to be honoured, how gladly and kindly they will be received by the avowed and consistent enemies of non-conformity in all its parts, as witnesses against their brethren, and hopeful pupils of the higher school;—still objects of condescending compassion, nevertheless, on account of that dimness of incipient sight which as yet but perceives ‘men as trees walking.’

Having said thus much, as honestly due, we think, to the dissenters, and as fairly within those limits of our office which exclude ecclesiastical polemics (and we are glad of the exemption conferred by this exclusion) we should be deficient in benevolence toward the fraternity so ungenerously treated in this performance, if we did not earnestly recommend to their perusal the part of it that deserves this very charge. They must not be allowed to fancy that there is not great room for amendment in the manner of the extemporary devotions of many among them. The faults which these worthy *friends* of theirs have depicted, as if just for a show to entertain the Philistines, do certainly exist among them to a considerable extent. We have now and then ourselves, in straying into some of their meeting-houses had for a short time some sensations awakened, akin to those that seem to have been prolonged into a continual qualmishness in these delicate divines: but we happened to have more knowledge than they choose to own, as well as more caudour than they possess, respecting the general and collective quality of the dissenting public services. That quality, however, estimated collectively, might, we submit, be very materially improved in consequence of a serious and impartial attention to the first and third part of this same ‘New Directory.’

With regard to the ‘Remedy,’ as our authors denominate it, we have shewn that it will not be adopted; but if it would, we can see no great good it would do, though it is set forth in nearly the usual confident terms of the projector, or the advertiser of a panacea. Forms are to be composed of passages of scripture, drawn together according to the minister’s judgement of their adaptedness to combine. A number of these are to be written or printed, and read as a part of the public prayer, the other portion being still extemporary. It seems not to have occurred to these projectors, that the length of this extemporary portion would remain completely at the discretion of the person performing it, and that the weak and ill-judging man will be very sure

to make it long enough to admit all the faults from which it is the very purpose of the contrivance to save him. Indeed such a man will be extremely likely, as we have before observed, to reject the assistance altogether, with peculiar disdain. The reformers should either, on the one hand, have aimed at precluding all possibility of the evils complained of by recommending an entire liturgy,—which, considering the habits and opinions of the dissenters, would have been as hopeful a proposal as the one they have actually made,—or on the other, have been content to urge the improvement by all possible means, of extemporary prayer, exposing, of course, its most prominent existing imperfections. This exposure they have made; and we would warn the dissenters not to suffer the ungracious manner in which it is made, to provoke them into the folly of rejecting the benefit they may derive from it.

Art. IV. *A Treatise on Algebra in Practice and Theory*, in two volumes, with Notes and Illustrations; containing a variety of particulars relating to the Discoveries and Improvements that have been made in this Branch of Analysis. By John Bonnycastle, Professor of Mathematics in the Royal Military Academy, Woolwich, pp xxxvi. 834. Price 1l. 4s. boards. London, Johnson and Co. 1813.

NEARLY thirty years ago, the author of these volumes published a little book on Algebra, intended merely as an elementary work on this branch of science. It has been introduced with advantage into many schools; and is frequently employed as a convenient exercise book for undergraduates at Cambridge in their first year. During the interval which has elapsed since that compendium was laid before the public, Mr. Bonnycastle has (at least so far as we can judge from his published performances) devoted his attention almost exclusively to matters of *pure* mathematics, and has here presented the matured fruit of his labours to the world. This enlarged or rather new work (mathematically considered) is by no means unworthy of its author; though it is not altogether such, we think, as might have been expected at his hands.

The first volume is devoted to “the practice” of algebra, containing rules for the different processes, and a great variety of examples, some of them very excellent. The order into which the materials are thrown, does not, of course, deviate widely from that which has been usually adopted. But it is natural that the author should pursue some of the subjects to a greater length than in his former Introductory work, as well as that he should here introduce some, which were there altogether omitted. Hence we find tolerably copious directions

respecting the management or solution of reciprocal equations, binomial equations, equations with equal roots, exponentials, indeterminate coefficients, vanishing fractions, figurate and polygonal numbers, continued fractions, indeterminate and diophantine analysis, recurring, logarithmic, and other series. The volume commences with a brief history of algebra (in great measure avowedly abridged from Dr. Hutton's well-known elaborate history in his Dictionary and Tracts); and terminates with a miscellaneous collection of 87 algebraical questions, several of which will be extremely interesting to students.

Many of the subjects in this volume are treated with great perspicuity, and most of them sufficiently at length. But we could have wished to see more on the practice of exponential equations, as well as a greater variety of rules for the summation of series. From such a book it is difficult to quote detached pieces; and in many cases it would be as useless as exhibiting a brick or a beam of timber as a specimen of what may be expected in a building: we shall, however, venture upon one or two extracts. The following is a useful rule in the doctrine of surds, which we do not recollect to have found so well expressed in any other treatise on algebra.

‘To find such a multiplier, or multipliers, as will make any binomial surd rational.

RULE.

1. When one or both the terms are any even roots; multiply the given binomial, or residual, by the same quantity, with its sign changed; and repeat the operation as long as there are surds, when the last result will be rational.

In like manner, a trinomial surd may also be rendered rational, by changing the sign of one of its terms for the multiplier; and a quadrinomial surd by changing the signs of two of the terms, &c.

2. When the terms of the binomial surd are odd roots, the rule becomes more complicated; but for the sum, or difference, of two cube roots, which is the most useful case, the multiplier will be a trinomial surd consisting of the squares of the two given terms and their product, with its sign changed.

EXAMPLES.

1. To find a multiplier that shall render $5 + \sqrt{3}$ rational.

Given surd $5 + \sqrt{3}$

Multiplier $5 - \sqrt{3}$

Product $25 - 3 = 22$

2. To find a multiplier that shall make $\sqrt{5} + \sqrt{3}$ rational.

Given surd $\sqrt{5} + \sqrt{3}$

Multiplier $\sqrt{5} - \sqrt{3}$

Product $5 - 3 = 2$

3. To find multipliers that shall make $\sqrt[4]{5} + \sqrt[4]{3}$ rational.

Given surd $\sqrt[4]{5} + \sqrt[4]{3}$

1st multiplier $\sqrt[4]{5} - \sqrt[4]{3}$

1st product $\sqrt{5} - \sqrt{3}$

2d multiplier $\sqrt{5} + \sqrt{3}$

2d product $5 - 3 = 2$

4. To find multipliers that shall make $\sqrt{5} + \sqrt{3} - \sqrt{2}$ rational.

Given surd $\sqrt{5} + \sqrt{3} - \sqrt{2}$

1st multiplier $\sqrt{5} + \sqrt{3} + \sqrt{2}$

$5 + \sqrt{15} - \sqrt{10}$

$+ \sqrt{15} + 3 - \sqrt{6}$

$+ \sqrt{10} + \sqrt{6} - 2$

1st product $6 + 2\sqrt{15}$

2d multiplier $-6 + 2\sqrt{15}$

$-36 - 12\sqrt{15}$

$+ 12\sqrt{15} + 60$

2d product $60 - 36 = 24$

5. To find a multiplier that shall make $\sqrt[3]{7} + \sqrt[3]{3}$ rational.

Given surd $\sqrt[3]{7} + \sqrt[3]{3}$

Multiplier $\sqrt[3]{7^2} - \sqrt[3]{7} \times 3 + \sqrt[3]{3^2}$

$7 + \sqrt[3]{3 \times 7^2}$

$- \sqrt[3]{3^3 \times 7^2} - \sqrt[3]{7 \times 3^2}$

$+ \sqrt[3]{7 \times 3^2} + 3$

Product $7 + 3 = 10$

pp. 72-4.

The curious subject of "continued Fractions" so ably expounded in the appendix to Euler's algebra, is likewise treated very elegantly by Professor Bonnycastle. We may draw another quotation from the part in which he shows the connection between *periodical* continued fractions and quadratic equations.

' Let us take the following continued fraction,

$$x = \frac{1}{p + \frac{1}{q + \frac{1}{p + \frac{1}{q \&c.}}}}$$

in which the denominators recur periodically in pairs:

M m 2

Then we shall have

$$x = \frac{1}{p + \frac{1}{q + x}}$$

from which there results the quadratic equation $px^2 + pqx = q$; where

$$x + \frac{q}{2} = \frac{1}{2p} \sqrt{(p^2 q^2 + 4pq)}$$

And if p , in this expression, be put $= 2$, and $q = 3$, we shall have

$$\sqrt{15} = 3 + 2 \left\{ \frac{1}{2} + \frac{1}{3 + \frac{1}{2 + \frac{1}{3 \&c.}}} \right\}$$

Where the law of continuation is equally obvious as in the former example; and, by substituting other numbers for p and q , various series of this kind may be obtained

12 Also, if a continued fraction be irregular in some of its first terms, or only becomes periodic at a certain distance from its commencement, it may still be resolved in a similar manner with the former. Thus let

$$x = p + \frac{1}{q + \frac{1}{r + \frac{1}{s + \frac{1}{r + \frac{1}{s \&c.}}}}}$$

Then, by making y equal to that part of the fraction which is periodic, we shall have

$$x = p + \frac{1}{q + \frac{1}{y}} \quad \text{Or } y = \frac{x-p}{1 + q(x-p)}$$

But $y = r + \frac{1}{s + \frac{1}{y}}$; whence, also, $sy^2 - rsy = r$; and consequently

by substitution, and dividing each of the terms by s , there will arise the following quadratic equation:

$$\left\{ \frac{x-p}{1 + q(x-p)} \right\}^2 - r \left\{ \frac{x-p}{1 + q(x-p)} \right\} = \frac{r}{s}$$

From which the value of $x - p$, or x , may be readily obtained, as below :

$$x = p + \frac{\frac{1}{2}r + \sqrt{\left(\frac{r^2}{4} + \frac{r}{s}\right)}}{1 - q \left\{ \frac{1}{2} r \sqrt{\left(\frac{q^2}{4} + \frac{r}{s}\right)} \right\}}$$

In like manner, if there be taken the following continued fraction,

$$x = a + \frac{p}{q + \frac{p}{q + \frac{p}{q + \frac{p}{q \&c.}}}} \quad \text{Or } x - a = \frac{p}{q + \frac{p}{q + \frac{p}{q \&c.}}}$$

we shall obtain, by a substitution similar to the former,

$$x - a = \frac{p}{q + x - a}, \text{ or } x = \frac{2a - q + \sqrt{q^2 + 4p}}{2}.$$

And consequently, by transposing $\frac{2a}{2}$, or a , to the other side of the equation,

$$\frac{\sqrt{(q^2 + 4p)} - q}{2} = \frac{p}{q + \frac{p}{q + \frac{p}{q \&c.}}}$$

Or, by making $q = 2a$, the expression for the simple radical will become

$$\sqrt{a^2 + p} = a + \frac{p}{2a + \frac{p}{2a + \frac{p}{2a \&c.}}}$$

And in nearly the same way may any other expression of this kind be transformed to a quadratic, or a surd; to which they are always reducible, whether the periodic part consists of one, two, or more terms, or whether it commences in a regular or irregular manner*.

* It has been long known, that any given continued periodic fraction can be reduced to a quadratic equation, and hence to a simple surd; but Lagrange appears to have been the first who has proved the reverse of this proposition, by showing that the

It is somewhat remarkable that this course of enquiry did not lead our author to the consideration of *continued surds and powers*, and their application to the solution of quadratic and cubic equations. For example, take $x^3 + ax = b$, then

$$x = \frac{1}{a}b - \frac{1}{a}x^3 = \frac{1}{a}b - \frac{1}{a}\left(\frac{1}{a}b - \frac{1}{a}x^3\right)^3 = \frac{1}{a}b - \frac{1}{a}\left\{\frac{1}{a}b - \frac{1}{a}\left(\frac{1}{a}b - \frac{1}{a}x^3\right)^3\right\} = \frac{1}{a}b - \frac{1}{a}.$$

$$\left\{\frac{1}{a}b - \frac{1}{a}\left[\frac{1}{a}b - \frac{1}{a}\left(\frac{1}{a}b \text{ ad infin.}\right)^3\right]^3\right\}^3. \text{ Then putting } c = b - \frac{b^2}{a}, \text{ this becomes } c - \frac{1}{a}\left\{c - \frac{1}{a}\left[c - \frac{1}{a}(cad \text{ in.})^3\right]^3\right\}^3$$

The root of the equation $x^3 - 10x + 3 = 0$, computed by means of only *three* terms of this series, would be $x = 302773$, differing from the true value only by 2 in the last place. If $x^3 - 2ax = b$, then multiplying by x we should have $x^4 - 2ax^2 = bx$, which operated upon like a quadratic would give $x = \sqrt{[a + \sqrt{(bx + a^2)}]}$ = by substitution, to $\sqrt{a^2 + \sqrt{[a + b\sqrt{(a + \sqrt{bx + a^2})}]}} = \&c.$ The form of continuation is here, again, obvious; and the practical application easy and useful.

On the subject of *Vanishing Fractions* our author presents a rule, which is the same, in effect, as that given by Lagrange in the 8th of his "*Leçons sur le calcul des Fonctions.*" But of this rule we have no demonstration in any part of the work before us. We have, it is true, both in the 1st and 2d vols. a few obscure intimations that the problem concerning vanishing fractions, is somehow or other connected with some mysterious inquiries respecting curves. The wonder of the student will be excited; yet why it should we cannot tell, for the whole business is very simple. Nothing can be more natural than the connection between vanishing fractions, and the problem of drawing tangents to curves of the higher orders; and nothing more evident than the process of successive differentiations by which the values of the respective subtangents or equivalent fractions may be determined.

The first 273 pages of the second volume, contain the de-

square root of any whole number can always be expressed by a continued fraction.—See his work entitled *De la Résolution des Equation Numériques*, page 65.

velopement of "the theory" of the different branches of algebra treated in the first volume. We by no means admire this method of separating the practice of algebra from its theory. Would Mr. Bonnycastle, as an experienced tutor, do this in the process of teaching? Would he, for instance, teach algebraic multiplication, without assigning some reason for that part of the rule which relates to the signs? or would he carry a pupil through the several rules for the solution of quadratics, cubics, and biquadratics, before he had furnished him with any clue as to the genesis of equations, or the nature, number, and mutual dependence of the roots of equations of different orders? If so, we hesitate not to say that he must be perfectly unique in his practice as a mathematical professor.

It must be acknowledged, however, that notwithstanding the practical disadvantages of this plan, which are very great, it enables the author to draw together in uniform and pretty lucid order, a collection of interesting matter, especially from Lacroix, and others deemed the principal continental writers. Some of the investigations thus introduced, are indeed highly curious; but they are unfortunately not of a nature susceptible of abridgement, and we have not room to quote them entire. Nearly the whole of the matter included between pages 38 and 160, is very perspicuously and elegantly exhibited; and may be regarded as a favourable specimen of Mr. Bonnycastle's knowledge and taste, in regard to the general doctrine of equations. If every other part of the present volume were as correct and well arranged as this portion appears to be, we should have been spared the trouble of most of the following animadversions. Had not the author been afflicted with the Gallic aversion to fluxional theories and operations, he might here have pointed out and accounted for some curious coincidences between Harriott's method of generating equations, and methods furnished by the fluxional analysis.

$$\begin{array}{ll} \text{Let } x - a = 0, & \text{then } 2x - (a + b) = 0 \\ x - b = 0 & 2x - (a + c) = 0 \\ x - c = 0 & 2x - (b + c) = 0. \end{array}$$

Multiplying each of these latter by x , integrating and correcting, there result

$$\begin{array}{l} x^2 - (a + b)x + ab = 0 \\ x^2 - (a + c)x + ac = 0 \\ x^2 - (b + c)x + bc = 0. \end{array}$$

Again, multiplying each of these last by x , taking the fluents, correcting and adding the results, we have $x^3 - (a + b + c)x^2 + (ab + ac + bc)x - abc = 0$, the same as by Harriott's

method alone : and thus, for higher equations ; the corrections all along being suggested by the usual law of the co-efficients.

But we must pursue our account of Mr. Bonycastle's work. In establishing the *elements* of science, authors sometimes err, by a determination to allow nothing to be taken for granted, however axiomatical, which is any way susceptible of proof. Our author does not often fall into this error ; yet we think he has not entirely escaped it in endeavouring to show that a multiplied into b , gives the same product as b multiplied into a . This *we* think self-evident ; but Mr. B. endeavours "to satisfy the more scrupulous reader in this point," and he does it by supposing the greater number divided by the less, the less by the remainder, and so on, multiplying and comparing the terms, till he says "he arrives at a decomposition in which the remainder will be either nothing or 1." Now this sentence involves rather more doubt than the original preposition of whose demonstration it furnishes a part : so that the demonstration is useless. If any of *our* readers are "scrupulous on this point," we would present them with the following.

And first, it will not be denied, that if the multiplier and multiplicand be divided into parts, and each part of the multiplicand be multiplied by each part of the multiplier, the sum of all the resulting products is the product of the whole multiplicand multiplied by the whole multiplier. Let, then, a denote any integer multiplier, and b any integer multiplicand. Then, as b is $1+1+1+\dots$ to b terms, b multiplied by a , or b taken a times, is $(1 \times a) + (1 \times a) + (1 \times a) \&c.$ to b terms, or $a+a+a+\dots$ to b terms (by the above) ; but $a+a+a+\dots$ to b terms, is a taken b times, or a multiplied by b . Therefore b taken a times, is equal to a taken b times.

It follows, also, that any product ab multiplied by c , is equal to the product ac multiplied by b , or to the product bc multiplied by a . For ab is $a+a+a+\dots$ to b terms ; therefore, ab multiplied by c , is $ac+ac+\dots$ to b terms. But $ac+ac+\dots$ to b terms is ac taken b times. Therefore ab taken c times $= ac$ taken b times. And, in the same manner, because ab , is $b+b+b+\dots$ to a terms, it follows that $ab \times c = bc \times a$. A like process may evidently be extended to any number of integer factors.

With respect to fractions, take two $\frac{a}{b}$ and $\frac{c}{d}$, both proper

fractions ; then we say that $\frac{a}{b} \times \frac{c}{d} = \frac{ac}{bd}$. For, let $\frac{a}{b} =$

$$\frac{1}{m} \text{ and } \frac{c}{d} = \frac{1}{n}. \text{ Then } \frac{1}{m} \times \frac{1}{n} = \frac{1}{mn} = \frac{1}{nm} = \frac{1.1}{n.m} = \frac{1}{n}$$

$\frac{1}{m} = \frac{c}{d} \times \frac{a}{b}$. Other fractions admit of analogous treatment, and then the proof may be rendered general.

Mr. Bonycastle fails also, we think, entirely in his demonstration of the change of signs in multiplication: but the discussion of this point would require more room than we can here devote to it.

The Professor gives, pp. 169—181, of this second volume, a demonstration of the binomial theorem, which he informs us “is founded upon a *similar* principle *with* that first laid down by Lagrange in his *Theorie des Fonctions Analytiques*.” The truth is, that the principle is not merely *similar* but *exactly the same*; though its developement is rather different. For our own parts, though we think Lagrange’s method very ingenious, we deem it inferior in point of perspicuity to the well-known demonstrations of Euler and Sewell.

The second volume contains another disquisition on continued fractions, including some interesting particulars. It might have been greatly improved had the author consulted Lagrange’s Essay on Numerical Analysis, and the transformation of Fractions, in Tome II. “*Journal de l’Ecole Polytechnique* ;” an essay which contains some continued fractions of more rapid convergency than any we have seen.

The theory of logarithms is very elegantly exhibited by our author, being founded upon what he would call “a *similar* principle *with* that of Lagrange.” Some very neat series are here given for finding the logarithms of numbers, those of other numbers being given, also some logarithmic and exponential series of great use in many of the higher analytical investigations. But we think the research of series for finding the logarithm of *any* number independently of all others should have been carried much farther than it has been done in this volume. Mr. B. satisfies himself with exhibiting two or three of the simpler series, and remarking, “By the addition and subtraction of these series, others may also be derived of a greater or less degree of convergency; but in the direct computation of the logarithm of any given number, they will be found to possess *little or no* advantage over the former.” He adds, in a note, the testimony of Mr. Woodhouse to the same effect. The truth, however is, notwithstanding what these gentlemen say to the contrary, that it is very easy to exhibit series of extremely rapid convergency, and not encumbered with large co-efficients, by which the logarithms of numbers may be computed; and *have been* computed, *much* more expeditiously than by the series exhibited by Mr. Bonycastle.

The theoretical enquiries connected with the practical rules in the first volume, being exhausted in the first 272 pages of the second, the author had to exercise his ingenuity in the choice of matters wherewith to eke out this volume. In our opinion his selection has not been very happy; for, we have first about thirty pages, on the Theory of Functions and on elimination; and then about 100 pages on the application of algebra to geometry, and on the doctrine of curves. Now here the obvious questions are, why treat *two* doctrines of such moment as those of functions and of curves, piece-meal and imperfectly, instead of treating either of them separately and completely? Why give a thin milk-and-water disquisition on functions simply fit for an article in a general dictionary, and why present a meagre sketch of the doctrine of curves, leaving out three-fourths of the most useful properties, and bearing much about the same relation to the appendix to Maclaurin's Algebra, or to Cramer's piece on Curve Lines, as "Rhymes for the Nursery" bear to "Paradise Lost?" Was the author afraid to encounter the full explication of either subject? This, we should imagine, can hardly be. Why not, then, make his election? Why not, for example, carry through the theory of *functions*, to which he seems so partial? Is it because he has discovered (p. 288.) that the higher branches of *analysis* "are not" purely *algebraical*? Is it because he is afraid of adopting a "*similar principle with Lagrange*," and of "*generalising too hastily*?" Or, is it because he finds that at p. 288. he *justly* regards a principle, that of motion, as involving notions and difficulties wholly *foreign* to the nature of the subject," which at p. 74, he found it necessary to adopt to give the student a true conception of the nature of the process? "The two polynomials, P and N, in the above demonstration, may be assimilated, according to the observations made by Lagrange, to two *moving bodies*, which set out at the same time from different points, and proceed in the same direction." The student, then, has the authority of Mr. Bonnycastle and of M. Lagrange, for employing the theory of motion in the investigation of *polynomials*, though they will not allow him to recur to motion and velocity in the doctrine of *curves*, the very genesis of which can, in no way, be conceived without including motion!* To us, we confess, this seems not a little inconsistent; though we will not affirm that if our author had filled the remainder of his volume with the applications of his theory of functions, we might not have been brought to another opinion.

* See our Review of Mr. Creswell's book, at p. 228, of our last volume.

The problems given by our author on the application of algebra to geometry, are of the most elementary kind. The solutions to several of them are tolerably neat; though in some cases a different mode of procedure would have furnished simpler results. Thus, in Prob. 14, where are "given the perpendicular, base, and sum of the sides, of an obtuse angled plane triangle, to determine the triangle," the Professor's expressions for the sides are

$$AB = \frac{1}{2}s + \frac{1}{2}b \sqrt{\left(1 - \frac{4p^2}{s^2 - b^2}\right)}$$

$$AC = \frac{1}{2}s - \frac{1}{2}b \sqrt{\left(1 - \frac{4p^2}{s^2 - b^2}\right)}$$

where p , b , and s , are the perpendicular, base, and sum of the sides, respectively. Simpler expressions are

$$AB = \frac{1}{2}s + \frac{bp}{\sqrt{(s^2 - b^2)}}, \text{ and } AC = \frac{1}{2}s - \frac{bp}{\sqrt{(s^2 - b^2)}}$$

To give the student a true relish for problems of this nature, a series of eight or ten should be chosen, the solutions of which readily flow from the developement and conversion of some one geometrical property. Stewart's "General Theorems," and Carnot's "Geometrie de Position," would suggest a variety of examples. An author too, who is conversant with trigonometrical formulæ, as Mr. Bonycastle is, should have presented a few problems, in whose solution they would be called for. We subjoin the simplest specimen which now occurs to us.

PROB.—Given the base, the altitude, and the vertical angle of a plane triangle, to determine it

SOLUTION.—Since the altitude of the required triangle is given, and its base is given in magnitude and position, the locus of its vertex, is a right line, given in position parallel to the base. And, since the vertical angle is given, the locus of the said vertex is also the circumference of a circular segment, capable of containing the given angle, and described on the given base as a chord. Consequently, the vertex of the triangle is one of the points of intersection of the said right line and circular arc.

Algebraically.—Let a denote the given altitude of the triangle, $2b$ its base, and 2ϕ the given vertical angle. Let also x denote the distance, from the foot of the perpendicular (from the vertical angle) to the middle of the base, then will the segments of the base be $b + x$ and $b - x$. The vertical angle 2ϕ , is di-

vided by the perpendicular into two parts, of which the tangents are $\frac{b+x}{a}$ and $\frac{b-x}{a}$ respectively: we have, therefore, the equation

$$\tan. 2\varphi = \left(\frac{b+x}{a} + \frac{b-x}{a} \right) \div \left(1 - \frac{b^2 - x^2}{a^2} \right)$$

From this, by proper reduction, we obtain,

$$x^2 = b^2 + 2ab \cot 2\varphi - ab = (b + a \cot \varphi) (b - a \tan \varphi)$$

$$\text{Segments of the base, } b \pm \sqrt{\left\{ (b + a \cot \varphi) (b - a \tan \varphi) \right\}}$$

$$\text{Whence, half sum of sides} = \sqrt{\left\{ b (b + a \cot \varphi) \right\}}$$

$$\text{half diff. sides} = \sqrt{\left\{ b (b - a \tan \varphi) \right\}}$$

$$\text{Sides..... } \sqrt{\left\{ b (b + a \cot \varphi) \right\}} \pm \sqrt{\left\{ b (b - a \tan \varphi) \right\}}$$

Otherwise, thus.—Let $2x$ denote the sum of the sides, $2y$ their difference; then we have

$$(x+y)(x-y) \sin. 2\varphi = 2ab, \text{ or } x^2 - y^2 = 2ab \operatorname{cosec}. 2\varphi$$

$$(x+y)^2 - 2(x+y)(x-y) \cos. 2\varphi + (x-y)^2 = 4b^2,$$

or,

$$x^2 \sin. 2\varphi + y^2 \cos. 2\varphi = b^2$$

From these questions there result,

$$\left\{ \begin{array}{l} x^2 = b (b + a \cot. \varphi) \\ y^2 = b (b - a \tan. \varphi) \end{array} \right\}$$

obviously agreeing with the above.

Limitation.—That the problem may be possible we must have b equal to, or greater than, $a \tan. \varphi$; or a equal to, or less than, $b \cot. \varphi$. When $a = b \cot. \varphi$, the two sides are equal, and each of them $= b \operatorname{cosec}. \varphi$. All this manifestly accords with the geometrical construction. . . . The solutions of four or five other problems flow from this as easy corollaries; which we leave to be supplied by those who have a turn for this class of inquiries.

Our readers will perceive that if we did not, in several respects, think highly of these volumes, we should not have allowed so much space to our account of them: they will perceive, also, that if we had, in all respects, thought favourably of them, some of our preceding strictures would have been spared. We are sorry to add, that our heaviest ground of censure remains behind. We have never seen a mathematical work (nor any but *controversial* political, or theological performances) fraught with such puerile jealousies, or which indicated so great eagerness to catch applause, blended with so much unwillingness to do justice to fellow-

labourers in the same regions of science. Mathematical investigators, are, we should think, of all men, freest from temptations of this kind; and the French mathematicians, with all their failings, are remarkable for the palpable delight they take in praising their scientific countrymen. Not so Mr. Bonnycastle. He is as chary, in this respect, as though every sprig of laurel he gave to another, would be plucked from his own brow, and leave him bald. We cannot have patience to tell in how many ways this unamiable propensity evinces itself. It appears, as we have already remarked, in our author's strange notions of *similarity*. When a principle adopted, or a train of investigation pursued, is *exactly the same* as one that has been previously employed by another writer, we are told, again, and again, and again, that it is "*similar*."* We trust this is not an expedient to ward off the charge of plagiarism; yet it is a strange looseness of language to be indulged by a writer upon the accurate sciences. What would Mr. Bonnycastle think of a geometer, who should call two triangles whose sides were respectively equal, each to each, "*similar*"? or of a biblical critic, who should speak of the "*similarity*" between any specified chapters in an Oxford and a Cambridge Bible?

Once more, we find a manifestation of a like turn of mind in his omissions of references to English authors, as improvers of some branches of analytics also treated by foreigners. Does our author know of no English writers who have written at least as ingeniously and elaborately on the solution of cubic equations by infinite series, as *Nicole* and *Clairaut*, to whom he refers, p. 103, vol. ii.? If so, we beg to point his attention to a valuable paper, published in the *Philosophical Transactions* for 1780, and recently in the "*Tracts*," of his predecessor Dr. *Hutton*.

Like feelings sometimes stimulate our author to boast of his improvements and discoveries; of which we have a curious specimen, at pp. 173, 174, vol. i. Speaking of the resolution of equations by approximation, by means of the "*rule of double position*," he says, "*it has not commonly been employed for this purpose*;" although it has doubtless been far more employed in England than any other, since the year 1798, when it was first

* For a very striking specimen of this amusing *similarity*, see pp. 203, 204, vol. ii, compared with pp. 77, 78, Barlow's *Theory of Numbers*. Mr. Barlow's demonstration of the property there exhibited is the first complete and satisfactory one which has been given, and Mr. Bonnycastle's is exactly the same. The Professor has, in various parts of his work, availed himself freely of the labours of his scientific colleague, and he ought in justice to have been as free in acknowledging his obligations. In some cases, by adopting Mr. Barlow's train of reasoning, only partially, he has rendered his own rules and investigations imperfect.

published by Dr. Hutton, in his "Course of Mathematics," still used, we apprehend, at the Woolwich Academy. Mr. B. then gives the rule for finding a root by double position, and adds,

'The above rule for double position, which is BY FAR *the most simple and commodious* of any that has yet been devised for this purpose, is the same as that which was *first* given at p. 311, of the 8vo. edition of my Arithmetic, published in 1810.'

On our first perusal of this, we thought Mr. Bonycastle actually meant to claim, as his own recent invention, a rule given by his predecessor sixteen years ago; but, on narrowly scrutinizing this important matter, and comparing the two rules, we find there is a microscopic difference between them. Instead of directing to take "the difference, or sum of the *errors*," for the first term in a proportion, as Dr. Hutton does, our author directs to take "the difference of the *results*;" and then says, this rule "is BY FAR *the most simple and commodious of any that has yet been devised*"!!! Will our readers believe us when we assure them, that it is not a busy, pompous, ignorant blockhead, "*Gratis anhelans, multa agendo nil agens*," but an able Professor of Mathematics, in one of the most celebrated institutions in Europe, that is indulging in this puerile exultation, and taking immense praise to himself for a trifling change in the easy rule of Double Position? Yet, in truth, it is so: nor is this all. In a note, at page 86, vol. ii. we have the following self-complacent reference.

'See *my* Treatise on Plane and Spherical Trigonometry, where the admirable improvements that have been made in the analytical branch of this science by Euler, Delambre, and other celebrated foreigners, were *first* introduced to the notice of the English student.'

This is not a correct statement; for "Cagnoli's Trigonometry" in which many of these formulæ are to be found, has for the last eighteen years been nearly as familiar to all English mathematicians as though it had been published in their own language; "Legendre's Geometry," containing still more such formulæ, is equally well known; Lagrange's elegant paper on the application of these formulæ to spherical triangles, was published in "Leybourn's Mathematical Repository," ten years ago; and all the best writers in that useful work, have ever since employed the improved notation and methods in their investigations. But suppose the assertion were true, what then? Is there any such wonderful merit in bringing formulæ from France into England? A porter might have boasted that he carried Newton's Principia from Cambridge to Edinburgh, "and first introduced the work to the notice of the" Scotch literati; though, after all, he would have been no more than a porter. And a person may remove theorems by hundreds, out of French into English books, and

still not be entitled to even the humble merit of a translator ; for mathematical formulæ are the same in all languages. But enough of this ungracious subject.

Art. V. *The Nature of Things*, a didascalie Poem, translated from the Latin of Titus Lucretius Carus : accompanied with Commentaries, comparative, illustrative, and scientific : and the Life of Epicurus. By Thos. Busby, M.D. 2 vols. royal 4to. Rodwell, &c. price 5l. 5s. 1813.

THE title, *didactic*—or, if Dr. Busby prefers it, *didascalie*—*poetry*, involves so apparent a contradiction (there being an obvious opposition between the demonstrations of reason applied to the reason, and the dreams of imagination addressed to the imagination,) that one might have imagined this species of poem would be the very last refinement of Parnassus ; that the troops of the Muses, after having over-run the whole region of fancy, had made an irruption at last into the states of intellect, purely for want of other employment, or to shew the invincibility of their arms. This, however, is far from being the case. The georgical poem of Hesiod disputes the palm of antiquity with the works of Homer, and the philosophical books of Lucretius are among the first polished productions of the Roman muse. It is natural for a poet who has given his mind to agricultural or abstract speculations, to express his thoughts in poetry upon such subjects : and there is a difficulty in conquering their *prosaicalness*, not without attraction to an ambitious spirit. We know no other way of accounting for so great perversity of taste in the poet's choice of a subject.

For, not to be always returning to first principles, we take it for granted, that the end of poetry is to excite the imagination and touch the feelings. And, when it is considered how many subjects, yet untouched, history presents to the narrative or dramatic poet ; into how many situations yet untried the human mind may be thrown, and what feelings, simple or combined, elicited from it ; it does really seem somewhat astonishing, that the poet should turn aside from such splendid subjects, to give us the rules of husbandry, or the motions of the primordial atoms, to describe a plough, or the properties and moves of the pieces at chess. It is as if a colonist, on entering a rich country, should say, ' There are fine fertile meadows, nourished by the most delicious streams ; I should have every convenience of husbandry there, and I might expect glorious harvests ; but what credit should I get by it ? I will go and cultivate that barren mountain : my trees will not, indeed, be half so fine, nor my harvests so plentiful, but I shall have the glory of having transplanted

every atom of soil thither, and the whole will be my own creation.

Now, besides the deficiency of verdure, which such a spot will naturally exhibit, the misfortune is, that what there is of it will look forced and unnatural. We may wonder at the patient industry of the planter, but that is a very different feeling from admiration of the plantation. Something analogous to this our readers must often have experienced in perusing didactic poetry. They fall upon a very beautiful passage; but what business it has where it is, nobody can tell. The poet has evidently brought it in to relieve the reader from the fatigue of instruction.

It will be observed that we all along class the authors of these philosophical poems with the poets, and not with the philosophers. For that any one, intending to write a treatise on any subject, merely for the instruction of the public, should choose verse as the vehicle of his thoughts, should voluntarily subject himself to the rigorous laws of metre, and give himself the additional trouble of hunting after poetical embellishment, when the perspicuous expression of his thought should be his sole employ, is what we cannot very readily believe. Can any one suppose that Locke, or Reid, or Sarratt, or the author of "Every Man his own Gardener," ever considered whether he should give his treatise to the world in prose or verse? Or does any one ever think of studying husbandry in the *Georgics*, or chess in Sir William Jones's *Caissa*?

Among didactic subjects, however, there is a choice, and some are evidently more nearly allied to poetry, more susceptible of poetical ornaments, than others. The return of the seasons, the different employments of the husbandman, the growth of the forest, the economy of the bee—these are all subjects connected with the simplest and most poetical states of life, and are therefore, in themselves, poetical. Again, the pleasures of the imagination form a subject of which reasoning makes a very small share, and illustration a very large one,—and all the illustration is poetical. But the subject of *Lucretius* is particularly unfortunate. That there are passages in his book of the most splendid poetry, no one would venture to deny; but the pilgrim has to pass through dreary wastes of metaphysical reasoning before he can arrive at these verdant oases. Nothing can be imagined more anti-poetical than the theories of Epicurus, which *Lucretius* has taken for his subject. To prove this, we need only give our readers the mere outline of the poem.

The fundamental doctrine is this; nothing can be made of nothing, and nothing can be reduced to nothing. What then is the origin of ourselves, our friends, the heaven, the earth, and 'all this fair variety of things'? Atoms, primordial atoms, na-

ture's *leasts*, seeds imperceptible to our senses, without colour, taste, smell, sense, cold or heat, moistness or dryness. These, moving from eternity—somewhat obliquely, though not deviating considerably from parallelism—and differing in their motions as well as in size and figure, formed all things by their collision, without the intervention of any superior power. These seeds and vacuum, (matter and void,) are the only original things in nature. What then becomes of mind? Mind, we are taught, is made, like the rest, of primordial seeds; the minutest, and smoothest, and roundest being reserved for this purpose. Mind, thus formed, is no more self-sufficient than body; but all sensation, and thought, and action depend on the combination and mutual efforts of the two, and therefore cease at their separation. The mind, then, is mortal like the body, and all fear of death becomes mere childishness.

Thus, then, we are made acquainted with the nature of matter and of mind: the next thing to be done is to point out the connection of the two. How are external things perceived by the mind? Epicurus is an *idealist*; and the answer, therefore, is,—by the intervention of ideas. The bodies of things are perpetually exuding images of themselves, films, or pellicles, which, entering the proper sense, convey to the mind the knowledge of exterior things. These images or outer coats of things, wandering through the air, appear before us in sleep, and cheat us into a belief of the presence of the realities themselves. Nay, it not unfrequently happens, that they fall foul of one another in their aerial pervagations, and mingle into monstrous shapes. Thus the film or shadow of a horse, coming into contact with the film or shadow of a man, gets mixed and confounded with it, and in this state, falling upon the brain of a poet, produces there the notion of a centaur.

The two concluding books of the poem are occupied with the progress of civilization, and conjectures, some right and some wrong, concerning the phenomena of nature.

Our readers will see at once the untractable nature of such a subject; but it may not be amiss to detain them a little longer from the translation by a more particular account of one or two of the author's theories.

The soul, according to Lucretius, is formed of four natures—heat, vapour, air, and—something else; but what that something is does not very clearly appear: it is the “soul's soul;”

‘ Deep in the body's last recess it lies,
In searchless secrecy;’

And there the poet seems inclined to leave it. Of the three other natures, however, each has its different office assigned it; heat

inspires anger ; vapour (which is cold), fear ; and air diffuses through the whole frame serenity and ease.

How the distance of objects from the eye is ascertained, is a subject which has employed both opticians and metaphysicians. Certain alterations take place in the configuration of the eye, and the inclination of the optic axes, which, when the objects are near, enable us to ascertain pretty accurately, their respective distances. And with respect to more distant objects, we must form as near a conjecture as we can from the apparent degradation of colour and diminution of size, in the object itself, and from the number of other objects intervening between it and the eye ; such seems to be the result of modern observations and reasonings. But hear the curious theory of Lucretius :

‘ ’Tis by the image that our eyes discern
Each visual body, and its distance learn.
Freed from the frame, it rushes to our eyes,
And drives the air before it as it flies :
Forced to our sight the aerial currents flow,
Grate on the tender ball, and urge their passage through.
Our vision, hence, a useful knowledge gains,
The object's actual distance ascertains ;
Since as more air these images propel,
And the chafed eyeballs longer currents feel,
Between our station and the object's place,
Longer will be the intervening space.’—Vol. ii. b. iv. p. 20.

We now know that sound is propagated by pulses of the air, which spread from the sonorous body much in the same way as the circles upon water from the point where a stone has been thrown in. But Lucretius considers sound as matter ; and his argument for it is worth observation.

‘ For sound is substance, as experience shows,
Since to the sense impulsively it flows :
Since oft the passing voice the glottis wears,
The trachea roughens, and the bronchia tears.
Through the small ducts when crowd the seeds of sounds,
And swiftly issue from their narrow bounds,
Oppressed with corpuscles, each vessel frets,
Nor in mellifluous tones the voice emits :
The rushing atoms rend the suffering throat,
And grating Hoarseness lifts his tuneless note.
Sounds, then, the vocal organs tear and wound ;
Resistless proof that bodies dwell in sound.’—p. 41.

The comparison of the heavens to the wheel of a water-mill, among the endeavours to account for the diurnal motion of the heavenly bodies, must not be passed over.

‘ Now, whence the starry motions, Muse display ;
Those motions, circling the cerulean way ;

And first—if move the Heaven's vast orb around,
 Strong floods of air, perchance, the surface bound,
 And press the póles; the yielding fabric hurl,
 And with a two-fold stream its concave whirl.
 The airs above, that o'er the zenith play,
 Down to the west the rolling skies convey,
 That bear the world's great planets on their way :
 While adverse currents, as beneath they flow,
 Upheave the concave as they press below ;
 Just as the streamlet actuates the mill,
 And drives the eternally-revolving wheel.'—pp. 42, 43.

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It is but fair, however, to give at the same time the poet's philosophical and elegant account of the phases of the moon,—though he mentions it as but one guess among many to account for the phenomenon.

' With radiance borrowed from the splendid sun
 The ever-varying moon her course may run,
 To us each night exhibit broader fires,
 As from his beam her spreading orb retires,
 Till, full-opposed, full-orbed, she gives his rays,
 And to the world a paler sun displays;
 In chastened splendour climbs the shining East,
 And views him setting in the lower West;
 Then backward gradually again she glides,
 And gradually her waning lustre hides,
 As through the opposing signs her circuits run,
 And measure her advances to the sun.'—p. 57.

Mr. Locke, we believe, hints something like a modest query, whether sweetness in any substance may not arise from the roundness and smoothness of the component particles. *Lucretius* is sure of the matter.

' Those things, 'tis obvious, which our palate soothe,
 Are formed of particles more round and smooth;
 While what we bitter and disgusting find,
 Are hooked in figure, and more closely twined.
 Hence, through the pores they rend their painful way,
 And on the sense their torturing powers display.
 Those things which wound us, in our taste or sight,
 And those which touch our organs with delight
 Differ in form : nor canst thou e'er suppose
 Those bodies which the grating sounds compose
 Of whetted saws, are made of parts as smooth,
 As round, as those the melting soul which soothe,
 When skilled musicians heavenly descant make,
 Sweep the soft lute, and all its powers awake.' Vol. i. B. ii.
 pp. 29—30.

There are one or two other points, less doubtful, in which the reader will be surprized with the coincidence of *Locke* and

Lucretius. Thus each of them proves the existence of vacuum by the motion of bodies :

' I desire any one,' says Locke, ' so to divide a solid body, of any dimensions he pleases, as to make it possible for the solid parts to move up and down every way freely within the bounds of that superficies, if there be not left in it a void space, at least as big, &c.'

' Yes, there are voids (as nature's actions prove)

Intangible ; or how could bodies move ?

Opposing power would every where prevail,

All things would all resist, and motion fail.' Vol. i. B. i. p. 25.

Another of Locke's arguments for a vacuum is, that there must be a void beyond the utmost bounds of body.

' If body be not supposed infinite, which I suppose no one will affirm, I would ask, whether, if God placed a man at the extremity of corporeal beings, he could not stretch his hand beyond his body ? If he could, then he would put his arm where there was before space without body : ** if he could not, &c.' Who would expect to meet with this strange dilemma in metre ? Yet Lucretius has made use of the same fancy to prove the infinity of space.

' But this GREAT WHOLE if boundaries comprise,

Raise me some Mortal to yon utmost skies ;

Thence, forward, if a forceful dart he throw,

'Twill stop resisted, or 'twill further go.

Choose as you list, my argument will hold ;

No limits, thou must grant, the world infold :

Whether some obstacle oppose its might,

Or through the void it wing its rapid flight,

Still o'er this utmost limit something lies :

Substance that checks, or void through which it flies.

Then here, where'er thy bounds I firmly stand:—

What of thy dart becomes, I still demand.

Ope lie the world's illimitable fields,

And boundless space an endless passage yields.' Vol. i. B. i. p. 66.

We add one more sample of our poet's philosophy. It is the explication of magnetic attraction.

' Ceaseless effluvia from the Magnet flow ;

Effluvia, whose superior powers expel

The air that lies between the stone and steel ;

A vacuum formed, the steely atoms fly

In a linked train, and all the void supply ;

While the whole ring to which the train is joined

The influence owns, and follows close behind.

Since nought consists of more entangled seed

Than that from which cold, stubborn, steel is bred,

No miracle (as we've observed before)
 That when the loose, chalybeate atoms pour
 Into the void, the seeds behind should spring
 To the same goal, and draw the obedient ring;
 Till near and nearer brought, it touch at last,
 And the stone's secret bondage holds it fast.' vol.ii. b.vi. pp.74-5.

Our readers will have seen by this time that the poem of *Lucretius* was never formed to be popular, either in latin or english. The philosopher looks for sound science; the general reader for agreeable fictions; and the philosopher meets with unscientific fictions, and the general reader with dry philosophy. Considering this, we suppose, the present translator has forgotten the multitude in his publication, and accommodated his work to the tastes of the few who read every thing, and the purses of the few who fill their libraries with the handsomest works: we do not know how otherwise to account for the farrago of notes, and the superb style in which the book is got up.

Let us not, however, be understood as speaking disrespectfully of *Lucretius*, either as a philosopher or a poet. If, in his philosophy, he rather conceives a theory and accommodates it to existing phenomena, than collects phenomena and thence infers a theory; let it be remembered that he only does as all philosophers did before *Bacon* pointed out the method of induction, as the only safe one in all endeavours to account for the wonders of the material world. There will be found in the work of *Lucretius* an eager inquisitiveness after knowledge, a subtle ingenuity, a comprehensive selection of facts, and considerable sagacity in the application of them, in the way of analogy, to the purpose in hand. One is sometimes tempted to smile at the meanness of the facts called up to account for the most magnificent phenomena. Thus, the ocean never increases, though perpetually receiving the tributes of rains and rivers:—because, says the poet, the sun sucks up a portion, just as he dries the linen on an old washer-woman's line; and the winds brush away a portion, just as they dry the puddles in our streets. There is a still humbler circumstance made use of in the theory of dreams,—which we leave to nurses and chambermaids.

As a poet, the characteristic of *Lucretius* is energy of thought: there are passages of beauty and of tenderness; but vigour is the predominant quality. It is time that we enable our readers, by a few quotations, to form a judgement for themselves of the poetry of the original and of the translation.

The subject of the first passage that we shall bring forward is quite a common-place of poetry, but has seldom been more vigorously executed.

‘ ————— What pure delight,
 From Wisdom's citadel to view, below,
 Deluded mortals, as they wandering go
 In quest of happiness! ah, blindly weak!
 For fame, for vain nobility they seek;
 Labour for heapy treasures, night and day,
 And pant for power and magisterial sway.

‘ Oh, wretched mortals! souls devoid of light,
 Lost in the shades of intellectual night!
 This transient life they miserably spend,
 Strangers to Nature, and to Nature's end:
 Nor see all human wants in these combined;—
 A healthful body, and a peaceful mind.

‘ But little our corporeal part requires,
 To soothe our pains, and feed our just desires.
 From simplest sources purest pleasure flows,
 And Nature asks but pleasure and repose.
 What though no sculptured boys of burnished gold
 Around thy hall the flaming torches hold,
 Gilding the midnight banquet with their rays,
 While goblets sparkle, and while lustres blaze;
 What though thy mansion with no silver shine,
 Nor gold emblazon with its rich design;*
 No fretted arch, no painted dome, rebound
 The rapturous voice, and harp's exulting sound;
 Yet see the swains their gliding moments pass
 In sweet indulgence on the tender grass,
 Near some smooth limpid lapse of murmuring stream,
 Whose bordering oaks exclude the noon-tide beam.
 Chiefly when Spring leads on the smiling hours,
 And strews the brightened meads with opening flowers,
 In grateful shades, soft seats of peace and health,
 Calmly they lie, nor dream of needless wealth.’ Vol. i. B. ii.
 pp. 2—4.

To this we may subjoin the pleasures of a country life from another part of the poem.

‘ Thus Music's charms rejoiced the vocal plains,
 And cheared the banquets of the labouring swains;
 Their simple feast with rustic rapture crowned,
 When, stretched at ease, they pressed the flowery ground;
 With hearts at rest, indulged the leisure hour,
 By some smooth stream; or, lulled in shady bower,
 Contented lay, with peace and rosy health,
 Nor tasted care, nor dreamed of needless wealth!
 Chief when the Spring on gladdened nature smiles,
 Pleasure the hours of rural ease beguiles :

* This couplet is very awkward. If we understand the construction, ‘mansion’ is, in the first line, exprest in the nominative, and in the second understood in the accusative.

When laughing vallies sport their flowery pride,
 With jests and jeers the frolic moments glide:
 The jocund gambol, and the rustic song,
 And the loud laugh that stops the flippant tongue;
 The rosy wreaths each honoured head that crown,
 Or from the shoulders hang in clusters down;
 The vigourous leap, the freak, the boisterous mirth,
 The antic dance that shook their Mother Earth;
 Successive sports that still their joys prolong,
 And still relieved by many a trolling song;
 By many a tale that age hath still in store,
 And many a trick that ne'er was played before;
 And many a tune that many a joke succeeds,
 When runs the bending lip along the whistling reeds;
 These are the sweets the rural swains enjoyed,
 These the delights that many a night employed:
 That bade the simple, easy, heart be blest,
 And robbed the drowsy midnight of its rest.'

Vol. ii. b. v. pp. 113-14.

The following passage has a tender and pathetic sweetness, and is exceedingly well translated.

'When on the altar of the gilded fane,
 To angry Gods, a tender heifer's slain;
 When life flows issuing in a purple flood,
 When reeks the flamen with the smoking blood,
 The hapless dam explores the fields around,
 And with impatient hoofs imprints the ground,
 Each lawn, each grove, surveys with anxious eyes,
 And fills the woodlands with her piteous cries;
 Oft to her solitary stall returns,
 Oft the sad absence of her offspring mourns:
 No more the tender willows please, no more
 Those streams delight her, which allured before:
 The freshened herbs, impearled with silvery dews,
 Their wonted beauty and their sweetness lose.
 Though heifers fair in thousands round her feed,
 And sport and frolic o'er the joyous mead,
 These she regards not, but her own requires,
 Whose absence all a mother's grief inspires.' Vol. i. B. ii. p. 26.

The conclusion of the second book is atheistical and unsound; but with respect to poetical merit we have always placed it with the most shining passages in the work.

'Thus, too, the heavens (this world's surrounding wall,
 Must feel the assault of Time, decay and fall.
 Nature with constant aid all things supplies,
 But vain her efforts, and the creature dies.
 Sufficing juice no more the veins receive,
 Nor due recruit can failing nature give.
 This Globe now waxeth old: enfeebled Earth
 Scarcely to puny animals gives birth;

✓ Though once a huge athletic race she bore,
 Gigantic creatures which she yields no more.
 Can I suppose a golden chain let fall
 All kinds of beings on this nether ball?
 Did Ocean form them? did the waves, which beat
 The rocky shores, these various things create?
 Surely this earth, where sovereign Nature reigns,
 First gave them being, as she now sustains.
 Spontaneous once her shining fruitage rose,
 And the rich vine whose juice exalting flows.
 Each grateful produce of the pregnant soil,
 Now yields reluctantly to human toil:
 The cleaving spade, the shining ploughshare's length,
 Our oxen's vigour, and our peasant's strength,
 To till the sterile fields but scarce suffice,—
 Things ask such labour, and so slowly rise.
 His head the lusty ploughman, sighing, shakes,
 And frequent rues the pains he vainly takes.
 The present age comparing with the last,
 He envies those who occupied the past:
 Proclaims aloud that men of ancient days
 Their hours could give to piety and praise:
 Happy, though then their lands were more comprest
 Than those by men of modern times possess:
 Nor dreams that things by dint of age revolve,
 To ruin hasten, and by death dissolve.' Vol. i. B. ii. p. 80—2.

As a supplement to the above we may add the description of the first race of men from the fifth book.

' Huge the first race of men, their limbs well strung,
 Hardy as hardy earth from which they sprung;
 On strong and massy bones their structure rose,
 Firm as the firmest oak that towering grows:
 Nor heat nor cold they felt, nor weakness knew,
 Nor from voluptuous feasts diseases drew;
 Through long-revolving years on nature thrived,
 And, wildly bold, in savage freedom lived.
 No sturdy husbandmen the land prepare,
 Plant the young stocks, or guide the shining share:
 For future crops the seed no sower throws,
 Nor dresser clips the wilds luxuriant boughs.
 What earth spontaneous gave, and sun and showers,
 Careless they took, and propt their nerved powers;
 Their giant energies with acorns fed,
 Wild summer-apples, indurate and red:
 Such in our wintry orchard's sparing hang:
 But larger theirs, and more abundant, sprang.
 Earth in her primal strength these things bestowed,
 With rich fecundity her bosom glowed;
 O'er her broad surface various plenty reigned;
 Her voluntary gifts man's hapless race sustained.

‘ Thus by her fruits the human race was nursed :
And springs and rivers slaked their parching thirst ;
Called them, as now the fall from pouring heights
The thirst-afflicted savage tribes invites.
For nightly roofs to hollow caves they hied,
Or with their Gods in sylvan fances reside :
Whence a sweet spring in silvery drops distils,
And rolls o’er polished stones its bubbling rills ;
O’er polished stones and mossy greens they flow,
Meandering through the fertile vales below.’—pp. 75, 76.

In the following instance, four lines of the original make eight in the English; yet we should not scruple to point out the passage as a specimen of very fine translation.

‘ Quod si immortalis nostra foret mens :
Non jam se moriens dissolvi conquereretur ;
Sed magis ire foras, vestemque relinquere, ut anguis,
Gauderet, prælonga senex aut cornua cervas.

‘ Or say, the Soul eternal, would she grieve
Her bonds to loosen, and her prison leave ?
Would she not rather, with a just delight,
Rush to her freedom and celestial flight !
Joy, like the snake, her ancient slough to throw,
Wake to fresh vigour, with new lustre glow ?
Or like the stag, that casts his antlers’ weight,
Exulting bound—and hail the happier state? Vol. I. B.3. p. 44.

In the next quotation our readers will trace the origin of Gray’s, ‘ For them no more the blazing hearth shall burn.’

‘ But ne’er again that happiness will come,
That earthly paradise, a smiling home :
No loving wife shall greet thy glad return,
For the first kiss no joyful children burn ;
To thy loved, fondling, arms contending dart,
And touch with secret bliss thy bounding heart.’ p. 68.

We cannot forbear giving our readers the following little picture from nature. The poet is speaking of ‘ grim Molossian mastiffs.’

‘ But view them when, with soft, caressing, tongue,
Gently they lick their sprawling, playful, young ;
Now feign to bite, now roll them o’er and o’er,
Now, fondly gaping, threaten to devour ;
But cautiously their harmless teeth employ,
And in soft whinings tell their tender joy.’—Vol. ii. b. v. p. 85.

We shall close our quotations with the succession of the seasons à l’antique.

‘ Lo ! Spring advances with her kindling powers,
And Venus beckons to the laughing hours,

Fly the winged Zephyrs forth, and all things move,
 The earth to beauty, and the soul to love :
 Maternal Flora wakes her opening buds,
 With sweetest odours fills the groves and woods,
 With flowers of richest dyes prepares the way
 For rosy Pleasure and the genial May.
 Her fervid rays then scorching summer pours,
 And dusty Ceres brings her gathered stores :
 Fierce from the north arrives the Etesian blast,
 And, roaring, tells the fleeting summer's past.
 Then Autumn comes, and Bacchus reels along,
 Flushed with the purple grape, and revelry, and song :
 Now raging storms and boisterous winds awake,
 The loud South-East and South their prisons break,
 The sultry South full-charged with burning drought,
 And heapy clouds with bursting thunder fraught.
 Then chilling snows, with gelid frost, advance,
 And shivering Winter ends the annual dance.'—pp. 59—61.

Our readers will now be able to appreciate the merits of Dr. Busby. They will probably not see any sufficient reason for imagining that he has been gifted by nature with great poetical powers ; but he is well qualified as a translator of Lucretius : he is capable of moral energy, and has rendered the scientific parts of the poem with great neatness. His verse is vigorous, though sometimes a little awkward in it's gait ; and his style is manly and forcible, though occasionally not very well knit together. He admits triplets and alexandrines ; though a person whose ear is much affected by rule would object that the latter are not always perfectly constructed. He is not very careful of his rhymes.

But of these trivial objections our most considerable is to his love of new words, some of them most unnecessarily coined. Surely the English language was rich enough without the addition of such words as *sensile*, *sensate*, *darkly*, (an adjective,) *lingual*, *saporous*, *nervid*, *calor*, *cumbent*, *concuss*. *Refect*, *tenuous*, *suscitate*, *are*, we think, old words : we had no wish to see them revived. *Finity* might as well have been *finitude*. *Fictious* was born with *Prior*, and might have died with him without any loss to the language. *Intégral* and *contráry* seem to us wrongly accented ; and we cannot but wonder that a classical man, like Dr. Busby, should have made a *trisyllable* and *quadrissyllable* of *globule* and *pellicule*.

On the whole, we think this the best translation of Lucretius that has appeared : but, considering how uninviting the subject is, we think that the public would have been satisfied with the elegant version of Mr. Goode, or even the homely accuracy of Creech.

We have said nothing here on the subject of the fourth book, because we fully expressed our sentiments upon it in our review of Mr. Goode's translation.

Art. VI. *Considerations on the Causes and the Prevalence of Female Prostitution*; and on the most practicable and efficient means of abating and preventing that, and all other crimes, against the virtue and safety of the community. By William Hale. 8vo. pp. 72 Price 2s. Williams and Son. 1812.

IF nothing that concerns even the minor interests of man, can be indifferent to the sincere philanthropist, it would certainly be difficult to mention the subject that has a higher claim on attention than that of the pamphlet before us. It regards the strongest obligations of religion, the bonds of civil society, the tenderest of human relations, and the most essential welfare of the individual. The illicit connection of the sexes is the gangrene of national safety, no less than of domestic happiness; and this, from both physical and moral causes. The influence of the former set of causes appears in the puny size, the feeble constitutions, the predispositions to disease, and the absence of mental energy, which, on the general scale, characterize the children of those fathers whose animal powers have been impaired by premature and criminal indulgences. To this may be added the quality of pernicious cunning, which is observed to take the place of better properties in the diminutive breeds of domesticated animals: and the laws of animal physiology apply to the human species. The moral effects are easily estimated from the connubial choice which such parents are likely to make, from the example which they generally exhibit, and from the almost total want of moral restraint and religious instruction, which is the probable lot of their unfortunate children.

All history shews that when sexual corruption has become widely spread, when female honour is held cheap, and when extensive prostitution has gained establishment, then political decay has begun, public spirit is hastening to extinction, and unless averted by a moral change, ruin is the consequence. Ancient Egypt and Babylon, republican Rome, the Italian states of the middle ages, and France, Italy, Spain, and Germany in our own days, have owed their subversion, in a great measure, to this undermining vice.

The best friends of their country have bewailed the alleged increase of this evil in the British metropolis: and we fear that the allegation of such increase is but too well supported by evidence. The Lock Hospital, the Magdalen, and the Female Penitentiary, have been established with the laudable design of counteracting and lessening this tremendous evil. The leading

feature of their plan is, to afford to those prostitutes who are desirous of escape from their guilty wretchedness, a refuge, the means of subsistence, the blessing of religious instruction, and ultimately, a restoration to virtue, and comparative happiness. But how little, alas, can be effected by these excellent institutions, towards the great object, a diminution of the enormous mischief! Every instance of an unhappy woman reclaimed, converted, and restored to herself and her friends, to purity and happiness, is a glorious good: it kindles pleasure in every benevolent heart, and it exalts the joy even of angels. But supposing, what the most sanguine hopes dare not expect, that in no instance these houses of mercy will be abused, that in every case success will be attained to the full measure of the excellent means employed; such success would only amount to the subtraction of about 1-500th part from the existing number of prostitutes in London! And even this may be disputed; since it is maintained by those who appear to have the means of accurate information, that the number is always kept full, for hardened depravity and infernal artifices are constantly on the alert, to supply the places of those whom repentance, disease, and death are removing from this field of criminality.

It appears, therefore, to be a pre-requisite to success in using the means of reformation, that active efforts should be made in the way of *prevention*. The causes of the evil should be investigated, and so far as they admit of removal or correction, no pains ought to be spared for the purpose. Some of those causes lie in bad education and the vices of private life: these can be resisted only by promoting the diffusion and influence of good principles in religion and morals. But another cause exists, in the too general neglect, or the partial and irregular execution, of the *Laws* which bear upon this offence. Whoredom is a crime of deep aggravation, in the sight of God and men. By the ancient Mosaic law, (which we should not forget was the law of God,) it was prohibited by very heavy penalties, and, in some cases, on pain of death. It is to be deplored that there is not, at this day, a more direct and easy mode of bringing common prostitutes to punishment, merely as prostitutes, without any circuitous or collateral circumstances to render the crime more readily cognizable. It is extremely probable, if not certain, that prostitution is a crime at Common Law; both from the manner of its being mentioned in 1 Hen. VII. cap. 4. and from the fact that anciently courts Leet had the power of finding and punishing for this offence. But prostitutes may be punished as "idle and disorderly persons," for breach of the peace; and the keepers of brothels are indictable, and on conviction to be punished with fine, imprisonment, or pillory, at the discretion of the Court. The city of London possesses

superior facilities for this important purpose, from its charter : the Wardmote Courts have a summary power to imprison harlots, and all vintners, ale-house keepers, &c. who permit such women to come into their houses; to eat, drink, abide, or be otherwise conversant there. Some late proceedings of the Court of Common Council authorise our hopes that efficient measures are likely to be pursued, for the abatement of this crying evil. Twenty thousand practised courtezans, skilled in the arts of alluring and infatuating,—murderers of virtue, character, health, honesty, and happiness,—more fell and dangerous destroyers than so many hyænas of the desert—are every night let loose upon the youth of London; with scarcely an effort to prevent their cruel activity, they prowl for prey, and it is to be feared with deplorable success; they “hunt for the precious life,” and many are their victims. What man of principle and just feeling is not appalled at the reflection! “A whore is a deep ditch, and a strange woman is a narrow pit; she also lieth in wait as for a prey, and increaseth the transgressors among men: her lips drop as a honeycomb, and her mouth is smoother than oil, yet her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, her steps take hold on hell.”—Prov. xxiii. 27, 28, v. 3—5.

The design of the valuable pamphlet which has occasioned these observations, is to shew that, if prostitution cannot be entirely extinguished, *it may be made* EXTREMELY DIFFICULT;—that IT IS PRACTICABLE, to a very considerable degree, to PREVENT prostitutes from infesting our streets;—and that, for the accomplishing of this object, the means are in our own hands. This author's plan, we have understood, is about to be carried into effect, as far as the authority of the corporation of the city of London extends; and it is in the power of the parochial officers in the suburbs, and in every town and parish of England, to adopt the same measures, with little trouble and at scarcely any expence. The experiment has been tried during several years, and with great success, in one of the largest and most thickly peopled parishes in the metropolis; that of Christ Church, Spital-fields.

It is a popular, and perhaps a favourite, opinion, that prostitutes are usually interesting young females, ‘more sinned against than sinning,’ seduced, betrayed, and deserted, and finally compelled, against their wishes and feelings, by cruel necessity to their dreadful trade, as the only means of subsistence. This opinion Mr. Hale strongly combats, in each of its parts; and we think that he has clearly shewn it to be an erroneous and *very pernicious* opinion. His means of information are, we believe, very extensive; and, he affirms that, but a small proportion of prostitutes derive their livelihood from the wages of iniquity.

Other objects, to which the remarks in Mr. H.'s pamphlet ap-

ply, are the violation of the Lord's Day, and the abuses prevalent in low public-houses. But we close our observations, to give place to some extracts in which our reflecting readers cannot but feel deeply interested.

' A numerous class of them (whatever may be their outward appearance,) is composed of women who were once in servitude. Many of them are married, whose husbands are in the army or navy; whilst thousands of them have broken the conjugal tie, and driven their partners from them by their infidelity. Another description, and which composes by far the greater part, consists of single women, who work at various trades during the day; such as the silk manufactory, the straw hat business, slop-making, and, in short, every species of employment usually appropriated to women working in their own habitations. Others of them are employed, during a part of the day, in selling fruit, and other articles. Some live entirely in brothels; and not a few of the female servants, left in the care of great houses during the summer absence of families, go out an hour or two in the evening for this vile purpose, and make up the melancholy list!

' The celebrated author of the "Treatise on the Police of the Metropolis," computes the number living in open and private prostitution, at fifty thousand! and calculates, that during the last forty years, from eighty to one hundred thousand, succeeding each other upon an average every thirteen years, have passed through a miserable life into eternity! From this distressing picture of female depravity, the number can easily be ascertained that are annually swept from off the stage by disease and premature death. But, notwithstanding this, *their places are immediately supplied*; and, which is by far the most afflicting consideration, *if there were room, their numbers would more than double their present amount!*

' There are many thousands of women who work in the day time at the various employments above enumerated, and who frequently prowl about in the evening, and offer themselves for prostitution! Sometimes they succeed in committing the crime, and gaining their object, its vile wages. In proportion to this success, they are negligent of their lawful employments. Often the work of one week is eked out to six or eight, as the disappointed employers of these women can testify. But frequently, owing to the market of iniquity being overstocked, they return without meeting with the desired opportunity. These are lamentable truths, well known to every magistrate of London. Women of this description have frequently been taken before them: it has been discovered that they worked at a trade, and when questioned as to the criminality of their conduct, in walking the streets, they have patched up a frivolous tale, by saying that they had been out of employment for a week, or that they owed a little rent, *and so went upon the town just to get that money.* These, and the like excuses, are frequently made. I repeat the dreadful fact; the streets are already over-stocked with them, so that half the abandoned prostitutes are compelled, sorely against their will, to work in the day for part of their maintenance. Bad as trade is at this time, I know there are thousands who now have plenty of work, and who are often, what

they call, "trying their chance:" they frequently attempt the horrid deed for a few nights, and then give over their wicked pursuit, because the public walks are glutted with prostitutes, who sometimes, like half-famished tigers, seize upon the new adventurers, to prevent them from sharing the scanty prey! pp. 12—15.

'Now let us suppose that from this period all the parishes within the metropolis were resolved to act upon this principle, or rather, *that every man of virtue and benevolence was determined to attend to his duty in this respect*: I would appeal to the public, and ask, "Is there not a sufficient number of men of real religion and great respectability, in every parish, that would be competent to give a right direction to all parochial concerns?" The blessings that would arise from this system, would far exceed all human calculations. No publican would be found repeatedly transgressing the laws, at the imminent hazard of *forfeiting his license*:—their houses *on every day of the week*, as well as on the Sabbath, would be orderly; nor would the lowest of them dare to encourage, or suffer, the youth of both sexes to resort to them for the purpose of tipling, or other illegal and corrupting practices. Not one brothel could possibly support itself against the holy zeal, and steady perseverance, of the virtuous inhabitants; and therefore could no longer allure young country girls, nor hold out an enticement to female servants by the offer of money and clothes. Not one prostitute would dare to repeat her nightly walks, and hunt for the precious life of an unwary youth:—this indecent "violence would no more be heard in our streets, nor this wasting and destruction within our borders." p. 61, 62.

Art. VII. *Maternal Solicitude for a Daughter's best Interests*. By Mrs. Taylor, of Ongar. pp. 160. Price 5s. Taylor and Hessey, and J. Conder, London, 1814.

THE purest and strongest of earthly affections is the female parent's love to her offspring. The Lioness yearns with tenderness over her young, and the She-Bear, when mortally wounded, licks her Cubs till she expires. The Bird, that child of liberty, whom ineffable instinct has confined, for weeks on her nest, when her brood are disclosed, lives but for their sake, and fearlessly hazards herself at the approach of strangers that they may be preserved. Where sexual love is a selfish and solitary passion, parental love is restricted to the female: this among quadrupeds is principally the case; among birds, where nuptial leagues are formed, affection lasts only for a summer. Nature is an exemplary economist: bountiful as she appears of the ordinary pleasures of existence, her most precious sensibilities are in no instance lavishly conferred. The young of irrational animals are soon able to provide for themselves, and parental care ceases immediately afterwards:—*paternal* love among beasts is rarely

needful and as rarely found; with birds *maternal* love would generally be insufficient: during the period of incubation the dam must perish with hunger on her nest, or leave it at the peril of miscarriage to her eggs, if her partner did not occasionally supply her place, as well as solace her with his song, while she patiently sits to her task. Both are engaged in nourishing the little ones when hatched, till they are strong enough to wing the air and search the woods for themselves.* It is only in parental sympathy that animals exercise *self-denial*; spontaneously foregoing their appetites and their freedom, and finding, in the indulgence of *this* tenderness alone, a sweet compensation for pain, abstinence and restraint.

Thus it is with "the beasts that perish."—Man is born for time, but he is created for eternity. The care of both the human Parents is long required to rear their few, and frail, and slowly-rising progeny: therefore connubial ties are ties for life with our race, which could not be supported by connections so precarious as the roving intercourse of brutes, or the vernal marriages of birds. A child demands as many years of training, before he reaches maturity of frame and intellect, as are allotted for the full longevity of half the tribes of the lower creation. It is almost peculiar to our exalted species, that parental love survives the time limited by nature for rearing its objects; while frequently in old age and affliction, a virtuous offspring become nurses and parents to their progenitors, reduced to second childhood. The stork indeed is said to nourish her decayed Parents, and bear them on her wings;—an affecting image of filial piety, which is a reproach to thousands of nominal christians who neglect,

* The faithfulness and guardianship of Jehovah himself towards his chosen people, are compared by Moses, in a most beautiful simile, to the vigilance and activity of the Parent-bird:—"As the Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so *THE LORD* alone did lead him."—Here every syllable speaks to the eye; the imagery is full of life and motion. Deut. xxxii. 11, 12.—Again; the Redeemer, in meekness and lowliness of heart, likens his compassion and long suffering towards a city doomed to destruction for its crimes, to the fond and self-exposing solicitude of the domestic fowl, when an enemy is near:—"How often would I have gathered thy children together, as a hen doth gather her brood under her wings; but ye would not!" Luke xiii. 34.—It is delightful, in all that is good and all that is lovely in creation, to trace resemblances and memorials of Him who is supremely good and altogether lovely.

and millions of barbarians who expose to famine or wild beasts, the authors of their being, when fallen into poverty and helplessness.

The sweetest sounds under heaven are the tones in which a mother soothes her restless infant; and the loveliest smiles are those which she wears when her infant smiles on her:—the kindest lessons are those which a mother teaches; her warnings are the language of sincere alarm; her caresses are the dearest rewards of well doing, and her chastisements are rather inflicted on herself than on her transgressing child, for they grieve her more and profit her nothing, while him they hurt but for a moment and benefit perhaps for life. We have said, that man is born for time, but created for Eternity. As his body requires long, unremitting, and delicate attention to raise it to its full strength and stature, so his mind needs progressive instruction from the first moment to the last of terrestrial existence, perfectly to prepare it for the inevitable immortality that awaits him;—which will either be an everlasting curse, the bitterness and burthen of which none but those who must suffer it can know,—or an everlasting blessing, which angels who never sinned cannot fully appreciate, and which the ransomed of the Lord alone can comprehend in the enjoyment of it. The affections of a pious mother, therefore, are not confined to infancy, to childhood, or even to adolescence; they are capable of infinite extension; pursuing the welfare of her offspring in maturity and in extreme old age; reaching to the end of time, and embracing eternity itself. She has one desire through life, one hope in death;—that in the hour of resurrection she may stand unshamed before the righteous Judge, and say, "*Behold me and the children whom thou hast given me.*" Hence, in proportion as her assiduities for the personal well-being of her family are diminished, while they grow up in years and gradually learn to care for themselves, her "*Maternal Solicitude*" for their "*best interests*" increases to higher intensity, as her prospects, on both sides of the grave, are alternately brightened with hope, or clouded with fear. Every motive of nature and habit, of feeling and reflection, conspires to make her more and more vigilant and faithful in fulfilling her eternal obligations to the beings whom she has brought into a world of sin and danger. Love to God, to her partner, and to herself, as well as love to her progeny, constrain her to do her duty. An earthly-minded mother *may* forget her sucking child, that "she should not have compassion on the son of her womb," but a christian mother can no more forget her child than she can forget her God; or cease to have compassion on her son, than cease to have compassion on her own soul.

The little book before us is intituled "Maternal Solicitude for a Daughter's best Interests;" and every page of it breathes the most earnest and anxious concern for the spiritual peace and the eternal salvation of her to whom its precepts, its warnings, and its admonitions are addressed. A daughter stands in a peculiar relationship to a mother; a daughter *may be* what her mother *is*; and surely a pious mother's most fervent wish and constant prayer is this,—that her daughter *may become*, not only almost but, altogether such as she is, except her infirmities;—that the child, in whom she sees her own existence renewed and perpetuated, may profit by her experience without paying the price which it has cost her; and begin life with the same advantages as she lays it down.

Much of the value of this work consists in its being truly what it assumes to be; hence there is a fervour, a spirit, and a tenderness in its instructions that could never be affected: a mother's pulse beats in every line, and the warmth of a mother's heart gives vitality to the whole. It is divided into sections; to the head of each a text of scripture is affixed, which is paraphrased, illustrated, or applied to suit some interesting topic. We shall not formally analyze the volume; we chuse rather to give such extracts from it as may induce our readers to search its contents for themselves. As the theme of each discussion is suggested by some passage of sacred writ, so the riches of the style consist, in a great measure, in the felicitous adaptation of scripture language and imagery to the writer's own thoughts. Of this we shall offer two instances; the first very natural and affecting; the second elevated and striking. After having chosen for the motto of her first address the words,—“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days;” the Mother speaks to her child as from her dying bed, and adds,

‘ Though these pages are immediately addressed to you, my dear child, as more suitable to your age and circumstances; yet I am not without hope, that others of my family, who will occasionally peruse them, may glean a few hints from this my labour of love: but while I imagine them thus surrounding me, I shall not “guide my hands wittingly,” as Jacob did, setting one before the other, though the Sovereign Disposer may so deal by you, in the course of his providence; but for me, I say to you all, from my very heart, “The God before whom your father Isaac*

* “Mrs. Taylor is the wife of the Reverend Isaac Taylor, of Ongar, in the County of Essex.”

did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless you :” but though I cannot describe the possessions which may hereafter fall to your lot, or determine whether you shall ever have a foot of land to call your own, yet I have an humble confidence that your bread shall be given you, and your water shall be sure ; and if, happily, you are partakers of divine grace, then the heavenly Canaan is yours, that exceeding good land, your title to which cannot be disannulled or taken away.’ p. 8, 9.

Our second example is from the fifth Section, of which the motto is “Soul, take thine ease ; thou hast goods laid up for many years.”

“Soul take thine ease,” is a feeling often indulged by the young, in the expectation of long life. But how vain the address, from a being who is compared to a morning “flower, which in the evening is cut down, and withereth!” Whose longest life is called but a span, a vision, a tale that is told ! But if, my child, the fabric of your happiness is composed of such frail and perishable materials, as friends, or health, or length of days, or of any temporal enjoyments you may now possess, or yet hope to obtain ; you may gaze, indeed, on the structure, and be ready to exclaim, as some did on a very different occasion, “What manner of stones, and what buildings, are here !” But you may also hear the voice of wisdom reply to such vain boastings, “Verily there is not one stone upon another, that shall not be thrown down.” p. 44, 45.

Section IV. alludes to the reign of Jotham king of Judah, as recorded in 2 Kings, chap. 15. We shall make a very brief extract. ‘Jotham lived forty one years in the world, sixteen of which he sat on the throne. No doubt he had, in common with the rest of mankind, a mixture of prosperity and adversity public and private ; he had his friends and his enemies, his hopes and his fears ; and *the speck of time he sojourned here, was, in his estimation, of more interest and importance than all the centuries that preceded it*, though each in succession distinguished by “Kings and mighty men, and heroes, which were of old, men of renown.”’ p. 26. It was undoubtedly ; and so is “the speck of time” that each man sojourns here “of more interest and importance” to *him*, than all the ages from the creation to his birth, added to all the ages from his death to the day of judgment. The glories of God, the beauties of nature, the gifts of Providence, the joys of life ; health, strength, intellect ; society, friends and kindred ; all that exalts, ennobles, and endears existence, are *only* interesting and important to an immortal being *in so far as they refer to himself*. If the reader is started at the boldness of this assertion, let him look into the cell of the maniac, locked down

to the floor, in darkness, and solitude, and damp, and cold, raving away life in alternations of horror and insensibility;—what to *him* are all the pleasures of this world?—To a spirit in perdition what is all the bliss of Paradise?—How inestimably precious then is that “speck of Time,” on which each of us stands, from moment to moment, between two eternities! The next instant, lost or improved, may determine our condition for ever.

No. V. contains an exceedingly curious and subtle, yet highly poetical reverie, on the soul's connection with the body, not only in life, but *by sympathy* in death, through the changes of corruption, dissolution, and utter dispersion, till the re-union of both in the hour of resurrection.

“ Even from the tomb the voice of Nature cries;

“ Even in our ashes live their wonted fires.”

Never was the mysterious import of these thrilling lines so sweetly and solemnly expounded, exemplified, realized before. The reader dies with the writer, and passes with her in imagination, through every stage of posthumous existence. *This* death, indeed, is only a trance, in which the dream of life is prolonged to the end of time: and who that loves to look abroad on ocean, earth and sky, does not *sometimes* descend in vision to the tomb, and think what kind of sleep that is, in which, forgetting and forgotten, he soon shall rest for ages! But we must not expatiate. There is so progressive a train of thoughts and feelings, each necessary in its place to prepare the mind and the heart for those that follow, in this contemplation, that the *whole* must be read to be fully enjoyed. We will, however, quote a portion, not perhaps the most pathetic, but certainly the most impressive, if duly understood. The Soliloquy at the close so awfully identifies the scene, that when the trumpet sounds we seem to awake from the dead, and almost expect to see the judgment seat.

‘ A few more revolving years, and all she knew, and all she loved, are swept away by the flood of time: other generations spring up, that know not us; and these, in turn, give place to their successors; till the lapse of time, since we lived, must not be counted by years, but by centuries. The effort of affection to immortalize my name, affords an additional proof of the perishing nature of all created things: the tender eulogium penned by conjugal or filial love has disappeared and sunk into the earth, to meet the dust, whose memory it was designed to record; and Time, by gradual strokes, has obliterated the name on the scarcely remaining stone. Even the venerable edifice that marked the place of our interment, has fallen into a heap of ruins! Generations have passed away since the sacred rites were performed within

its walls: and many who there united in sweet acts of devotion, and songs of praise, are now assembled with the Church triumphant, singing the song of Moses and the Lamb. Here and there a mouldering arch informs the curious traveller that this spot was once devoted to the worship of his God! And if he is wise, and if he is pious, he will reflect with joy, that though these temples, made with hands, perish and decay: yet He, for whose service they were erected, continues, and is "the same, yesterday, to-day, and for ever."

'But the Heavens themselves "wax old as a garment;" then how much more shall the most durable edifice yield to the unrelenting hand of Time! Thus shall these ruins be levelled to the ground; thus shall every vestige of them disappear, till the once frequented spot be no longer venerated! The flocks and herds may browse and trample here, when no relic remains of the precious dust that lies beneath! Or, perhaps, the rural hamlet, or busy town, or populous city, may rise on the site of this lonely building, and a skull, or a few unconnected bones, accidentally discovered in digging for a foundation, may produce a conjecture, that this might once have been a burying place! Ah, busy mortals! read your own fate in these, and pay them the respect due to kindred bones, by depositing them decently in the place whence they were torn. Yes, fellow mortals, you are welcome to build, and to plant, and to act your parts in this short and busy scene, though it be over our perishing clay. Much should I love to slumber unmolested, till the last trumpet shall sound: yet I would rather that the populous city should flourish over my head, vying with Babylon and Tyre in riches and grandeur, than that, for its iniquity, ruin and desolation should overspread my country. Let the sound of the millstone and the voice of the piper and harper, be heard, rather than that of the owl, and the bittern, and the cormorant! Silent and desolate must my dwelling be; but, O! let not *such* desolation, *such* silence, reign over my once beloved land! Profound will my sleep be, whether peace or tumult reign above.

'Ah! the dreary ages that roll away in slow succession, and no one knocks at the door of my prison! Surely "the Lord hath forsaken me, my God hath forgotten me!"—"Where is the promise of his coming?" For, since I fell asleep, all things continue as they were. But "the Lord is not slack concerning his promise, as some men count slackness."—"The vision is for an appointed time; it will surely come, it will not tarry."—Hark! I hear a sound! It is the voice of the archangel! "Arise, ye dead, and come to judgment" bursts on my astonished ear. Joyful summons for me, if I can welcome my celestial spirit, to reanimate my sleeping dust! and welcome to these eyes those precious bodies from whom I have been so long separated! May it be ours to say, "Here are we, and the children whom thou hast given us," *every one of them.*' pp. 35—8.

From the sensations excited by reading this section we are eager to learn any thing that concerns the personal his-

tory of the Author and her family. The few hints of this kind scattered through the volume cannot fail to awaken very tender sympathy. Afflictions are sacred; we shall not presume to enquire what Mrs. Taylor's have been; but from the whole tenor of her writings we must believe, that she can say with the Psalmist, "it is good for me to have been afflicted."

' Again, say not, "Soul take thine ease, I have health laid up for many years," because you enjoy the blessing of health to day; for how know you what may take place to-morrow? It is now twenty years since your mother rose one morning in tolerable health; and, before night, was attacked by a malady, under which she has been suffering ever since; the melancholy effects of which you witness every day.' p. 44.

No. VIII. is a brief but excellent essay on "Truth," in which the Daughter is taught that nothing is more valuable, than to *know* the truth, to *tell* the truth, and to *act* the truth, since this is the end and happiness of living.

From No. IX. we learn, that the author is fifty-six years old; that her father died fifty years ago, and that her mother survived him thirty-six years. These are things of every day, of every hour, yea, of every moment, in this world of mortality; and nothing can be read with more absolute indifference than *such* records, by those who are not immediately concerned in them. Yet on the present occasion, thousands who are not allied by consanguinity or friendship with Mrs. Taylor, are interested in *these* memorials, since in the order of Providence, minds have sprung up under her eye, which now shine as lights into the minds of the rising generation, and may continue thus to shine upon distant posterity. Had the dispensations of infinite wisdom, in her small circle of kindred, been varied in one particular, those minds might perhaps, never have existed, or might not have been directed to usefulness in the same excellent way that we see them. Had her father been spared only a year longer, the whole course of her life might have been changed: from different circumstances different consequences must have ensued,—none probably, that would have contributed more to her own domestic comfort, or to the benefit of other families, whose mothers and their daughters shall call her and her daughters blessed.*

No. XVI. has the following text: "And he spake of the trees, from the cedar that is in mount Lebanon, even unto the hyssop that springeth out of the wall." Much pleasing and ingenious

* Mrs. Taylor is the mother of *Ann* and *Jane*, the authors of *Original Poems for Children*, *Rhymes for the Nursery*, *Hymns for Infant Minds*, and *Short Hymns for Sunday Schools*.

improvement is drawn from these words. We give two specimens :

‘ Solomon, in his study of the vegetable kingdom, extended his inquiries “ from the cedar of Lebanon to the hyssop that springeth out of the wall :” let us, as far as we are able, do likewise. The cedar of Lebanon is famous in sacred story for its beauty, majesty, and usefulness ; but let us begin our meditations with a tree of more extensive fame, even the tree of knowledge of good and evil. The fruit of it poisoned our first parents ; and its noxious qualities, far from diminishing in virulence, have mingled with the vital stream, through all succeeding generations, and are now raging, my child, in your veins. From this fatal tree the weapon was formed, with which the first murderer slew a brother ! Nay, from this tree the very cross was hewn, on which was extended the Lord of glory. No day passes in which we do not experience its malignant effects, both in sin and in suffering ; no day passes in which we ought not to apply for a remedy.’ pp. 112-13.

‘ The lofty and majestic cedar was an appropriate subject for the contemplation of king Solomon, of whom it was no unfit emblem : yet he did not confine his researches to plants of such stately growth ; he condescended to notice also the “ hyssop, that groweth on the wall ;” thereby imitating a greater than Solomon, who, though “ the high and lofty One that inhabiteth eternity,” does not “ despise the day of small things,” and is no respecter of persons ; but who will “ reward every one according to his works, when the dead, both *small* and *great*,” shall stand before him in judgment.’ pp. 115-16.

No. XX. “ When I was a child I spake as a child,” &c. The meditation on this passage is more lively and entertaining than light-minded readers will find some of the others.

‘ I have seen you, my dear girl, sitting, surrounded by your little family, with an interest, which only a parent can feel : and I was pleased to reflect, that, at present, you had one source of delight, at least, incapable of producing much pain or anxiety. You fancied yourself a parent, but you were without a parent’s cares ; you had no food to provide for your household ; neither were you anxious for their safety in your absence : where you left them, there you found them ; and as neither mischievous habits, nor untoward tempers vexed your spirit, so neither were you concerned for their future prospects : you thought not of your own beyond to-day, much less of those of your family.

‘ So far you had the advantage of your mother ; and still have : while you are laying these companions of your childhood aside, with all your hopes and expectations concerning them, her anxieties are kindled anew, and she looks to futurity with increasing interest. Your Lucillas and Matildas are thrown aside as useless lumber ; not so my *** ; she is rising into fresh life, and, indeed, is only beginning to live. Now I watch with an anxious eye, lest any untoward circumstance should arise to give a permanent bias to her character : now, while the young shoots spring up before me, I wait to see what direc-

tion they will take. Hitherto I have been able to prune and lead them at pleasure; but every day they may become less pliant; and every day my task may be more laborious. May the great Husbandman direct my unskilful hand, that I may prove a successful labourer in his vineyard !' p. 138, 9.

The following lines contain an important hint.

' Sweet is the simplicity of childhood, but it is generally succeeded by a period most troublesome to a parent: As ignorant of the world as ever, it is now that young people begin to measure their wisdom by their stature, and to feel indignant at that reproof which would nip their evil habits in the bud. They do not calculate on the costly lessons they have yet to learn; nor foresee how many of their words and actions, at the distance of a few years, they would gladly recal.' p. 143.

Who that has advanced towards the meridian of life, will not attest the bitter truth implied in these words? If a vain and self-willed youth could for one day be a man of *fifty*, and return to *eighteen* the next morning, with the remembrance of the feelings of age, he would probably be a very different being at *five and twenty*, from that which he will be without such an ante-past of *the life to come* in *this* world;—as to *the life to come* in the *next*, what the experience of one hour's misery or beatitude out of the body, might effect upon a human spirit, it would be fruitless to conjecture.

In the twenty-first number, which is the last, the substance of the whole series is beautifully summed up, and the texts at the head of each are so happily interwoven, that, however disjointed the sections may have seemed to the superficial reader, their order, connection, and harmony are strikingly manifest at the conclusion.

The title of this admirable manual is "*Maternal solicitude* for a daughter's *best interests*." The subjects of course are all serious and important, including few allusions to time and its evanescent concerns, except in connexion with eternity and its unchangeable issues. The strain of thought and the tone of expression, therefore, are solemn and pathetic. There are occasional touches of playful tenderness, which exquisitely relieve the plaintive sweetness of the warning voice, that speaks as from the grave, throughout these addresses; and we frankly acknowledge for ourselves, that we wished these gleams of innocent vivacity had more frequently shone out upon us as we traversed these interesting pages. The writer herself is aware that some persons may think a considerable portion of her volume *gloomy*; and she endeavours rather to justify her seriousness than to answer objections that may be urged against it. Opinions on this head will be so different, according to the feelings or the prejudices of readers, that we chuse rather to leave the point at issue than pre-

tend to decide it ; especially as none would bow to our judgment but those who had previously passed the same sentence in their own minds.

Art. VIII. *The Pulpit* ; or, a Biographical and Literary account of eminent Popular Preachers ; interspersed with occasional Clerical Criticism. By Onesimus. Vol. II. 8vo. pp. xvi. 381. Price 10s. 6d. bds. London. Carr, 1812.

FOUR years and a half have now elapsed since the first volume of 'The Pulpit,' passed under our review*. In that interval Mr. Onesimus seems to have grown wiser, and we are not without hopes that *we* have grown wiser too. Still we do not feel sufficiently wise to give a decided recommendation of this volume. We still retain our dislike of the principle which induces a man to describe a preacher with as much minuteness as he would an actor ; to consider the pulpit as a kind of stage, on which he exhibits himself, and the temple of God as a theatre, where the exhibition takes place. If the majority of our preachers were *Orator Henleys*, this might, perhaps, be allowable. But a man who enters upon the ministerial functions with true singleness of heart, with a real solicitude to promote the glory of God and the salvation of souls, will feel 'the burden of the Lord' sufficiently heavy, without ascending the pulpit, under the consciousness that a scrutinizing and indifferent spectator may be employed, during his sermon, in sketching his picture, devising a new mode of spelling to convey a correct idea of his pronunciation, or describing, in the aptest phrases, his idioms and his attitudes ; and all this for the especial purpose of presenting them to the public in an early magazine.

But Onesimus will complain, if we leave the matter thus. We, therefore remark, that in the present volume, his style of writing is not marked with so many ridiculous peculiarities as it was in the former volume. He writes better, though still not well ; he thinks more accurately, and he seems to entertain a higher regard for correct theological sentiments than he formerly did. This volume, like the former, is divided into two parts, of which the first is devoted to the Episcopalian, the second to Dissenting, Ministers. Some of our readers may perhaps like to know the names of the gentlemen who are exposed to this ordeal. We do some little violence to ourselves in gratifying their curiosity. Here, however, they are : *Churchmen*—Rev. Dr. Randolph (late Bishop of London), Dr. Isaac Milner, J. T. Barrett, Henry Budd, S. Burder, Thos. Clare, W. B. Cocker, C. E. De Coetlogon, W. L. Fancourt, Henry Foster, Thos. Fry, Wm. Goode, Wm. Gurney, John King, Rich. Lloyd, John Ousby, Dr. Povah,

* Vide Ecl. Rev. vol. v. p. 863.

Legh Richmond, Thos. Sheppard, John Sheppard, H. White, Watts Wilkinson, and Daniel Wilson; *Dissenters*—Rev. Dr. Adam Clarke, John Clayton, jun. Elias Carpenter, Geo. Clayton, J. S. C. F. Frey, John Leifchild, Sam. Lyndall, Thomas Raffles, W. M. Smith, John Stevens, Will. Thorp, Geo. Townsend, and Dr. R. Winter.

Having taken up this book in a more than usual good-humour for critics, we feel tempted to treat our most inquisitive readers with one of Onesimus's characters. We trust the subject of it will pardon us for this misdeed. We make our present choice, because the sketch is one of the shortest, and, at the same time, one of the most accurate in this second volume; it is freer, too, from Onesimus's prevailing blemishes. Had it been yet more laudatory, we should have quoted it with less hesitation.

'Happy is it for the world when the preachers of religion are known to be such from right motives. When they are not so bad will be the best. Indifference is most dangerous in this profession. When the heart is here cold, of what worth is the head? The choice of such men should be made their lot: and, what is more, their lot should be their choice. Sincere pleasure does it give me as authorised to state thus much of the present preacher. His lot was first his choice—his choice now forms his lot!

'John Sheppard, B.A. is from St. John's College, Oxford. Having for some time officiated as Curate of St. Clement Danes, upon which title he was in fact ordained, he shortly after became Morning Preacher and Tuesday Evening Lecturer at West-street Chapel, St. Giles's; and is now also Alternate Evening Lecturer at St. Margaret's Chapel, Broad-way, Westminster.* Originally he was intended for the legal profession, but experiencing an entire change of sentiments, he was finally led, by this change, to embark in the sacred vocation of religion.

"Every man hath his proper gift of God," says St. Paul, "one after this manner, and another after that." The great diversity of human taste requires this diversity of gifts. Energy is necessary to stimulate some; some, tenderness is calculated to subdue. Mildness belongs to the present preacher. Heaven has granted to Mr. Sheppard this gift of christian teaching, and, since he "neglects not the gift that is in him," but, following the Apostle's direction to Timothy, continues diligently to "stir up this gift of God," there is therefore no room to doubt, that, as he is now probable for it, he will hereafter make "full proof of the ministry." His qualifications and his attainments rank him comparatively high. High in worth, high in truth, high in zeal. Liberally construing a passage to be found in the preface to the Rev. Samuel Wesley's poem of the Life of Christ, I would say to him, in no mean strain of religious versification—

* He is now, we believe, minister of Dartmouth-row Chapel, Blackheath.—REV.

Taught to condemn the miser's useless store,
And honours which a cheated world adore,
Pure be thy breast from envy as from hate;
And thus, thus long, upon the altar wait,
Till, from thy dear-lov'd Temple, thou remove
To join the happier, blissful choir above!

‘ Considering the cast of his character, together with the nature of his acquirements, it follows, that the countenance of this preacher will be expected to be, as it is, open, attractive, and intelligent. Though not tall, his action is always free, and sometimes striking; and though in his voice, which seems not strong, there may occasionally be discovered something like a lisp, yet he judiciously manages this defect by speaking with calmness and at ease.

‘ Unmixed approbation is due to this clergyman's deportment. Whether observation fix on the solemnity with which he enters the pulpit, his private praying there, his posture whilst the singing lasts, his excellence in the intercessional repetition of the Saviour's bequeathed “form of sound words,” his ultimately pronouncing the ministerial benediction, and the decent caution with which he refrains, when done, from the still common practice of hurrying out of the pulpit, the Rev. John Sheppard holds out, from first to last, an example which might be beneficially followed by some of his clerical brethren. His conduct here reproves them.

‘ Classical yet unambitious, his style is at once polished and intelligible. Scripture having well admonished him to “condescend to those of low estate” in this world,—one of the hardest lessons of the cross!—he strives to adapt the strain of his discourses to the uninstructed and simple hearer. Yet in this great effort there seems no art. Religion has thus enabled him to accomplish that which his disposition of mind naturally would have attempted.

‘ His exordiums are appropriate and informing; his divisions are natural and judicious; his illustrations are familiarly apt. His figures are few but they always strike. Thoroughly scriptural, he is uniformly interesting, persuasive, and impressive, and is frequently animating.’ pp. 118—121.

Art. IX. *A Sermon* occasioned by the death of the Rev. Samuel Palmer, of Hackney: who departed this life Nov. 28th, 1813, in the 73rd year of his age: Preached at the Meeting-house, St. Thomas's-Square, Dec. 12th. By Thomas N. Toller, of Kettering. Together with the Oration delivered at the Interment, by H. F. Burder, M. A. 8vo. pp. 40. Price 2s. Conder. 1814.

IT would have been wrong that a life of laborious usefulness protracted to a vigorous old age, as was that of the late Samuel Palmer, of Hackney, should have terminated without some public and honourable memorial. Few Ministers of the Gospel, in any connexion, have maintained for so long a period a more unblemished reputation for integrity, consistency and

unwearied diligence. In the station which he occupied for more than half a century, as the successor of Barker, of Henry, and of Bates, he endeared himself as a faithful pastor, a respected tutor, and a steady impartial friend. There was a simplicity, and a downrightness in his manners, which peculiarly characterized his mind, and his writings are distinguished by their straight-forward usefulness equally consonant with his character. The close of his life was exactly such as a mind like his was likely with submission to desire. He was in his pulpit one sabbath; early on the morning of the succeeding one, he peaceably drew his last breath. A request was found among his papers, dated a few months previous to his decease, in conformity to which the funeral sermon was preached by his most intimate friend, the Rev. N. Toller, of Kettering; and the oration delivered at his interment by Mr. Burder, his colleague and successor in the pastoral office. Mr. Toller's sermon is sensible, plain, and impressive, founded on 2 Tim. i. 10. We should be glad to insert, if our limits would allow us, the whole of the animated passage in which he urges the importance which the doctrine of immortality attaches to the ministerial office. It is an eloquent appeal to the feelings and the conscience. As a specimen of Mr. Toller's striking manner, we give the following short extract.

‘It is the doctrine of immortality which gives the character of minister all its significancy, and all its weight. Suppose this house had been three times its present size, and had been filled, for half the century past, with a constant crowd of hearers;—suppose the fame of the venerable man, now gone, had been shouted to the skies, and he had been held up as the pride and prince of preachers; but after all, this had been *all*;—suppose selfish motives had been supreme, under the disguise of love to souls; a mere notional religion had been propagated; people had been only amused and amazed, and made to wonder and admire; but no minds really instructed, no hearts humbled, no sinners turned from the error of their ways, no christian graces implanted, no christian duties promoted:—in this case, all these fifty years (as we have seen) must end, and what is the consequence? What would all this parade and popularity have proved to him?—only the bursting of a glittering bubble;—the retreat of an actor from the stage, amidst the clappings of the theatre which he was to hear no more. There is one passage of scripture, which, when realized, is worth all the cases of this kind which could occur, put together, viz. when a dying minister can look round on a weeping, affectionate flock, and say, “Ye are our epistles, written upon your hearts, seen and read of all men; ye are manifestly declared to be the epistles of Christ ministered by us: written not with ink, but the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart; and such trust have we through Christ, God-ward, in respect to you.” I say the

genuine application of such a passage as this to a dying minister, would be worth infinitely more than all the applause and popularity in the world. But further, under this head, the reference which the sacred office bears to futurity, gives a special interest to the decease of a minister, among the whole body of a people with whom he has been connected. I do not think that there is any species of respect more genuine and substantial, or permanent, than that which truly serious and improving hearers retain for their departed pastors; though dead, they yet speak to them, their graves become their pulpits; their prayers, their counsels, their sermons, their visits, continue to be useful, long after they are personally silent in the dust, and that by means of pensive reflection, and a kind of mental resurrection of former sabbaths, former discourses, former conversations. But what is it that gives this edge and active energy hereto, while the instrument is mouldering in the dust? Unquestionably its reference to the immortality revealed in the gospel. Though the prophet be gone, the mantle remains; though the tongue be mute, the discourse which proceeded from it lives. The relation of the office to immortality, gives a kind of immortality to the memorial of the man. While the "name of the wicked shall rot," and the exploits of the slaughterer and the tyrant shall be written in the dust, the Christian minister, shall survive himself, and shall be venerated and loved; his maxims shall be recollected and his precepts practised, till perhaps the very inscription on his tomb shall be illegible.' pp. 14—16.

The sermon concludes with a brief delineation of Mr. Palmer's life and character. Mr. Burder's Oration is neatly elegant. It contains a full and explicit statement of the views of Christian doctrine which were held by his venerated friend, and which were decidedly in unison with what are commonly called Evangelical.

Art. X. *Appendix to the Doctrine of Life Annuities and Assurances*, containing a Paper read before the Royal Society on a new Method of calculating the value of Life Annuities. By Francis Baily. 8vo. pp. 68. Price 2s. London, Richardson, 1813.

MR. BAILY's valuable treatise on Life Assurance, &c. was reviewed in our sixth volume. The pamphlet now on our table forms an important addition to that treatise. The new method of calculating the value of life annuities, here explained, was invented by Mr. George Barrett, of Petworth, in Sussex, and is extremely ingenious and useful. We cannot, in the space to which our account of this pamphlet must necessarily be confined, enter into a detailed description of this gentleman's method: but we are persuaded that it highly deserves the attention of all whose profession or whose inclination leads them to this class of enquiries; and we therefore give Mr. Baily's appendix our most cordial recommendation.

It appears from Mr. Baily's preface, that Mr. Barrett has, by means of close application, for *twenty-five* years, calculated and formed the most numerous, correct, and comprehensive set of "Life Annuity tables, that ever were, or probably ever *will* be published." Such tables, it is well known by all who are conversant in this branch of science, are greatly wanted, the Northampton tables which have been most generally assumed as the basis of farther computation, being extremely defective, having been founded on too concentrated a scale of observation to give the medium rate of human mortality. Mr. Barrett's tables, which are full and complete as to nearly all the cases which can occur, not exceeding *three* lives, would be comprised in two large quarto volumes, containing about 1400 closely printed pages. Such a work, it is obvious, could not be published without considerable expence; it was, therefore, most natural to attempt the publication by subscription. Mr. Baily, who appears to be a gentleman of considerable public spirit, as well as of skill and judgment in this class of investigations, has exerted himself very actively to effect the printing, &c. of this useful undertaking: but hitherto his attempts have been quite unsuccessful. He applied to all the Life Assurance Companies now established, in number *fifteen*, concluding naturally that they would all contribute liberally towards a work so essential to their interest and safety. The application produced *two* subscriptions, *two* positive refusals, and was totally disregarded by all the rest! Mr. Baily next laid the interesting account of Mr. Barrett's labours, contained in this pamphlet, before the Royal Society, hoping that that learned body (whose committee are required to select from its papers what is most *curious* and most *useful*) would publish it, and thus lead, in some measure, to the accomplishment of his design. But here again he was defeated. The paper was rejected, although Mr. Morgan, the celebrated actuary to the Equitable Assurance Company was one of the Council of the Royal Society at the time of the rejection!

For our own parts, we regret excessively that it should be probable the result of so much labour and ingenuity, as Mr. Barrett has devoted to this important subject, will be lost for want of due encouragement. If we were members of the House of Peers, instead of the cortes of Eclectic Reviewers, and still retained our aversion to horse races and gaming tables, we would cheerfully subscribe each his £100 to this valuable undertaking. But poor as Reviewers are proverbially said to be, (and unfortunately for us, we dare not call the proverb in question), we can only aid Mr. Baily's design by this brief notice, and by saying that on this subject we adopt all his feelings and wishes in *kind*, though not perhaps in *degree*.

With respect to the conduct of the Royal Society, or we should rather say, of the Council, in rejecting this paper, we know very well what to *think*, though we scarcely know what to *say*; because we apprehend they hold themselves above all responsibility, and almost above all censure. Many persons look up to their proceedings with as much reverence as they do to those of a cabinet council: but why is all this? They tell us annually, they are not answerable for what they publish; yet this is surely very idle. For they are but mortals, deputed for a specific purpose; and if they possess and exercise the power of rejecting and of adopting, of suppressing and of publishing, they must of necessity be answerable for it; that is, their characters, as men of science, judgment, and impartiality, will be correspondently affected by the result. If our feeble voice could reach their ears, we would remind them again and again of this; and then we should no more hear of such rejections as Mr. Baily now complains of; nor of such *adoptions* as almost every man of science in England complained of, a year ago, when Don Rodriguez, a foreigner, was suffered to run down Colonel Mudge, an Englishman, in the London Philosophical Transactions.

One word more respecting the strictures of Mr. Baily. When we reviewed his "*Doctrine of Life Assurance*,"* we thought him rather too obstreperous in his censures of Mr. Morgan. We are free to confess that in that respect our mind has undergone *some* change; and we will state the reason. Mr. M. does not seem to be one whom mild censures, if indeed any, will touch. Mr. Baily, in that work, pointed out *many* of Mr. Morgan's errors; although they might be pointed out too exultingly, still they were *errors*, and ought to have been corrected. Instead of this, Mr. Morgan has published a new edition of Dr. Price's Treatise, in the appendix to which this censurable matter is to be found; and there, says Mr. Baily, "*all these absurd and inaccurate formulæ are still retained*—a disgrace to the editor, and an insult, as well as an injury to the public at large."

We present the following as a specimen of the inaccuracy in which Mr. Morgan persists:

' Let the reader attempt to solve the eleventh problem given by Mr. Morgan (vol. i. p. 392, case 2d) by assuming the ages of A. B. and C, to be respectively 50, 40, and 30 years (the rate of interest 4 per cent. and according to the Northampton observations) and he will find that the value of an assurance of 100l. payable on the contingency therein mentioned, will come out equal to the sum of *six hundred and twelve pounds*! and there is this further remarkable absurdity attending the

* Eclectic Review, vol. vi. p. 508.

formulae, that the *smaller* the sum to be received, the *greater* is the value of the assurance; and *vice versâ*. Thus the assurance of 1*l.* payable on that contingency is *six hundred and ninety-five pounds*; whereas, the assurance of 800*l.* is only *twenty-nine pounds*; and the assurance of 900*l.* and all higher sums comes out a *negative quantity*!!”

If the formulae published by Mr. Morgan, whose reputation has stood higher, and whose experience is doubtless greater, than that of any other persons concerned in the business of Life-assurances produce such ridiculous results; it is quite time that some such work as Mr. Barrett's should appear, in aid of Mr. Baily's former production, and effect an essential reformation.

Art XI. *Memoirs of the Life and Ministry of the late Reverend Thomas Spencer, of Liverpool*: with a Poem, occasioned by his death; and an Appendix, containing a selection from his papers. By Thomas Raffles. Second edition, corrected and improved. 12mo. pp. 302. and xxxiii. price 6s. 6d. Reston and Taylor, Liverpool, 1813.

WE notice with great satisfaction the republication of these memoirs, in a size more adapted for general circulation. The work is much improved in point of diction, and has received, besides various judicious corrections, some very interesting additions. These consist chiefly of letters, and of a poem on the death of Mr. Spencer, by James Montgomery, unnecessarily designated as ‘the admired author of “the Wanderer of Switzerland,” &c. &c.’ Of this poem it is enough to say that we consider it one of the happiest efforts of Mr. Montgomery's lyrical powers: we will not do him the injustice of giving any detached stanzas, as no small part of their beauty consists in the chain of elevated thought, which binds the whole together, and which constitutes the true lyric unity. The work is calculated eminently to serve students for the Christian ministry, not only by affording them a splendid example of early piety and usefulness, connected with many lessons that may profit them, but by awakening in their favour a more particular interest in the minds of religious people. It deserves to be added to the collection of every young minister as a companion to the *Lives of Henry, Doddridge, and Pearce*.

Art. XII. *Narrative of the most remarkable Events which occurred in and near Leipsig*, immediately before, during, and subsequent to the sanguinary Series of Engagements between the Allied Armies and the French from the 14th to the 19th of October, 1813. Illustrated with Military Maps exhibiting the Movements of the respective Armies. Compiled and Translated from the German. By Frederic Shoberl. Fifth Edition. 8vo. pp. 120. Price 5s. R. Ackerman. 1814.

WE are not surprized at the eager reception which this pamphlet has already obtained. It supplies authentic and circumstantial information respecting a conflict to which, for its tremendous nature and momentous consequences, history, perhaps, can furnish no parallel. The details which compose the narrative, are collected from documents which were written by eye witnesses of the events they describe: and they are now published for the laudable purpose of 'awakening the sympathies and calling forth the humanity of the British nation' in behalf of the unfortunate inhabitants of Leipsig and its vicinity. That the publication will materially contribute to this benevolent object there can be little doubt: and we think it will also tend to allay that dreadful thirst of blood, to put down those incitations to cruelty and revenge, by which some of our public journals are day after day disgraced. The miseries of war, alas! fall with their bitterest severity on those who have no participation and no interest in the schemes of guilty ambition: the imperial spoiler may be the ostensible object, while the helpless and unoffending population are the victims.

It will not be expected that we should take more than a cursory notice of a pamphlet which most of our readers no doubt will be anxious to procure for themselves. The greater portion of it is occupied with the narrative of the battles ending in the storm of Leipsig; after which come some "concluding remarks," in which the signal humiliation of Napoleon is traced to his blind and obstinate confidence—scorning the very idea of defeat, and neglecting all precautions to facilitate his escape if vanquished. In a "Supplement" which is of a much lighter complexion than the narrative, we find a good many characteristic anecdotes of the "great captain" and his army. The publication is very appropriately closed by a "Memorial addressed by the city of Leipsig to the independent and benevolent British Nation," in behalf of the inhabitants of the adjacent villages and hamlets. Of the exactions of the soldiers, particularly the French, and the sufferings of the peasantry, the following extracts may convey some idea.

'It is not enough for them to satisfy the calls of appetite; every article is an object of their rapacity: nothing whatever is

left to the plundered victim. What they cannot cram into their knapsacks and cartouch-boxes is dashed in pieces and destroyed. The most fortunate of the inhabitants were those who in good time removed their stores and cattle to a place of safety, and left their houses to their fate. He who neglected this precaution, under the idea that the presence of the owner would be sufficient to restrain those locusts, of course lost his all. No sooner had he satisfied one party than another arrived to renew the demand; and thus they proceeded so long as a morsel or a drop was left in the house. When such a person had nothing more to give, he was treated with the utmost brutality, till at length, stripped of all, he was reluctantly compelled to abandon his home. If you should chance to find a horse or a cow, here and there, in the country round our city, imagine not that the animal was spared by French generosity:—no such thing! the owner must assuredly have concealed it in some hiding-place, where it escaped the prying eyes of the French soldiers. Nothing—absolutely nothing—was spared; the meanest bedstead of the meanest beggar was broken up, as well as the most costly furniture from the apartments of the opulent. After they had slept upon the beds in the bivouacs, as they could not carry them away, they ripped them open, consigned the feathers to the winds, and sold the bed-clothes and ticking for a mere trifle.' p. 7, 8.

'No sooner had the first columns arrived at their bivouacs in the neighbouring villages, than a thousand messengers came to announce the intelligence in a way that sufficiently proved what unwelcome visitors they were. Weeping mothers with beds packed up in baskets, leading two or three stark naked children by the hand, and with perhaps another infant at their back; fathers seeking their wives and families; children, who had lost their parents in the crowd; trucks with sick persons forcing their way among the thousands of horses! cries of misery and despair in every quarter:—such were the heralds that most feelingly proclaimed the presence of the warriors who have been celebrated in so many regions, and whose imposing appearance has been so often admired. All these unfortunates crowded into the filthy corner formed by the old hospital and the wall at the Kohlgärten gate. There cries and lamentations were intermingled with the moans and groans of the wounded who were going to the hospitals, and who earnestly solicited bread and relief. A number of French soldiers, probably such as had loitered in the rear, searched every basket and every pocket for provisions. They turned without ceremony the sleeping infants out of the baskets, and cared not how the enraged mothers lacerated their faces in return. The scenes of horror changed so quickly, that you could not dwell more than half a minute upon any of them. The tenderest heart became torpid and insensible. One tale of woe followed on the heels of another.—“Such a person too has been plundered!—Such an one's house has been set on fire!—This man is cut in pieces; that has been transfixed with the bayonet!—Those poor creatures are seeking

their children!"—These were the tidings brought by every new fugitive.' pp. 17, 18.

But the soldiers had their sufferings too. In the following passage we are introduced to the grand agent in this scene of carnage and desolation.

'Several couriers had been sent forward to announce the speedy arrival of the king of Saxony and Napoleon. The hero of the age, as he has been styled, actually came about noon, not, as we anticipated, by the Dresden road, but by that from Berlin. He passed hastily through the city, and out at the farthest Grimma gate, attended by some battalions and squadrons of his guards. A camp-chair and a table were brought in all haste, and a great watch-fire kindled in the open field, not far from the gallows. The guards bivouacked on the right and left. The emperor took possession of the head-quarters prepared for him, which were any thing but magnificent, being surrounded only by the relics of the stalks and leaves of the cabbages consumed by his soldiers, and other matters still more offensive. The table was instantly covered with maps, over which the emperor pored most attentively for a considerable time. Of what was passing around him he seemed not to take the smallest notice. The spectators, of whom I was one, crowded pretty close about him. On occasion of his visit to the city, a few months before, the French had discovered that the people of Leipsig were not so malicious as they had been represented, but tolerably good-natured creatures. They were therefore allowed to approach unobstructed within twenty paces. A long train of carriages from the Wurzen road, the cracking of the whips of the postillions, together with a great number of horse-soldiers and tall grenadiers, announced the arrival of another distinguished personage, and called the attention of the bye-standers that way. It was the king of Saxony, with his guards and retinue. He alighted, and a kind salutation ensued between him and his august ally. The king soon afterwards mounted a horse, and thus proceeded into the city. Napoleon meanwhile remained where he was.' pp. 14, 15.

The engagements are described in a very vivid manner. Sometimes the eye ranges over the intermediate lines of troops; at others the course of the battle is conjectured only from the approaching or receding sound of the cannonade. The field of battle is thus depicted.

'The smoking ruins of whole villages and towns, or extensive tracts laid waste by inundations, exhibit a melancholy spectacle; but a field of battle is assuredly the most shocking sight that eye can ever behold. Here all kinds of horrors are united; here death reaps his richest harvest, and revels amid a thousand different forms of human suffering. The whole area has of itself a peculiar and repulsive physiognomy, resulting from such a variety of heterogeneous objects as are no where else found together. The relics of torches, the littered and trampled straw, the bones and flesh of slaughtered ani-

mals, fragments of plates, a thousand articles of leather, tattered cartouch-boxes, old rags, clothes thrown away, all kinds of harness, broken muskets, shattered waggons and carts, weapons of all sorts, thousands of dead and dying, horribly mangled bodies of men and horses,—and all these intermingled !—I shudder whenever I recall to memory this scene, which, for the world, I would not again behold. Such, however, was the spectacle that presented itself in all directions; so that a person, who had before seen the beautiful environs of Leipsig, would not have known them again in their present state.’ p. 51.

We will only add the following extract from the “Memorial.”

‘All the countries of our continent have been more or less drained by this destructive war. Whither then are these poor people, who have such need of assistance—whither are they to look for relief? Whither but to the sea-girt Albion, whose wooden walls defy every hostile attack,—who has, uninjured, maintained the glorious conflict with France, both by water and by land? Ye free, ye beneficent, ye happy Britons, whose generosity is attested by every page of the annals of suffering Humanity—whose soil has been trodden by no hostile foot—who know not the feelings of the wretch that beholds a foreign master revelling in his habitation,—of you the city of Leipsig implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events in the past month of October. We therefore entreat our patrons and friends in England to open a subscription in their behalf. The boon of Charity shall be punctually acknowledged in the public papers, and conscientiously distributed, agreeably to the object for which it was designed, by a committee appointed for the purpose. Those who partake of it will bless their benefactors, and their grateful prayers for them will ascend to Heaven.’ pp. 103, 104.

Art. XIII. *The Pleasures of Religion*, in Letters from Joseph Felton to his son Charles, 8vo. pp. 72. Price 2s. London. Williams, Conder, 1814.

IT is perhaps quite as difficult to write for the illiterate as for the cultivated ear: many who shine in drawing-room representation, produce but an awkward effect when they assume the dialect of the cottage. No one can do both, with more grace than Miss Edgeworth, and, in the latter, not even Miss Edgeworth exceeds Mrs. More. Her cheap Repository Tracts are exquisitely true to the kind of nature which they profess to delineate, and present a model of appropriate excellence, which might almost deter others from a similar attempt. But that desire of usefulness which is the growth of christian principle, does not inquire, can I outvie my competitors? but, can I throw, if it be but a mite,

into the treasury?—if I can I will.—The poor man's library is at present but scantily supplied, and the composition of religious and moral tracts is a labour of love, which seems to call, with peculiar emphasis, upon the leisure and the benevolence of intelligent christians; of such as the author of the little volume before us appears to be. Much has already been done, but subjects are by no means exhausted. There are many hints conducive to individual or domestic improvement, which well written tracts might seasonably convey, and which, to a certain degree, might disencumber the dwellings of the poor both of vice and misery, even if that well of water which alone can effectually purify the abodes of moral wretchedness, were not to spring up in them. But we have fancied that it is not piety, merely, that qualifies for such an employment; and have wished, occasionally, that the best intentions, sentiments the most evangelical,—a glowing devotion, and lively concern for the spiritual interests of the poor,—had been seconded in their exertions, by some little knowledge of human nature, and ability to sketch it with truth and vivacity. Tracts written with these advantages would not only stand a chance of being *read through*, but would be understood by the humblest reader; who is never at a loss when addressed in his own language, and to whom, in general, it is not the idea, but the words that envelope it, which are unintelligible. We have seen an address to a child, commencing with a sentence, which would have suited a treatise on ethical philosophy.

The little volume before us (certainly one of the cheapest we have lately seen, considering the style in which it is presented) was originally intended to occupy this humble but useful station, “but the materials were too copious to be compressed within the stipulated limits, or rather, the writer became diffuse as the character she attempted to delineate passed before the mirror of imagination.” It is now, therefore given to the public in a small, neat, volume. Joseph Felton, the hero of the tale, is “a pious gardener;” and if, now and then, we perceive indications of a taste better cultivated than usually falls to the lot of such a personage, though admitted to my lady's special favour,—appointed head gardener, and superintendant of the botanical conservatory,—yet, the style throughout is well adapted to the class for which it is designed. It will seldom, if ever, be unintelligible to the lowest; the story, though simple, is sufficient to interest; and the piety, though unequivocal and pervading, is not so profusely scattered as to offend them at the first approach. We think too, that the simple tale

will be read with interest and pleasure, even in those intelligent circles in which the fair author is reported to move, and which she appears equally fitted to improve and ornament. The design of the story is to illustrate the pleasures of religion in the life of a simple hearted christian; and the narrative is given by himself, in a course of letters to his son. The sentiments are truly evangelical, and the spirit catholic: we could almost venture to assert that it will please, equally, churchmen and dissenters; but perhaps it would be safer to predict, that *they* will be pleased with it, who are christians, without being either; who think it becoming a brotherly feeling, to prove *most* but not *all* things; holding fast much that is good, but, for charity's sake, being indifferent to the rest. The style and sentiments of the author are as fairly exhibited in the subsequent quotations as in any we could select. The first is occasioned by the death of a worthy coachman, under whom Joseph Felton served as stable boy, in the early period of his history.

‘Jollity may fitly be compared to the crackling of thorns under a pot, it makes a great blaze and soon flies off, leaving a few ashes to be scattered away with the wind, probably the wind of adversity: but a Christian’s joy comes from a vital principle; and though it may be but like the light of a glow-worm, yet the glow-worm has life in itself, and shines brightest in the darkest night. But it was not so much the burial of my master which I remember, as its important consequence. My sobs and tears at his grave caught the attention of our pious clergyman, and with the sweetest look I had ever seen directed towards me, he touched my unworthy hand, and drew me aside into the vestry, where seeming to know me he told me it was only the dust of my good friend we had committed to the grave. ‘His Soul,’ (said he) ‘is in eternal glory.’ He then said much was expected from *me*, who had seen a Christian both live and die. He then and there put into my hand a new Bible, and laboured to make me sensible of its value, making me often repeat after him, ‘Wherewithal shall a young man cleanse his way? even by ruling himself according to thy word.’—Which he bid me remember as a constant inducement to me to read that sacred book.’ pp. 9, 10.

A consistent, conscientious discharge of humbler duties, promoted him, at length, to the honourable office of head gardener; and, at this time,

‘Her ladyship proposed (said he) to honour me with the care of a building, wherein she greatly delighted; it contained a music room and what was called the dressed dairy, besides an aviary for curious birds, under the same roof. Somewhat hidden behind the stone entrance, was the dwelling prepared for me, wherein I put the best furniture I could afford to purchase. It

was embosomed amongst stately trees, a limpid stream passed the door, a lovely landscape was spread in the front, and the folding doors and the music room opened into the prettiest flower garden imaginable. My wages were proportionably increased, my situation in the garden became more respectable, my prospects more encouraging. Here I spent ten more years blessed with the kindest, gentlest, most prudent wife, presented with two fine children, honoured by my Lord and Lady, and familiarized to better conversation than my situation seemed to promise; for step by step I became head gardener, and was used to shew the grounds to visitors and exhibit rare plants and early esculents. During five of these years religion and prosperity went on hand in hand, but at the end of this time our most worthy and reverend pastor died, to the inexpressible grief of the parish, and to the decline of religion in many professors, to the trial of it in all, and alas! to the injury, though I trust not the extinction, of Christianity in me.

‘The preaching of the gospel is an invaluable privilege. I take it to be that river which maketh glad the city of God. And whereas trees may live in a dry soil and put forth leaves, yet the finest fruit is produced by those whose roots are refreshed by rivers and streams; so though Christians may still as it were show their sort without the means of grace, yet they flourish but by the pools of Heshbon. And whilst the sun of prosperity scorches up the sap, if no doctrine distils as the dew, or falls like rain upon the mown grass, spirituality must decline.’ pp. 21—3.

This is pleasingly expressed, and to the truth of the sentiment every heart, attentive to its own religious improvement, will accede. In another letter, an idea equally familiar, is illustrated with peculiar sweetness; and the delicate line is drawn which distinguishes the lawful, from the unlawful enjoyment of commendation.

‘Much more he said, which it would not become me to repeat; for our corrupt nature will not bear to be regaled with praise, which though it fall from a good man’s lips, and be grateful to the palate, should, like the manna in the wilderness, suffice for the hour, but not be gathered up, no, not an omer full, lest it breed worms, and grow corrupt.’ p. 50.

To the sunshine of prosperity, just mentioned, succeeded a state of religious declension, and afterwards of severe trial; the heaviest stroke of which is described in the following letter.

‘Dear Son,—It ill becomes a Christian to dwell with too much minuteness upon the difficulties and trials through which a gracious Providence has led him; he knows this world is called a wilderness, and, consequently, expects a thorny path; so much however as will subserve to shew the accomplishment of God’s promise,

and the usefulness of affliction, he has a right to pause over and record.

“Though unused to hard labour and weakened by disease, my gracious Saviour imparted strength equal to my day. The dear people who had but yesterday received me as a fellow worshipper, did not desert me in my distress: suffice it, that they recommended me an humble habitation, and an employer; and that, “by the sweat of my brow, I did eat bread.” Here, in the daily occupation of laborious industry, I dwelt some years, refreshed by both private and social devotion. At our minister’s room, prayer meetings were established; and as my experience in the divine life deepened, I sometimes led our little company, as it were, to the mount of God. The valley of humiliation (as dear Bunyan would have called it) was indeed a vale wherein I found pools of water; and whilst lowliness of mind was preparing me for all the Lord’s will, my little daughter lingered through a pale consumption, until her infant spirit winged its flight.

“I am unwilling to recount the persecution which followed a poor worm like me. There were those in the family of my Lord F—— who had watched for my halting: for prosperity, Charles, in any calling, throws, as one may say, a sunbeam full upon a man, and envy is one of the natural workings of corrupt human hearts. So high did this tide rise against me, that a report sounded through the hamlet, that my child would be refused burial by the parish curate.—However, about this very time, my Lord F—— went out hunting upon a high spirited horse, and was, by what is called an accident, brought to an early grave; in the confusion which this event occasioned, *my* treasure was allowed interment.

“From this period, my wife, the patient companion of my troubles, fell into a state of gentle decay: lest a murmuring word should escape my pen, I forbear to tell you the history of her long protracted trial. Death approached her with slow but certain steps, her feeble frame sustained much, her soul increased in heavenly mindedness and submission. Ten months of pale disease, brought her to as many weeks of confinement to her bed. I never discovered any rashness in her peaceful character, and the grace she best loved, she best exemplified. “Patience,” she would say, “worketh experience and experience hope.” At all times, if I was disposed to murmur, she would say, “Tarry the Lord’s leisure, my Joseph, wait on the Lord.”

“How she comforted her soul in adversity, is recorded by him who putteth the tears of his saints into a bottle. Death, Charles, is no subject to describe; its awful conflict, awful even to the people of God, should be improved by silent meditation, self-examination, and deep humiliation: it is confessedly an enemy, but it is the last, and therefore the dying believer does not lay aside his weapons, till angels witness that he wakes a conqueror. I am not one of those who love to read the words of dying Christians huddled together upon paper, as though the speech never faltered, or the vital powers never wearied. A holy character,

like a lamp supplied with the oil of divine grace, emits a pure light all the journey through; but the flame glimmers towards the last, and becomes feeble, until the great proprietor supplies the vessel with that finer oil, which imparts a light adapted for eternal shining.

‘ During her last extremity I never left her. I heard her last soft sigh; I gave the last look ever cast upon her pale fixed countenance; I beheld her coffin laid in the silent grave; and, as I walked sad and slow to my bereaved dwelling, the words of a verse, which I can never forget, engraved her epitaph upon my heart.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and oh!
The difference to me.’ pp. 33—7.

There are parts of this letter which every one will feel; and we are almost sorry to interrupt the effect of it, by adding, there are others to which some will object. But let not the objector deprive himself of the full atonement which the concluding scene of Joseph Felton’s life will present to him. It is true he was at this time the auditor of an itinerant preacher, and that afterwards he became an active member of an independent church; but unless a fourth change occurred, of which the history does not inform us,—he died a churchman. We cannot but admire the christian spirit which the author here displays; being herself, as we presume, a member of the establishment; but we are not prepared to justify the defect of principle, and consequent vacillation of conduct, which her narrative countenances. Whatever is true, is good, and worth preserving; that which is not true, however small, is proportionally evil, and not to be embraced; and, strictly speaking, small truths should no more be sacrificed to great, than great to small. *We* should have advised Joseph Felton to become either a Churchman or a Dissenter, *upon principle*;—to know, therefore, why he was either,—and to preserve as catholic a spirit as if he had been neither the one nor the other;—which, if we may judge from the temper of many in both communions, is no unattainable degree of Christian virtue. With this deduction, which the intelligent observer will perceive is not made upon slight grounds, “*The Pleasures of Religion*” is a work which we should cordially recommend to pious readers of every description; and especially to those, who, at a small expence, are desirous of enriching, either the cottage or the vestry library.

ART. XIV. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In May will be published, in 6 vol. 8vo. (comprising nearly one third of new matter, with a new portrait, from the best likeness of the author, and other plates,) the Miscellaneous Works of Edward Gibbon, Esq. with Memoirs of his Life and Writings, composed by himself; illustrated from his letters, with occasional notes and narrative. By John Lord Sheffield. A new edition, with many corrections, insertions of names, additional letters, &c. comprising also a volume of entirely new matter. In consequence of numerous applications, Mr. Murray proposes to print the whole of the new matter separately, in one volume 4to. to complete the sets of the old edition. He requests those gentlemen who wish for this additional volume to favour him with their names, as early as possible, as he pledges himself not to print one more copy than shall be actually subscribed for previously to its publication.

Speedily will be published, in 2 vols. 8vo. with a Portrait, Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters and Meditations and Prayers, selected from her Journal.

Speedily will be re-published, A Gorgious Gallery of Gallant Inventions, garnished and decked with diuers dayntie Deuises, right delicate and delightfull, to recreate, eche modest Mnde withall. First framed and fashioned in sundrie Formes, by diuers worthy Workemen of late Dayes: and now ioyned together and builded up: By T. P. Imprinted at London, for Richard Jones. 1578. Edited by Thomas Parke, Esq. F. S. A.

Shortly will be published, Sermons, by the Rev. Archibald Alison, LL.B. Prebendary of Sarum, Rector of Roddington, Vicar of High Ercall, in the county of Salop, and senior Minister of the Episcopal Chapel in Edinburgh.

History of Cheshire.—George Ormerod, of Chorlton, in Cheshire, Esq. M.A. and F.S.A. is preparing for the Press a History of the County Palatine and City of Chester, which will be published by subscription, in Parts, forming three very elegant folio volumes, with a variety of engravings on copper of the principal views, and on wood, in a superior manner, of the more subordinate subjects, together with arms, seals, &c.

Capt. Lisiansky's Voyage round the World, in the Russian ship Neva, announced some months ago, will appear early in March, in a quarto volume, illustrated by eight charts and various other plates.

Dr. R. Reece has nearly ready for publication, the Popular Chemical Guide, or Epitome of Modern Experimental Chemistry.

The Rev. John Toplis has in the press, a translation of the Treatise upon Mechanics that forms the introduction to the Mechanique Celeste, of P. S. Laplace, accompanied by explanatory notes and additions.

Mr. Wm. Goodlad, of Bury, has in the press, a Practical Essay on the Diseases of the Vessels and Glands of the Absorbent System; with an Appendix, containing surgical cases and remarks.

Mr. Hodgson will publish in the course of next month, a Treatise on Aneurisms and Wounded Arteries, in an octavo volume, with a volume of highly finished engravings, in royal quarto.

Mr. Stewart, lecturer on midwifery, will soon publish a Treatise on Uterine Hemorrhage.

The Rev. I. Cobbin has in the press, Plain Reasons for Infant Baptism, in which the subjects and mode of that ordinance are considered.

Mr. R. Slate, of Stand, near Manchester, has in the press, a volume of

Sermons, never before printed, selected from manuscripts, and preached by eminent nonconformists; to which will be prefixed a biographical account of each author.

Anecdotes of Music, historical and biographical, in a series of letters from a gentleman to his daughter, are printing in two duodecimo volumes.

The Bishop of St. David's is printing, a Praxis of the Hebrew, Samaritan, and Syriac Alphabets; a Hebrew and Arabic comparative Vocabulary; and the Book of Job, in Hebrew, with Miss Smith's translation on the opposite page.

Miss Porter, author of the Scottish Chiefs, has in the Press, the Pastor's Fire-side, in three volumes.

Miss Isabella Spence has nearly ready for publication, the Spanish Guitar, a small work for youth, embellished with a neat frontispiece, designed by Craig.

Mr. Parry is preparing for the press, Poems and Essays, original and selected, by the Hon. Cassandra Twisleton; with biographical memoirs, and anecdotes of her connections.

Lord Erskine is engaged in writing a pamphlet adapted to existing circumstances, to serve as a continuation of the reasonings and principles contained in his celebrated pamphlet printed about fifteen years since, on the Causes and Consequences of the War.

The first part of Researches in Greece, by Major Leake, will be confined to inquiries into the language of the Modern Greeks, and the state of their literature and education, with some short notices of the dialects spoken within the limits of Greece, viz. the Albanian, Wallachian, and Bulgarian, and will be published in the course of this month.

The subjects of the Chancellor's prizes at Oxford for the ensuing year are,—For Latin verse: Germanicus Cæsar Varo Legionibusque suprema solvit.—For an English Essay; a comparative Estimate of the English Literature of the 17th and 18th Centuries.—For a Latin Essay: De Ephorum apud Lacedæmonios magistratu.—Sir Roger Newdigate's prize:—Niobe.

The subject of the Norrisian Prize Essay for the ensuing year is, "The Baptism of John,—was it from Heaven, or of Men?"

The subjects appointed for the two prizes given by the Representatives in Parliament for the University of Cambridge, for the best exercises in Latin prose for 1814, are,—Senior Bachelors :

Utrum ex Hominibus fanaticis, an scepticis, plus detrimenti Republica capiat. —Middle Bachelors: Quo magis Instituta civilia et ecclesiastica inter se convenient, eo melius Rempubicam administrare liceat.

The subject of the dissertation for the Hulsean Prize for the present year is, "On the comparative value of Prophecies and Miracles, as Evidences for the Truth of Christianity."

A complete edition of Swift's Works is printing, under the supervision of Walter Scott, Esq. with a Life of the Author, Notes Critical and Illustrative, &c. &c. It will extend to nineteen volumes 8vo. handsomely printed. Upwards of a hundred original Letters, Essays, and Poems, by Dean Swift, which have not hitherto been printed with his works, will appear in this edition. These have been recovered from Theophilus Swift, Esq. Dublin; from a collection of manuscripts of various descriptions, concerning Swift and his affairs, which remained in the hands of Dr. Lyons and Major Tickell; from originals in Swift's handwriting, in possession of Leonard Mac Nally, Esq. from Matthew Wled Hartstonge, Esq. who has furnished much curious information; from laborious researches made through various journals and collections of rare pamphlets, in which many of Swift's satires made their first appearance; and from Dr. Berwick, who has obliged the editor with some curious illustrations of the Dean's last satirical Tracts. In the Biographical Memoir, it has been the object to condense the information afforded by Mr. Sheridan, Lord Orrery, Dr. Delany, Dean Swift, Dr. Johnson, and others, into one distinct and comprehensive narrative.

A new edition is preparing of Gray's Poems; with Extracts Philological, Poetical, and Critical, from Mr. Gray's Original Manuscripts, selected and arranged by Mr. Mathias.

The Rev. Joseph Berington has completed, and will publish in April, a literary History of the Middle Ages; comprehending an Account of the State of Learning, from the close of the reign of Augustus, to its revival in the fifteenth century.

Mr. Arrowsmith has just finished his eight-sheet map of the country between Constantinople and Delhi, including the entire surface of modern Persia. This map, like most others of the same eminent geographer, is compiled from ori-

ginal materials, and includes many new determinations of positions and objects hitherto uncertain or unknown. Among other novelties he has accurately laid down the heads of the Ganges, till now obscured by superstition, which, it appears, lie to the south of the Hamalaya or Snowy Mountains, between 78 and 80 of east longitude, and 30 and 31 of north latitude.—Mr. Arrowsmith's next great work will be an eight-sheet map of India.

A Funeral Oration is printing on General Moreau, on the model of the Orations of Bossuet, Massillon, &c. containing an animated biographical sketch of his public and private life.

A junction has been formed of Nicholson's Philosophical Journal and Tilloch's Philosophical Magazine; the latter work will in future be conducted by Messrs. Nicholson and Tilloch.

Mr. S. Banks, of the R. C. S. will speedily publish, a Treatise on Diseases of the Liver and Disorders of the Digestive Functions; including admonitory Suggestions to Persons arriving from Warm Climates.

In the University press, Cambridge, are in preparation, Morelli Thesaurus Græcæ Poeseos: sive Lexicon, Græco-Prosodiacum, curâ Maltby, 2 vol. royal quarto;—and Dawes Miscellanea Critica, 8vo. curâ Kidd, editor of Opuscula Ruhnkeniana.

Mr. Kidd is also preparing some Criticisms, Tracts, &c. by the late Professor Porson, to be printed at the Cambridge press.

An edition is printing at Oxford of Livii Historia, 4 vol. 8vo. under the direction of a gentleman of eminence in the University, from the text of Drakenborch; and it will contain the various readings, and the whole of the Notes both of the 4to. and 12mo. editions of Crevier.

There is at this time in forwardness, in the University press, Edinburgh, Novum Lexicon, Græco-Latinum, in Novum Testamentum, congestis et variis Observationibus Philologicis illustravit Joh. Freider Schleusner; to form two thick volumes in 8vo. It has been conducted by the Rev. James Smith, D.D. Mr. John Strauchon, and Mr. Adam Dickinson, and the principal improvements will be a translation of the German passages, rectifying a number of mis-quotations in the original, and some observations by the Editors.

The Select Remains, of the late Rev. James Bowden of Tooting, in 1 vol. 8vo. are nearly ready for publication.

Strabo has lately been translated from the Greek into French, at the command of the Emperor Napoleon, by a triumvirate of French savans, M. de la Porte du Theil, M. Gosselin, and M. Coray, the last of whom is a native of Smyrna. The translation was executed by the first and last of the above-mentioned scholars; and the geographical notes were written principally by M. Gosselin. In the accomplishment of their undertaking, the translators have enjoyed free access to the treasures of the Imperial Library, in which M. de la Porte du Theil is one of the keepers of MSS.

Sir Humphrey Davy, who is at Paris, has been chosen Corresponding Member of the 1st class of the Institute, in the room of Mr. Kirwan, by 47 votes out of 48.

An edition of Herodotus, Gr. et Lat. is in the press at Strasburgh, with all the Notes of Wesseling, Gale, and Gronovius, also a Collation from ancient MSS. to be edited by J. Schweighæuser, upon the plan of the Bipont. editions of the Greek Classics, forming 8 volumes, octavo.

Proposals have been issued for publishing, by subscription, in one vol. 8vo. price, to subscribers, half a guinea—to non-subscribers, twelve shillings, The French Preacher: containing select Discourses from the most eminent French Divines; with Biographical Notices of the Authors. Selected and translated by the Rev. Ingram Cobbin. Subscriptions received by J. Black, York-street, Covent-garden; J. Conder, Bucklersbury; and T. Hamilton, Paternoster-row, London; and by W. Bradford, Exeter.

Proposals have been issued for publishing, by subscription, Essays, illustrative of the Principles, Dispositions, and Manners of Mankind: portraying the horrors of human depravity, and the beauties of genuine religion. Designed for the instruction and improvement of young persons. By the Rev. William Potter, Wootton-under-Edge. The work will be comprised in a neat octavo volume, price to subscribers, 5s. Subscribers names received by Cox, St. Thomas's-street, Borough; Conder, Bucklersbury; at the Vestry of Surrey Chapel; and by the Author.

In the press, a new Map of the Travels and Voyages of St. Paul and the other Apostles, with a Geographical and Historical Account of the Places they visited, as recorded in the New Testament, selected from the Writings of Edward Wells, D.D.

In the press, and speedily will be published, elegantly printed in octavo, Individuality; or, the Causes of reciprocal Misapprehension. A Poem. By Mrs. Martha Ann Sellon.

Mr. Stevenson, Surgeon Oculist, and Aurist to her Royal Highness the Princess of Wales, Fellow of the Royal College of Surgeons, Lecturer on the Eye and Ear, and Author of A Practical Treatise on Weakness of Sight, (2d edition) has in the press nearly ready for publication, a greatly enlarged edition

of his Treatise on Cataract, containing, besides many new practical remarks, some important pathological observations, hitherto unnoticed in the science of optics.

Edinburgh in the 19th Century.—Speedily will be published, Letters from Edinburgh, by *****. This work will contain a detailed account of the present state of society and manners in the Northern Metropolis, sketches of its most eminent living characters,—a view of the different parties in religion, politics, and literature,—strictures upon the public institutions, &c. &c.

A new Literary and Political Review is immediately to be commenced in Edinburgh under the title of the North British Review or Constitutional Journal, to be published every two months.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Playfair's Political Portraits, in this New Era; with explanatory Notes, historical and biographical. Containing an Essay on the general character of the English Nation, British Noblemen, British Gentlemen, Men of Business, &c. By William Playfair, Author of the Balance of Power, &c. &c. 2 vol. 8vo. 11. 1s. bds.

CLASSICAL.

Taciti Germania et Agricola, ex edit. G. Brotier, curâ R. Relhan. 8vo. 7s. 6d.

Novum Testamentum Græcum, juxta exemplar Millianum. 32mo. 8s.

Copleston Prælectiones Academicæ. 8vo. 15s.

Taciti Germania et Agricola, from Brotier's text, with all his observations, notes, and emendations, and with critical and philological remarks; by E. H. Barker. 12mo. 5s. 6d.

EDUCATION.

A New Dutch Grammar, with practical Exercises; containing also a Vocabulary, Dialogues, Idioms, Letters, &c. By J. B. D'Hassepdonck, M.A. 12mo. 6s. bound.

Maternal Solicitude for a Daughter's best Interests. By Mrs. Taylor, second edition. 12mo. 5s.

Introduction to Perspective, adapted to the Capacities of Children, in a series of pleasing and familiar Dialogues. By Mr. Hayter. 8vo. 10s. 6d.

A View of the System of Education at present pursued in the Schools and Universities of Scotland. With an Appendix, containing Communications relative to the University of Cambridge, the School of Westminster, and the Perth Academy; together with a more detailed Account of the University of St. Andrew. By the Rev. M. Russel, M.A. 8vo. 6s.

Exercises on the Etymology, Syntax, Idioms, and Synonyms, of the Spanish Language. By L. J. A. Mc Henry, a Native of Spain, Author of an Improved Spanish Grammar, designed especially for self-instructors. Price 4s. bound.

FINE ARTS.

A Voyage round Great Britain, undertaken in the Summer of the Year 1813, and commencing from the Land's End, Cornwall. By Richard Ayton. With a Series of Views, illustrative of

the Character and prominent Features of the Coast, drawn and engraved by William Daniell, A.R.A. No. 1, imp. 4to. 10s. 6d.

GEOGRAPHY.

Part I. containing 19 Plates (to be continued every two months) handsomely coloured and hot-pressed, of Neele's General Atlas. This work will extend to Four Parts, and will comprise a complete Set of Maps, compiled from the best Authorities, improved by valuable original documents, and embracing all the recent discoveries of Circumnavigators and Travellers.—Those countries which are most interesting (particularly the European States) will be given each on 4 pages, forming together, the full size of a sheet of Imperial, without the inconvenience of folding. imp. 4to. 1l. 1s.

GEOLOGY.

Essay on the Theory of the Earth, by M. Cuvier; translated from the French by R. Kerr, F.R.S. with Mineralogical Notes by Professor Jameson. 8vo. 8s.

HISTORY.

Thoughts on the Origin and Descent of the Gael; with an Account of the Picts, Caledonians, and Scots; and Observations relative to the Authenticity of the Poems of Ossian. By James Grant, Esq. of Corrymolly, Advocate. 8vo. 16s.

LAW.

Reports of Cases upon Appeals and Writs of Error in the House of Lords, during the first Session of the fifth Parliament of the United Kingdom, 1813. By P. Dow, Esq. of Lincoln's Inn, Barrister at Law. Vol. I. royal 8vo. 1l. 2s. bds.

The Statutes of the United Kingdom of Great Britain and Ireland, 53 Geo. III. 1813, Vol. V. Part I. 4to. 1l. 11s. 6d.

MEDICAL.

Observations on the Distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apostematous, and the Tuberculous; with some Remarks on the Remedies and Regimen best fitted for the Prevention, Removal, or Alleviation of each Species. By Andrew Duncan, Senior, M.D. 8vo. 6s. bds.

Facts and Observations relative to the Fever, commonly called Puerperal. By John Armstrong, M.D. 8vo. 8s. 6d. bds.

MISCELLANEOUS.

A View of the Pleasures arising from a Love of Books; in Letters to a Lady. By the Rev. Edward Mangin, M.A. 12mo. 6s. bds.

A List of his Majesty's Navy; compiled by authority of the Lords Commissioners of the Admiralty, from original and authentic Documents, &c. Price 1s. 6d.

The Ancient Drama; containing Marlowe's Tragedy of Doctor Faustus. No. I. 8vo. 2s. 6d. to be continued monthly.

Aventures d'Eugene de Senneville et de Guillaume Delorme, écrites par Eugene, et publiées par L. B. Picard, Membre de l'Institut. 4 vol. 12mo. 1l. 1s. bds.

Patronage. By Miss Edgeworth. 2d edition 4 vols. 12mo. 1l. 8s. bds.

Letters of Ortis to Lorenzo: taken from the original Manuscripts, published at Milan in 1802. Translated from the Italian. royal 12mo. 8s. 6d. bds.

The Rejected Theatre; or, a Collection of Dramas which have been offered for Representation, but declined by the Managers of the Playhouses. No. 2, price 2s. 6d.

La Premiere Partie des Memoires et de la Correspondance du Baron de Grimm et Diderot, pour les Annes 1753—1770. 3 vol. 8vo. 2l. 2s. bds.

The Pantologia; comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged; with a general Dictionary of Arts, Sciences, and Words; and presenting a distinct Survey of Human Genius, Learning, and Industry. By John Mason Good, Esq. F.R.S. Olinthus Gregory, LL.D. and Mr. Newton Bosworth. 12 vols. royal 8vo. 20l.

The Printer's Price Book, containing the Master Printer's Charges to the Trade for Printing Works of various sizes, types, and pages. Also a new, easy, and correct method of casting-off manuscript and other copy, exemplified in specimen pages of different sizes and types: to which is prefixed some account of the nature and business of reading proof-sheets for the press, with the typographical marks used for this purpose, and their application shewn in

an engraving. By C. Stower, Editor of the Printer's Grammar. 8vo. 18s.

No. I. (to be continued monthly) of *Restituta*; or, the Titles and Characters of old Books in English Literature, and their Authors, revived. By Sir Egerton Brydges, K. J. 8vo. 4s.

POETRY.

The Corsair: a Tale, in Three Cantos. By the Right Hon. Lord Byron. 8vo. 3s. 6d. sewed.

POLITICAL.

Copies of the Original Letters and Dispatches of the Generals, Ministers, grand Officers of State, &c. at Paris, to the Emperor Napoleon at Dresden. Intercepted by the advanced Troops of the Allies in the North of Germany.—Arranged and edited, with Notes throughout, and an appropriate and excellent Introduction. By A. W. Schlegel, Secretary to the Crown Prince of Sweden. With a Translation. 8vo. 7s. 6d. bds.

An Inquiry into the Author of the Letters of Junius with Reference to the "Memoirs of a Celebrated Literary and Political Character," lately published. To which are added, some further Extracts from those curious MS. Memoirs. 8vo. 5s. 6d. bds.

Further Considerations of the State of the Currency, in which the means of restoring our Circulation to a salutary State are fully explained, and the Injuries sustained by the Public Treasury, as well as by the National Creditor, from our present pecuniary System, are minutely detailed. By the Earl of Lauderdale. 8vo. 6s.

The Political State of Europe after the Battle of Leipsic. 8vo. 4s.

Tables of the Parliamentary Representation of Great Britain and Ireland, with the Patronage and Proprietorship of the several Counties, Cities, and Boroughs. Folio.

THEOLOGY.

The Missionary Register, for the Year 1813; containing an Abstract of the Proceedings of the Principal Missionary and Bible Societies at Home and Abroad. 12mo. 3s. 6d. bds.

Sermonets, addressed to those who have not yet acquired, or who may have lost, the inclination to apply the power of attention to composition of a higher kind. By Henry, and Lætitia Matilda Hawkins. royal 12mo. 7s. 6d. bds.

A Sermon on the Love of our Country, preached in the Parish Church of St. Martin in the Fields, on Thursday, January 13, 1814, being the Day appointed for a General Thanksgiving. By Joseph Holden Pott, A.M. 2s. 6d.

An Address, by the Rev. Claudius Buchanan, D.D. delivered at a Special General Meeting of the Church Missionary Society, held at Freemason's Hall, on Friday, the 7th of January, 1814, to the Rev. Thomas Norton and the Rev. William Greenwood, destined as the Missionaries for Ceylon; and to the Rev. John Christian Schnarré, and the Rev. Charles Theophilus Ewald Rhenius, about to sail as Missionaries to Tranquebar. 2s. 6d.

Bampton Lectures. By the Rev. John Collinson, M.A. 8vo. 10s. 6d.

Evidences of Revealed Religion, on a new and original Plan; being an Appeal to Deists, on their own Principles of Argument. 4s.

Primitive Christianity, or Discourses on Subjects relating to Zeal and Practice, Faith and Hope; delivered at the Unitarian Chapel, Stockport; by the Rev. S. Parker. To which are added Critical and Explanatory Notes. 4s. 6d.

Copies of Letters sent to the Clergy of Exeter, from 1796 to 1800, with Communications and Prophecies put in the Newspapers in 1813. By Joanna Southcott. 8vo. 1s. 3d.

The Vision of the Beloved Disciple; a Sermon on the Portion of Scripture appointed for the Epistle for Trinity Sunday. By the Rev. James Rudge, M.A. Lecturer of Limehouse. 1s. 6d.

National Mercies Recorded.—A Sermon, preached at Whitby, on the day appointed for a General Thanksgiving, January 13, 1814. By John Arundel.

A Funeral Discourse occasioned by the sudden death of Mr. Thomas Jones, of Chester, and preached in the Independent Chapel of the same place, on November 14, 1813. By the Rev. John Reynolds. 2d edition.

A Dictionary of the Holy Bible, containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a literal, critical, and systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and the Explanation of the Appellative Terms men-

tioned in the Writings of the Old and New Testament. By the late Rev. John Brown, of Haddington, Professor of Divinity under the Associate Synod. New edition, in two neat pocket volumes, with a Life of the Author, and two accurately coloured Maps, price 10s. 6d. bds.

TO CORRESPONDENTS.

*** The important Article conclusive of the critique on Dr. Williams's Essay on Equity and Sovereignty, will appear in our next Number.

ERRATUM in the Number for January.

Page 94. line 4. from the bottom for maximum read minimum.

Our readers are particularly requested to make this necessary correction. We can only account for the error from the hurry of publication.

THE ECLECTIC REVIEW,

FOR APRIL, 1814.

Art. I. *An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace.* By Edward Williams, D.D. 8vo. pp. 502.

(Concluded from page 51. of our January Number.)

THE fifth Chapter of this valuable work, is distributed into three sections; of which the first is, "Of Moral Government as it relates to the aspect and design of the Gospel." Here it is remarked, that we should carefully distinguish between the "*actual* boundaries of revealed truth, as existing among men, and the gracious *aspect* of it, according to a plan of moral Government." As, in the dispensations of divine Providence, there are many things which may be considered as universal blessings, of which the actual participation is limited; so, in the dispensations of divine mercy, the possession of privilege is partial, but its exhibition, general. Even in those economies which appear the most restricted, (as those relating to Abraham and his family, and to the Jews as a peculiar and distinct people,) there is nothing in the promise of acceptance exclusive: on the contrary, proselytes were encouraged, and no one who was disposed to assert a claim according to the authorized prescription, would have been rejected. The instruments by which the blessing was to be conveyed, were few, and specially chosen; but the objects to whom it was addressed, were the whole human race. For wise ends relating to the Messiah, the Jews were distinguished by many peculiar institutions, and preserved a distinct people; but the treasure of divine goodness was, in no age, to be confined to the lineal descendants of Abraham. If, therefore, the gospel was not limited under these prior dispensations, we can have no reason to suppose that it is limited under its present brightest displays,

and when the command is express, that it be "preached to every creature under heaven." That it has not, long before now, been proclaimed in all lands, is not to be attributed to any restriction of the divine benevolence, but to the criminal neglect of man. It is one part of the divine economy, to make us the almoners of his bounty to one another, so that, for a variety of blessings and advantages necessary to their well-being, nations and individuals are mutually dependent. Of how much value is this constitution of things, in rivetting the links of society, in expanding our charities towards the whole human race, and in calling into exercise innumerable feelings and attachments greatly conducive to happiness; a moment's reflection will convince us. The author of spiritual blessings, is also the author of temporal benefits; and in his distribution of both, he pursues a similar plan. He treats us as the subjects of his government, and binds us under weighty responsibilities to execute, in behalf of each other, his published designs. To have given the gospel directly to every human being, would have required a miraculous procedure, unworthy of the Deity, inasmuch as it would have suspended, without reason, the rules of moral dispensation: nor could any thing more be consistently expected from the Supreme Governor, than to issue commands in favour of all, and supply inducements for their accomplishment. The precious grant, therefore, directed to the whole human race, is committed to a few, with a charge, transferred to each successively to whom the blessing is imparted, to communicate the treasure; and he who refuses, either to accept it himself, or to employ his exertions to extend the benefit, violates the greatest of obligations. On those, accordingly, who keep back the heavenly gift from others, rests the guilt of the blood of all, who, through such default, perish for lack of knowledge. To such persons especially, and indeed to all, we earnestly recommend a consideration of the following remarks.

From this discussion it is natural to infer, that to be unconcerned about the propagation of the gospel among the Heathen, the Mahomedans, the Jews, and ignorant people of every name, is a crime of no small magnitude, and yet too common among those who call themselves Christians. How can such persons pray "thy kingdom come," without condemning themselves by the very petition they utter? The evidence of the truth of Christianity being sufficiently established, God does not employ miracles for its propagation, but leaves it with the subjects of his government as a sacred deposite, which they are to use and to circulate for the benefit of others. According to his plan of moral government, it is subjected to the same issue with other providential events, still under the control of sovereign prerogative in raising up instruments and preparing their way. And this is an argument why we should, with

holy promptitude, improve every favourable opportunity that presents itself to encourage all suitable characters, to send them forth with ardent supplications, that they may diffuse the "sweet savour of Christ," and the salutary streams of the Gospel; and to charge them, that they communicate to others the pure doctrines and precepts of Christianity, and exemplify them in their own tempers and practice. Ought not opulent merchants, statesmen, and sovereigns to take this into account? The poor sheep in the wilderness perish for want of pasture and of shepherds, while alas! countless millions of money are expended in destroying men's lives, or are lavished on pleasures and follies, which in the end involve their votaries in disquietude, remorse, and perdition. May British influence continue no longer so criminally dormant in reference to this momentous object! And when at any time, missionaries are employed for this benevolent purpose, may they be men of God, whose hearts and lives are transcripts of the gospel of peace!" pp. 225, 226.

From the consideration of the aspect of the gospel, the author proceeds to the design of God in its bestowment. This is a subject which has been involved in great perplexity by inaccurate statement. Some persons do not distinguish between purpose, considered as in God, the source of it, in which respect, it must be, like his essence, one and undivided; and, regarded as it relates to different objects, in which view, it is, like them, greatly diversified. Others again, not distinguishing between his sovereign, and what is usually called his rectoral will, speak of the divine designs, as if God were capable of disappointment. His will, absolutely considered, refers to what he designs himself to accomplish, whether it be for, in, or by his creatures; and it is obvious this cannot be frustrated. His will as a moral Governor, or his rectoral will, regards man, whether in fact the subject of special grace or not, merely as an accountable agent, treats him as such, declares what is right, affords the means of performing it, and proclaims the consequence both of yielding and of refusing compliance. The moral tendency of this display of ends and inducements, is plainly, the obedience and well being of the subject. For, on the one hand, the inducements to obey are infinite, while, on the other, every thing is supplied which might deter from transgression. Death and life, happiness and misery are set before us. Now, as the Divine Being has no secret reservations, no decree that any shall not obey; as he has afforded every allurement to fulfil his commands, and provided every check against negligence and rebellion; and as the will of a Governor is to be deduced from his public acts; it is plain that, considered in that character, his design is '*not to condemn the world, but that the world through Christ might be saved.*' Yet, since he has not sovereignly designed to insure compliance from all the

subjects of his realm, by giving them a right disposition; and since he knows what is in man, if left to himself; he must foresee that many will continue impenitent, and reject the offers of his mercy. As a Lawgiver, he determines the event only hypothetically, as is implied in governing by inducements; but the alternative is fixed:—while as a Sovereign, he secures whatever end he designs;—and failure is impossible. Hence it is inferred, that though the moral end of God's rectoral will is not always accomplished, yet his expectations can in no respect fail of fulfilment. His purpose as a Sovereign regards good ends, which will certainly come to pass, though known to us only by prediction or by eventual accomplishment; but his design as a Governor, respects means, and the consequences of their being improved or neglected: and though the object of the means, or the end which in their own nature they are calculated to effect, is not obtained; yet the design to give them, and to deal with men accordingly, is not, and cannot be frustrated. Our disobedience does not subvert the faithfulness of God, or perplex his counsels by unforeseen events. For a full and accurate discussion of this important topic as applied to God;—to those persons who are ultimately saved;—to those who are not;—to divine law;—to the death of Christ; together with the radical principles which form the basis of a judicious and faithful exercise of the Christian ministry, we refer to the work itself.

The second Section is, “On the claims of the Gospel, or, the obligation of all Men to believe it.” An agent is morally obliged to any thing within his physical ability, for which, all things considered, there are rational inducements. Physical obligation is absolute; that which is moral, hypothetical, deriving its force from the consequence, and leaving the subject of it free in the exercise of choice. If, therefore, the result of not believing the gospel is the greatest possible evil, it follows, that, to obey it, there is the highest conceivable obligation. Mistakes on this subject have arisen chiefly from not distinguishing between the *warrant* to believe, and *moral fitness* for the exercise of faith. Men, considered as sinners merely, have the former; but only those who have been enlightened to perceive the adaptation of the Gospel to their circumstances, have the latter. “Who *may* believe is one thing, who *will* is another.” If those only who are predestinated to believe, be authorized so to do; men must either at first believe without warrant, which is presumption, not faith; or ascertain their election, even while in unbelief, which is absurd, for “he who believeth not, is condemned already.” The fact and grounds of this warrant are considered and established in the work on our table, and the arguments supported by citations from CALVIN, OWEN, POLHILL, and CHARNOCK.

Another source of mistake respecting the extent of obligation, is an erroneous notion about the qualifications of its subjects. To constitute a person accountable, besides natural faculties, freedom, and suitable inducements, every kind of ability, moral as well as natural, has been considered as requisite. That this idea is false, Dr. Williams remarks, is sufficiently apparent from the consequence, that if so, the more wicked a person becomes, the less he is obliged; and, on this supposition, a man may free himself from accountability, and, of course, from punishment altogether, by repeated acts of rebellion and the indulgence of iniquity! For it is certain, that moral impotence is constantly increased by habits of transgression. The following quotation exhibits in a striking manner, how, on this subject, extremes in error sometimes meet.

‘It appears to me, I own, a surprising instance of the influence of prejudice, deduced from false principles and associations, that any intelligent persons, acknowledging the New Testament to be the expression of the divine will, should scruple to confess, that Jesus Christ and all his benefits are there proposed to the acceptance of men as sinners. Is the Gospel the *primary instrument* in the conversion of sinners, or is it not? Who can hesitate to answer in the affirmative? But if so, can it address men in any other character than as *unconverted*? And if they are addressed in that character, are they not strictly *obliged* to accept of the heavenly donation? The negative of this question is confronted by every principle of moral obligation. Beside, the rejection of Christ and his great salvation, ranks with crimes the most aggravated, and involves the subjects of it in the deepest guilt. “How shall we escape if we neglect so great salvation?” He who rejects God’s testimony, “makes him a liar;” and this is the record, or testimony, “that God hath given to us (that is in the Gospel) eternal life, and this life is in his Son.”* If the Gospel of the kingdom is commanded to be *preached* to all the world, to every creature, that is, to *all men* in all nations, for the obedience of faith; how can the consequence be evaded, that those who hear are under indissoluble obligation to *believe* the record in its full extent?

‘But as the Holy Scriptures abound with calls, invitations, proposals, and inducements to sinners, in order that they may repent, believe, and obey,—with awful denunciations for their want of compliance; so they abundantly testify concerning the ignorance, hardness of heart, moral impotence, and enmity of men to God, to his law, and the light of truth, while they continue in an unregenerate state. Now the question is, are these two representations to be taken in their *full* extent, or is one of them to be reduced in meaning? The consistent Calvinist asserts the former; but Pelagians and Hyper-

* See 1 John v. 9—13.

Calvinists (for they occasionally concur) plead for the latter. The Pelagians prefer an attempt to reduce the doctrine of human depravity; the Hyper-Calvinists, the extent of the gospel call. Now, it is remarkable that those respectively who hold both extremes, (which here amicably meet) attempt their plan of reduction or extenuation on the very same principle, viz. That moral ability is requisite to constitute moral obligation. It is plain, from Scripture, says the Pelagian, that the gospel call is general; *therefore* all men must be possessed of moral ability to comply, which is incompatible with native depravity. But it is plain from Scripture, says the Hyper-Calvinist, that men in their unregenerate state are totally depraved; *therefore* the gospel call is addressed only to those who are divinely quickened to feel their need of the gospel remedy.

'The consistent Calvinist rejects both these inferences, and admits the above statements in their full extent of meaning. The reasons are, because neither can be denied without offering great violence to the plain declarations of God's word; and because both may be perfectly reconciled on satisfactory principles. These principles are,—the true grounds of moral obligation,—and the difference between the rectoral and the sovereign designs of God.' pp. 244—7.

The third Section is, "On moral government as it relates to the rule, object, process, effects, and consequences of the final judgement." In relation to the last of these topics, the doctrine of universal restoration is particularly considered. It is shewn that they, who argue for the final restoration of all, assume false principles; and that, except there were express testimony for its support, there can be no ground to infer such an event. From the nature of things, if the guilty be treated in equity, no mitigation of punishment, much less entire release from it, can ensue; and where is the evidence that sovereign goodness will ever interpose to suspend its operation? Objectors to the perpetuity of misery proceed in their reasonings, on the assumed notion of arbitrary inflictions—the continuance of which would be contrary to benevolence; and of sufferings corrective and remedial,—a description which cannot apply to the pains of final condemnation. On the contrary, the essential character of Jehovah, however benevolent, as it is necessarily the source of enjoyment to those who are conformed to it, must, by the same necessity, occasion the misery of those to whom it is opposed; and the more benevolent, the greater will be the agony arising from goodness slighted, and from conscious opposition. The happiness of the Deity himself, has its source in his holy nature, and it is not supposable that a nature, the reverse of that with which is connected infinite enjoyment, can be

happy. Besides, all felicity in creatures, must arise from participation; for as God is the inexhaustible, so he is its only source; and how can such participation subsist where the character is contrary? Deity is ever the same; the unalterable standard of perfection, and the sole fountain of blessedness. Where he finds conformity to himself, he imparts of his fullness; but by opposition of nature, the overflowing stream is diverted from its course, and leaves the rebellious, destitute and wretched. Hell is therefore the loss of the chief good; and the consciousness of that loss converts what is in itself infinitely amiable, into an occasion of unspeakable wretchedness. Thus God is at once, "LOVE," and a "CONSUMING FIRE;" not arbitrarily, but essentially; not because of any difference in him, but because the very same properties are the spring of immortal felicity to some, and the occasion of misery and despair to others, according as they are, or are not, conformed to his likeness. Since, therefore, those persons who are banished from "God's presence and the glory of his power," have the cause of that sad exile exclusively in themselves, and since there is no evidence that it will ever be removed, whence can we infer their future restoration? They are constant "offenders as well as sufferers," and for these writers to speak of a liberation from punishment, without an alteration of character; or to "represent Hell as a prison for the innocent, who are confined by arbitrary power, in consideration of a few past offences, and who would be very good, obedient and happy, were they emancipated;" is but to proclaim their own ignorance, and to delude themselves and others. Arguments, therefore, from "Divine Love, Immutability, Wisdom, &c." are in this excellent work, justly retorted upon their authors; and their remarks upon the terms "everlasting," "eternal," &c. shewn to be altogether irrelevant. Antecedently to any consideration of those terms, that future punishment *may be* endless, is fully proved; but when, however capable of a restricted interpretation in some connexions, their peculiar application in reference to this topic is regarded, the evidence for the awful *fact* becomes incontrovertible.

Chapter the sixth contains a "view of Sovereignty as a divine prerogative, and of its exercise in adopting ends and means." After vindicating the *term* from a charge of being unscriptural, the author proceeds to explain and demonstrate the proposition. We have already noticed the austere aspect which this delightful attribute has, in the representations of some, been made to assume; particularly when referred to as an inscrutable, but awful, source of suffering, distinct from Equity.

We do not wonder that a system involving such a notion, should be objected to, as surrounding the throne of heaven with unamiable severity; or that it should be described as rigid and gloomy; calculated to repress every joyful sentiment in the breasts of those who receive it, and to fill them with groundless and terrible apprehensions. No arguments deduced from absolute supremacy and subordinate dependence, can support an idea of Deity so opposed to revealed truth, and to the first principles of Reason. The work before us is pre-eminently clear and accurate in its statements and reasonings on this subject, and exhibits a lovely view of the Divine Being in the exercise of this glorious prerogative. The doctrine is first stated to be—"That God possesses an absolute right to will, whatever is not inconsistent with his fixed purpose, his nature, and perfections; or, in one word, his Equity." Then, after some explanatory observations, the author proceeds,

'Let it, therefore, be distinctly understood, that the supreme prerogative, the right of sovereignty now asserted, excludes all purpose and conduct of God that is inconsistent with giving to all their *due*; for, a supposed purpose of withholding from any one his just claim, would be unequitable. Far be it from me to ascribe to the infinitely good and perfect being a prerogative to violate *rectitude*! These things considered, our proposition first proposed for demonstration, may be rendered a little more specific and more appropriate to the intended purpose of this work, thus: The Sovereignty of God implies, an absolute right to will and to do whatever is not inconsistent with *that Equity which gives to all accountable moral agents their due*. The importance of this proposition, if true, as a principle in Theology, must be evident to all who have duly attended to the subject. If God were not *essentially sovereign*, in the sense now explained—not only the bible would be an unintelligible book, difficulties insuperable would attend all its other doctrines, and every supposed system would be full of perplexities, but—there would be in my view no system of religion or even morality worth contending for. And yet if this doctrine be established, what becomes of the popular outcry against the Calvinistic doctrines of Grace?

'That Sovereignty, in our sense of the term, is a prerogative essential to Deity, might appear to an impartial mind from this one general consideration, that it is a real *excellency*, an obvious and universally acknowledged excellency, in all rational beings, to possess and exercise a prerogative similar in kind, according to the degree in which it prevails. Therefore, as this, no less than every other "good and perfect gift," proceeds from God, he must possess it in an infinite degree.' pp. 292—4.

The doctrine itself is then established at length from the topics of "God's self-existence and independence"—"his all-sufficiency and absolute liberty"—"the essential imperfection

of all creatures"—"divine wisdom"—and "the chief end for which all things were made." The remarks upon God's absolute liberty, are worthy of close attention, as admirably and completely exposing the fallacy of certain representations of will, which have given rise to mistakes far from harmless, and which have of late acquired an increased currency. That a self-moving power should be attributed to the will, is singular, since, were it possible, it would be a great imperfection. Whatever actions proceeded from such a principle, must be entirely destitute both of virtue and of vice; for, in estimating the morality of any choice, the object designed must be regarded, whereas on the hypothesis adverted to, there could be no influencing object at all. Every act which excludes the employment of the understanding, must be irrational, and, of course, degrading to any intelligent being; yet if the suggestions of intellect have any predisposing energy, so far the will admits of foreign impulse. Besides, if the will absolutely originates actions, conduct is no longer an index of the disposition; for were the volitions subject to no prior influence, a very bad being might as well be expected to act in one way as in another. Fruits would not be indicative of quality, but "*men might gather grapes of thorns and figs of thistles.*" It is here proved, on the contrary, that the will is the mere *organ of power*, and its volitions, whether in subordinate agents or in the Supreme agent, the unfolding of disposition. This we regard as an important statement, the truth of which is established no less by appeals to consciousness, than to reason and scripture; and its application to various points of polemic theology, will be found of the highest utility. At the close of this section, in which it is demonstrated that God has an "absolute right to will and to do, whatever is not inconsistent with equity,—that equity which gives to all accountable moral agents their *DUE*," the author thus expresses himself,

‘ I am not aware of any objections that may be urged against the preceding arguments with any plausibility. It remains, therefore, to notice the obvious *consequences* which naturally flow from the proofs given. It follows, first, that God had an absolute right to *predestinate* whom he pleased of his rational creatures to grace and obedience, faith and good works, happiness and glory. Secondly, that God had an absolute right to *redeem* some of the human race from sin and misery with a sovereign *speciality*. Thirdly, that God has an absolute right to confer *special favours* upon, and to infuse gracious principles into whom he pleases. Fourthly, that God has an absolute right to *determine the will* of a free agent by his gracious influence on the heart, whence all virtuous determinations take their immediate rise. Finally, that

God has an absolute right to cause all those who are saints, to *persevere* in a state of grace and obedience into everlasting salvation.—Every one of these consequences, I conceive, follows inevitably from the doctrine before proved; nor does there appear any implication of what is unequitable, in the smallest degree, but much that is kind, benevolent, and merciful. By rejecting this doctrine we admit glaring contradictions and endless confusion; by allowing it we introduce consistency and order, and possess a rational ground of faith and hope, and a sublime and edifying view of the divine character.' pp. 302—3.

Should any persons revolt at these inferences, they ought, at least, both to weigh the proofs of the original position, and to consider whether the inferences are not really implied therein.

From a contemplation of Sovereignty regarded as a divine prerogative, we are, in the second section, introduced to a view of that attribute as it relates to ends and means. Here a variety of most interesting yet difficult subjects are discussed, with a clearness of method, a perspicuity of style, a force of argument, and a pious sublimity of reflection, seldom equalled. Whether all our readers will concur in every statement, or not, of the ability displayed there will be but one opinion. Many a student of the best of sciences, will doubtless feel himself indebted to the author, for important assistance in his researches. As all intelligent beings act from design, and as it is the province of wisdom to seek the best ends by the most laudable means, the first inquiry is, what is the ultimate *end* of God in establishing a moral system of human intelligent creatures? In reply to this, we have the following train of reflection. Prior to decretive choice, every thing stood in the divine all-sufficiency, and in the rank of mere possibilities:—Though no effect can be infinite, yet the adoption of one system in preference to all others, will be excellent according to the designing cause:—though in the amazing plan of creation and Providence, there are “*imperia in imperio*, or in the language of Ezekiel, ‘a wheel within a wheel,’ yet it is reasonable to suppose that all the parts, however numerous and complicated to our view, compose one grand whole.”—Admitting divine prescience, the result of free agency must have been known, before any creatures exercised their free will; and yet, with perfect foreknowledge of events, God produced those beings and gave those capacities, without which neither the use nor the abuse of liberty could have taken place.—After apostacy and ruin, men would not recover themselves without the intervention of a necessitating cause.—That cause, as it refers to good only, is a sovereign one, but Equity alone has exercise in reference to defection and to crimes, as well as to the punishment of them.

—The source of failure is not in God, but in the creature:—The occasion for its occurrence was afforded by the exercise of Equity:—Man was not permitted to fall, nor are any redeemed, without reason:—There was a higher end than the display of Equity:—The ultimate one was, the glory of redeeming grace through Jesus Christ:—But this ultimate, is different from the chief, end:—The chief end cannot be an object of Sovereignty, since it admits not of choice: but the ultimate one proceeds from a display of that attribute. These positions have all their appropriate evidence adduced, and their difficulties attentively considered.

From a view of the *end*, the author proceeds to notice the *means* employed in this system; respecting which he observes, that

‘A provision of *means* of recovery, by a concerted method, before offenders had existence, implied a *certainty* of their future fall into a lost condition. If the event was *uncertain*, where would be the wisdom or the need of a redeeming plan prior to the event? And if the agent was free from compulsion and restraint—especially if made “upright,” or “created in knowledge, righteousness, and true holiness,”—how was his fall so infallibly *certain*, as, to afford a sufficient ground for the antecedent appointment of a plan of redemption, the ultimate *end* of which must have been fixed prior to the *means* of its accomplishment? Is it conceivable, that certainty can be founded on uncertainty? Here, then, is a divine *prescience*, without a divine *causation* of the event: the former is necessary for the *formation* of a system of end and means, which is accomplished by a progressive series of events; the latter can no more take place than infinite holiness can oppose itself. In short, if the fall and crimes of men were not foreseen as *certain*, there could have been no ultimate end, such as we have proved to exist, or means adopted to attain it. If sovereignty be supposed to appoint, or any way to *cause* the introduction of sin, or the criminality of actions, rectitude would be no rectitude, and sin would be no sin: the folly of scepticism and the madness of atheism would find an excuse at least in theory, though the sting of a guilty conscience would still remain.’ pp. 325—6.

From these considerations it is inferred, first, ‘That God resolved, for a time, as one instance of sovereignty in the use of means, to conduct himself towards our moral system in *strict equity*, whereby an innocent *occasion* would be given for the *cause* of defectibility to shew itself, and for sovereign mercy to be exercised in redemption and salvation.’ In order to foresee the defection of men as infallibly certain, nothing more than this was requisite on the part of God. For, on the one hand, the cause of defectibility is in the free agent himself, not indeed by derivation, for that is impossible; but

as essentially related to a created, and therefore a limited nature: and, on the other hand, the goodness, the holy and virtuous character, of every free *act*, is from sovereign bounty. Hence it follows, that defectibility will infallibly display itself when permitted, and yet no obligation could rest upon God to prevent that consequence; for,

‘ The supposition that God was *bound* to preserve a free agent from sinning, or not to create him at all, is full of atheistic absurdities. It not only accuses the Divine Being of having actually *done* what he *ought not* to have done, or of having *not done* what it *became* him to do; whereby the objector sets up his own wisdom and judgment in opposition to those of the supreme intelligence: but it requires also one of these absurd conditions: first, that God ought not to *do good* by creating intelligent, accountable agents, because it would prove an *occasion*, however innocent, of moral evil. On this principle, he ought not to enact a holy law, because he foreknew that a free agent would transgress it. “Where there is no law, there is no transgression.” But how absurd to require a cessation from doing good—and the enacting of a holy law is doing good—because it may be the occasion of evil! Does this accord with any right principle, any conceivable rule of propriety, that a good act, law, or conduct, should be avoided, because it *may* or *will* be abused? Another condition equally absurd, required in the objection is, that if a free agent be created at all, he ought either to be made indefectible, or his principle of defectibility ought to be counteracted, by the gift not only of natural ability, but also the *benè velle* itself. The former is absolutely impossible in the nature of things, that is, the nature of God and of a creature; and the latter implies, that God *ought not* to be *strictly just* either to himself or to his creatures, lest this should afford *occasion* to any creature of becoming not strictly conformable to rectitude. In short, it implies, that it is *unequitable* in God, not to be so *favourable* as to *prevent* sin. What a contradiction both in terms and in ideas!

‘ Can it be any thing less than secret atheism in the human heart that can require such absurd conditions? To harbour such an objection, is not only unreasonable, and unprofitable, but impious and ruinous. Who under its influence can value the gospel, as exhibiting a remedy against an evil which God *ought* to have prevented? Who, thus minded, can love a law that condemns his crimes, and for the perfect observance of which he is not qualified? What beauty or glory, or even what equity, can such a jaundiced and envious eye behold in a plan of moral government or a system of recovering grace? Nay, how can such an objector, while under the influence of this prejudice, exercise any devout or virtuous affection towards that supreme Being, who has not prevented sin, which it was in his power to prevent, and which the objection absurdly supposes he *ought* to have prevented? Let the unreasonable, the ungrateful, the rebellious mind, tormented with gloomy suspicions,

that *will not submit* by faith and love, humility and adoration, gratitude and cheerful obedience, to the Equity of God in *permitting* sin, and to his Sovereignty in *salvation* from it, read his character and his doom in these words: "Then he who had received one talent, came and said, Lord I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast what is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury (or interest.) Take therefore the talent from him and give it unto him, who hath ten talents. For unto every one that hath (i. e. improves by cheerful diligence) shall be given, and he shall have abundance; but from him that hath not (i. e. improves not by cheerful diligence) shall be taken away, even that which he hath. And cast ye the unprofitable servant into outward darkness; there shall be weeping and gnashing of teeth." * pp. 328—31.

From this account two classes of persons will dissent: those who assert that sin, in its own nature, is positive, and those who plead for the absolute contingency of moral events. The former, however, would do well to consider how they can exonerate themselves from the charge, either of denying any moral turpitude in sin at all, or of imputing evil to the infinite source of good: the latter, to be consistent, must evidently limit divine prescience. Some, indeed, venture to assert, that as God, though omnipotent, does not perform all possibilities, so, though omniscient, he does not know all contingencies. This idea, however, cannot be reconciled with just notions of these respective attributes. From their own nature, the objects of power must be finite; those of knowledge, infinite: as, therefore, on the one hand, there cannot be an infinite *exertion* of power, so, on the other, there cannot be in Deity a dormant ability to know. Omnipotence does not necessarily imply the actual exertion of any energy *ad extra*; but between actually knowing and being ignorant, there is no medium.

Other instances of Sovereignty in the choice of means, are,—the appointment of a *general Mediator*, and a *special discrimination* with respect to the Saviour, and the saved. In considering the first of these displays of Sovereignty, the arguments offered in defence of a supposed absolute mercy, and the sufficiency of penitence, are met and refuted; and

* Matt. xxv. 24—30.

the moral necessity of the mediatorial expedient is established. In noticing the second, it is shewn, that, besides procuring suitable means of reconciliation; by his obedience to the law, and by offering to the righteous Governor, a sacrifice of unlimited worth—a price of redemption sufficient for all—Christ was appointed to be a surety for the actual salvation of those who eventually enjoy that privilege. In the former capacity, the Messiah appears as the messenger of the Supreme Governor; but in the latter, as the minister of sovereign grace. By the one office, moral inducements, and grounds of acceptance are supplied, which, by the other, are rendered effectual for the ends designed.

Chapter the seventh contains a view of the Sovereignty of GRACE; first, in different relations generally, and then as subjective in particular. After noticing the differences which subsist upon the subject of grace, and mentioning the general meaning of the term, it is observed that, in holy scripture, the word sometimes denotes—‘an exhibition of divine favour;’—at other times, ‘the required effect of that exhibition;’—and sometimes again,—‘Divine influence generating a spiritual principle; or a holy state of mind thus produced.’ For the confirmation of these statements, a variety of evidence is produced, together with many incidental remarks and inferences, as appropriate as they are interesting. Particularly, the facts, that the same graces are sometimes attributed to the Spirit, and at others represented as the effect of the word; some times declared to be the gift of God, and at others required as the duty of man; are illustrated and reconciled. The doctrine of divine influence, in which consists the very essence of the gospel, and without which even a scheme of ethics must be radically defective, is vindicated from the attacks of sceptical philosophists, and supported by evidence judiciously selected, and as it appears to us irresistible. From the whole discussion arise the following conclusions:—that grace displayed in the word, though sovereign in its origin, compared with the unworthiness of its objects, is only the benevolence of God in exercise, in relation to the plan and order of moral government; and can be of no other nature than that of *moral means*, in the manner of a proposal;—that the grace which is merely objective, is properly and exclusively a moral cause;—that the grace which consists in the Holy Spirit’s immediate energy, is a physical cause,—that is, a cause which produces its appropriate effects without depending on the *intellect*, the *will*, or the moral agency of the subject;—that of the three ideas expressed by the term grace, two are used in a plain and proper, and one in a fi-

gurative sense;—that Christian graces, as required by God, and as exercised by man, are not, in fact, produced, without the joint concurrence of both objective and subjective grace,—the truth of the word, and a principle from the Spirit;—and, that what actually determines the will to the choice of real good, properly termed motive, consists of two parts—an object exhibited, and a principle infused.

The principle infused is sometimes denominated subjective grace, the consideration of which occupies the second section of this chapter. To this part of the work, we would particularly direct the attention of our readers. They will find in it a close and masterly investigation of a subject, respecting which, it is of great importance to form clear and just views. That we should have, indeed, a complete knowledge of the manner in which divine grace operates in producing a change, characterized as a regeneration, we are taught in Holy Scripture, is not only unnecessary, but, in our present state, unattainable: yet there are some things respecting it, which we, even now, both may, and ought to know; and, of whatever else we may be ignorant, we should be especially cautious not to form, much less to propagate, wrong notions respecting a subject so essential to Christianity. If it is not requisite to understand all that is true, it is certainly dangerous to believe any thing which is false. What, as to its essential nature, and precise modal distinctions, that first effect of divine influence upon the mind is, which is the source of all right apprehensions, becoming affections, and suitable conduct in religion, it were vain to attempt to define: but that, in fact, there is such an internal, direct result of divine power, is alike deducible from reason and from scripture. Of this truth, such evidence as, to a candid mind, will, we conceive, prove convincing, is adduced from both these sources. For a complete discussion, therefore, of the principal questions which arise on the subject, we refer our readers to the work itself: but as we regard the doctrine as both interesting and important, especially considering the diversities of opinion respecting it, we shall make a few remarks, tending to obviate the most popular mistakes.

Let it be first inquired, in what subjective grace consists, or what that is, which constitutes a person regenerate? In reply to this question, we must distinguish between what is publicly evidenced, and formally recognized in divine government, and what is primary, and virtual in the sight of God;—between what exists as a principle merely, and what is displayed by appropriate exercises. No man can ascertain that he is the subject of a divine change, but by his advances

in Christian knowledge, in heavenly affections, and in righteous acts. It is by penitence and faith only, that, according to the Gospel rule, he is to be considered as having a title to the blessings which belong to those who are born of God. Hence the new man in Holy Scripture, is described, in a variety of places, as one who is possessed of spiritual understanding, holy feelings, and virtuous conduct. It is in this practical sense, that man, as a moral agent, is called upon to make himself a new heart, to wash and purify himself, and indeed, to possess all the sentiments, and perform all the acts of a "*new man*;" in other words, to become what he ought to be; and that because he possesses all the requisite grounds of accountability. It is in this sense too, that the word, as the great instrument of God's government, is represented as the means of our regeneration. Whatever is required of us, divine truth, in some way objectively presented, is doubtless the moral means of producing; so that when we are renewed in "*knowledge, righteousness, and true holiness*," we are spoken of, as "*begotten again with the word of truth*."

But besides this avowed and acknowledged existence of the "*new man*," consisting in the formation of the Christian character in all its parts, which has been gradual in its progress; in producing which the word has been a powerful instrument; and in which we were ourselves active;—there is another more restricted and initial sense, in which a man may be denominated regenerate. It is plain, that the course of conduct and the state of mind above described, must have a beginning;—that they must have a cause;—that there must be a moment when that cause commences its operations; and that the change then produced, must be instantaneous. Every man must be either regenerate or unregenerate. There is no instant of his life, when he is not in either the one or the other state before God. The transition, therefore, will not admit of gradations. Now this primary change in the mind cannot be rightly called sentimental, since it is antecedent in order, both right feelings and to just religious views, and previously essential to their very formation: "*for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned*." It is not any external irradiation upon truth presented to us, like the beams of the Sun illuminating objects, and thus rendering them clearly discernible, which will ensure a proper perception of them. For, though the effect of holy influence on the mind, when we contemplate truths which had often before been presented to us, is, as if they were surrounded with a sudden brightness; yet, an appeal to our

own consciousness at the time, as well as a moment's reflection on the nature of mental operations, will convince us that the change is really within. The attention is arrested, the energies of the mind are called into exercise, and employed with an interest and a complacency before unknown. We are become, in apostolic language, "*spiritual*," and therefore, "*judge all things*." But, by the unregenerate man, sacred truth, however clearly proposed, however bright it may shine without, will never be properly understood; for it is contrary to its nature to produce any effect on the faculties, by disposing them to a suitable attention, and a becoming regard to its dictates. If truth can generate nothing morally good, unless by being embraced; and if it is never heartily received antecedent to the renewal of the mind; to consider it as instrumental in effecting the original change, is plainly a contradiction. It is to say, that the due reception of truth is the cause of regeneration, while, at the same time, regeneration is itself the cause of a due reception of truth. Thus the effect is the cause of its cause. Regeneration then, in its primary sense, cannot include the actual formation of right sentiments and religious affections, but is the predisposing principle, by which the objects morally calculated to produce them, become effectual for that end. Though truths of an inferior kind require only a good understanding, and a clear exhibition, in order to be known and improved; both scripture and experience evince, that something more is necessary, before we shall know and suitably appreciate those, which are intimately connected with our salvation. There is an opposition, a secret enmity to them, in a mind devoted to irregular attachments, and governed by the lower interests of this transitory life. The loveliness of Deity, the grace of the Saviour, and the beauties of holiness, will never charm one who is enslaved by passion, and accustomed to seek all his pleasures in sensible objects, or in investigations merely literary and scientific. The more clearly the spiritual nature and exalted purity of heavenly things are represented, the more forcibly will such a disposition revolt from them as uncongenial with its feelings. There must be an inward corrective power, generating a new taste, and producing an adaptation in the tendencies of the mind towards the exalted realities of which the Scriptures testify, before there will be any due appreciation of their value, or perception of their loveliness. That there is a certain upright state of mind, which, antecedent to exercises of will, is necessary towards a right election, when objects however excellent are presented, was known even to Pagan philosophers. "*Rursus voluntas non erit recta, nisi habitus animi rectus fuerit: ab hoc enim est voluntas*," says Seneca; and, indeed, the proofs of it are in every man's

consciousness, and within his observation. To love the very things, which both the Scriptures and the practice of men testify we naturally dislike, is the very essence of Christian feeling : but will the mere display of objects, against which we have an enmity, produce affection ? If indeed our alienation were the mere result of intellectual mistake, a correct exhibition of truth would remove it ; but if it is more deeply laid, if it is founded in nothing less than opposition of heart to rectitude and holiness, as they really are in themselves, something more must be necessary. "*The ignorance that is in us,*" is not merely that of one who wants information, but that of one who has no relish for the objects proposed, and who, therefore, cannot estimate their worth ;—of one who wants the ability to enjoy them. The "darkness" of which we read in the sacred pages, does not surround the objects externally, but it hangs over the mind, and cannot be removed but by *His shining into the heart, who commanded the light to shine out of darkness*. As, to persons unaccustomed to enjoy any pleasures but those of business or society, unsusceptible of impressions from the sublime and the beautiful, nature in vain unfolds her innumerable charms ; so, to a heart depraved and worldly, divine grace and the sanctity of true religion, present nothing capable of affording delight. The most skilful touches will not awaken melody from an instrument out of tune, nor will the string spontaneously vibrate to any sound but that with which its tone is in unison. *The Charmer may charm wisely, but to the adder which stoppeth her ears,* it will be unavailing skill. To spiritual things the ear is shut, the eye is closed : the "*working of God's mighty power*" must "*open the eye,*" must give the "*hearing ear,*" and communicate the susceptible, the feeling heart ; or Christ himself may exhibit the beauty of religion, may proclaim the methods of mercy, and employ means the best adapted to ensure attention, without effect. The Spirit of Christ must be in us, must "*work in us to will and to do ;*" must "*circumcise the heart ;*" must "*take away the stone,*" and "*form us for himself ;*" or else all means will be ineffectual. *The tree must be made good* before it will produce good fruit, and the ground must be prepared before it receives the seed, or else it will continue barren. If the word, which is that seed, fall on sterile or a thorny soil, whatever its virtue, or its "quickening power," disappointment will be the only harvest we shall ever reap. Although the grain of wheat has life, it will not grow on the naked rock. Would any one suppose that the same truths, if presented with equal clearness, would alike succeed in raising the sentiments, which in their own nature they are calculated to inspire, when addressed to Satan and to the Angel

Gabriel? Will there not, in every case, be a diversity in the effect, corresponding to the difference in the mind addressed? Must we not, in accuracy of conception, suppose, that in the mind of Adam, previous to any exercises of understanding and will towards divine objects, there was a certain antecedent congruity with them, which ensured right elections? Was his rectitude the mere effect of moral means? Could the presentation of good inducements, of itself effect with certainty the right volition? Might he not even then have chosen ill? and if so, was there no reason why he did not? Do the brightness of evidence, or the suitableness and excellence of objects, give a holy sanity to the intellectual and voluntary faculties; or a correct principle to the heart? If so, how could sin arise in heaven? Could there be a brighter irradiation of divine beauty than when the first apostate fell? It is plain, the source of choice and action, whether right or wrong, must be within. We therefore infer, that antecedent to the reception of religious truth, and without which it will never be embraced, there is a change wrought upon the mind, by which it becomes pre-disposed towards the objects therein presented; and receives a new, a primary principle, the source of all that is excellent in sentiment, and lovely in practice.

In the above reasoning, we have employed the word *sentiment*, as indicating truth actually embraced, and operating upon the will and the affections; because it is in this sense, that it must be employed by those who speak of it as the result of truth proposed: but there is another meaning of the term, agreeably to which, the change above described may, analogically, be called sentimental. The word is sometimes employed to designate a primary quality of mind, by virtue of which a person is susceptible of the emotions of taste. It is a pre-disposition to certain lively feelings, which will be excited by the occurrence of objects suitable to produce them; and without which, however adapted in themselves to awaken admiration and impart delight, we should behold the most picturesque scenery with indifference. In an unrenewed man, this spiritual *tact* is wanting, and it would be as absurd to suppose that truths, objectively proposed, would give it, as that the sight of the stormy ocean, or a well watered valley, would communicate the faculty of taste.

If, in the nature of things, this spiritual susceptibility must precede a practical reception of truth, it is plain that the cause of it cannot be *moral*. Is it not essential to a moral cause that it be addressed to the intellect and to the will? that it be hypothetical? that the effect be suspended on acceptance or refusal? Is then the cause of regeneration, in the primary sense of it, dependent on human choice? Or can truth operate in any other way than by

voluntary election? That influence which renews, "*makes us willing in the day of God's power*"—ensures a right volition. But can that which makes us willing, be itself proposed to us as an object of choice? and if not, must it not be essentially distinct from moral means? That which is addressed to a voluntary agent as an inducement, and that which effects its end independently of choice, must be causes essentially distinct in their nature; and however connected by sovereign appointment, or in different ways combining their respective influences to produce one appointed end, they ought by no means to be confounded with each other. To speak of them both as moral causes, is to disregard the clearest distinctions, and to subject those, whom we teach, to dangerous misconceptions. The one presents reasons, the other prepares us to understand and appreciate them: by the one are exhibited to us objects which are right and suitable to our necessities; by the other we are made to regard them as good and desirable: the one persuades, and the other ensures the success of persuasion: the one is objective; the other, though we are taught to pray for it as graciously promised, is not, and from its nature cannot be, proposed to our choice: the one is, in short, moral; and the other, as contradistinguished from it, is rightly denominated physical. The term physical, however, is not to be understood as synonymous with natural, but as marking any exertion of positive power, to whatever end it may be directed, which does not operate by inducement or the mere force of reason. But it is asked, if the cause be physical, must not the effect also be physical? Do not causes produce effects of the same character with themselves? In some respects they do, in others they do not. If the one be positive, so will be the other; but it does not follow that what is produced, should have the same denomination with the source of its existence. Water is formed by a mixture of airs; and a solid by that of fluids. There cannot be a more striking distinction than between matter and spirit, yet the latter is the cause of the former, and the difference is not in degree merely, but in kind. That the power exerted, considered as a cause, should have one appellative, and the result another, is by no means singular; since the end of an exertion of physical energy may be, to produce, not a new substance or faculty, but a right order, an harmonious congruity, a just adaptation to some office. The mind of man, in reference to divine things, is naturally in a state of disorder: not only is it indisposed to inquire into them, but, if accidentally directed that way, they are not properly represented by the understanding; and even if the intellect does dictate rightly, the affections are not interested, and the will is disinclined to obey. To adjust these irregulari-

ties, and to restore these principles of action to a state suited to a proper discharge of their functions, are, from the very nature of man as an accountable moral agent, to produce a moral effect. Yet the power by which this change is accomplished, since it is the essential property of a moral cause to operate by inducement, cannot be of that character; and since inducements are offered in vain to a mind not susceptible of them, its exertion is necessary previously to a right issue when they are presented. Thousands who have had every evidence of which divine truth is capable, have nevertheless rejected it; and yet facts have evinced, that the mind of a poor negro could be so wrought upon by a superior impulse, as to be disposed to renounce the follies of idolatry, to long for something unknown which might satisfy his mind and heart, and to be prepared for the immediate reception of Christianity as soon as it was announced. Infants and idiots, who are placed beyond the range of moral influence, must experience a renewal fitting them for heaven, before they can be admitted there; and yet with regard to either of those, who will say, that the alteration is merely physical? It is not true, therefore, that effects must, in all cases, be of the same character with their causes.

Having shewn that this primary change must precede the right reception of truth, and that it cannot, therefore, take its rise from a moral cause; it follows, that the influence which produces it, must be distinct from that of the word, or of truth in any way objectively proposed;—and that it must operate directly on the mind. There is, however, a sense in which the word may less properly be called an instrument, even of the primary regeneration we have described; although neither possessing inherent efficiency to secure that result, nor, from its nature as a moral cause, capable, by any supposed influence upon, or in it, of having such power communicated to it. The reason is, that God has, in his infinite wisdom, seen fit, generally, though not necessarily, to attach the administration of the Spirit to the dispensation of Gospel truth. To renew, is his immediate work; but he chuses to perform it chiefly in those people, to whom are sent the objective means which are to elicit its energies. Where he designs to produce a moral adaptation to receive the message, there he provides that the proclamation shall be made; and since the renewed disposition becomes known only by its exercises, and those exercises are induced by means of truth, the recognition of the one, entirely depends on the exhibition of the other. It is under the dispensation of divine truth, that we perceive the fruits of regeneration, and, therefore, we call the former the instrument of the latter. “*It hath pleased God by the foolishness of preaching to save*

them that believe." Thus men are also spoken of as instrumental in conversion, not because they have power to change the human heart, but because God has chosen to connect his work with theirs: yet, as in the latter case, the operation of Deity is not to be confounded with the efforts of man, so neither, in the former case, are the distinctions between that influence which changes the heart, and the truth which addresses the understanding, to be exploded or overlooked. Nor does this representation, in the least, either diminish the importance of the word, or weaken our inducements to make it known. The word, thus considered, answers all the purposes in reference to moral government, for which its nature is adapted; and from the established course of the divine procedure in his sovereign acts, we have not ground to expect the exertion of God's saving power, where we neglect to send the testimony of his abounding grace; while, on the contrary, both his conduct and his promise, lead us to believe, that where we announce his truth, he will prepare the mind for its reception. Divine influence, therefore, and the influence of truth, are so intimately connected as to be seldom disjoined, and yet so distinct, as, from their respective natures, to be incapable of blending in operation, though the ultimate end of *each* is the same.

The representation here given, though deduced from clear principles of reason, does not depend on abstract argument for its support, since it is the obvious and repeatedly inculcated doctrine of Scripture. We cannot here make a regular induction of evidence by particular citations, but a few remarks on the classes of texts which corroborate our statement may be useful. As to the passages which have been adduced against the notion of direct influence, we may observe, that it may be shewn, by their connexion, that they refer, not to initial regeneration, but to that which is evidenced by its effects, and as such, publicly recognized in the moral system of divine administration. To quote such passages, therefore, is irrelevant to the argument; the influence of the word, in that sense, being fully admitted by those who oppose the notion of its proper efficiency in producing the primary change. But for the principles defended in the work before us, we may mention all those descriptions of the natural state of man, which speak of his moral incapacity to improve the best adapted means; which represent him as "*having eyes but seeing not;*" "*ears but hearing not;*" and a "*heart which perceiveth not;*" as being "*blind,*" "*dead,*" and destitute of that "*Spirit of God,*" without which no man "*knoweth the things of God.*" To these may be added, all which describe the Divine energy as exerting itself *in*, and not merely *towards* man; as taking

away the "*stony heart*," as giving a "*new one*," as "*preparing*," "*circumcising*," "*opening*," and "*shining into it*,"—as also "*opening the eyes*," and "*the ears*," and giving the rectified will. Next to these, such as characterize the power employed in effecting this alteration, as "*the exceeding greatness of God's mighty power, the same which he wrought in Christ when he raised him from the dead*,"—an energy so great, that the time of his exerting it is called "*the day of his power*:"—expressions, which can, by no means, accord with any consistent notion of a power merely moral; any more than the terms which designate it as "*creating*," giving "*life*," "*quicken*ing," and "*raising from the dead*," can agree with the idea of instrumental agency. Nor must we omit the many places where God is said to "*dwell*" in the regenerate, to "*live in them*," to "*pour his spirit upon them*," and where they are called "*the Temples of God*;" declared to have the "*spirit of Christ*;" to be "*one with him*;" and to be a "*body*," of which he is the animating "*head*;"—peculiarities of language, to refer which to the indwelling of truth, merely, would, it seems to us, be exceedingly rash and unbecoming. Besides those already introduced, figurative illustrations are very numerous, in which the seed of truth is represented, not as *making* the ground good; but as, when successful, falling upon that which was previously good; and the tree, as possessing a good quality before it can bear good fruit; of which kind, nevertheless, must be even the first reception of the word. The last class which we shall mention, and which includes a great many very decisive passages, is that in which the term grace is so employed, as necessarily to imply an inward principle; a something entirely distinct from either favour towards man, or truth addressed to him; and which is considered as the cause of his differing from others in the possession of Christian tempers and the practice of superior virtues.

Though we trust there are few of our inquiring readers who will fail to consult the work before us, we cannot help enriching our pages with the following quotation on this subject.

'The Holy Scriptures are abundantly explicit, and therefore decisive, in favour of the position, that divine influence produces in a direct manner, a holy principle in the soul. What less can be meant by the following declarations, among many others? '*Create in me a clean heart*'—'*I will put my spirit within them*'—'*I will pour out upon them the spirit of grace*'—'*Except a man be born of the spirit*'—'*My Father will give his holy spirit to them that ask*'—'*Who were born of God*'—'*He worketh in us to will and to do*'—'*The Lord opened the heart of Lydia*.' To transcribe all the passages which

tend to confirm this point, would be to swell these passages unnecessarily. What unprejudiced reader would think of ascribing to objective means these operations and effects? Those who deny the direct influence of the Holy Spirit on the mind, in order that the word may produce its appropriate effect, intend, no doubt, to maintain the honour of revealed truth, and the importance of right sentiments; but we should remember, that they do most honour to the holy scriptures who attribute to them that office which infinite wisdom has appointed for them, and who do not ascribe to them what is inconsistent with their claims. But do they claim the prerogative of '*opening the eyes of the blind?*'—of '*taking away the heart of stone, and giving a heart of flesh?*'—of '*creating a clean heart, and giving a right spirit?*'—of '*working in us to will and to do?*'—Where are the sacred passages? When they are produced, they may be considered.—Will it be pleaded, that the hypothesis here opposed is more conformable to reason? Then

'To reason let us appeal. It is acknowledged, that plain scriptural evidence ought to impose humble silence on all conjectural reasonings. But for such evidence, against the preceding view of subjective grace, we look in vain. The only remaining alternative, therefore, is to examine what interpretation of Scripture is the most inconsistent with clear principles. But what can be more inconsistent with just principles of reason, than to suppose that objective means constitute the *whole* of the motive? or that there can be a motive unconnected with the antecedent state of the mind? Yet, one of these unreasonable suppositions is unavoidable, if we maintain, that there is no gracious influence but what is in, or inseparable from the word. What other supposition is conceivable? Not, I presume, that divine influence itself, as well as the promise of it, is of the nature of objective means. The divine spirit is not like a sail subject to the will of man, but as a propitious gale which blows '*where it listeth.*' It is ours to spread the sail, but not to command the wind; to expand our desires, but not to '*direct the Spirit of the Lord.*'—More particularly,

'1. If there be no direct sovereign influence, no subjective grace, but what is involved in, or inseparably connected with, the verbal testimony, then, no one can be the subject of salvation but he who *understands* that testimony. For of what use is a testimony to him who does not understand the terms or the language in which it is delivered? To him it is no testimony, as to an infant, an idiot, the deaf and dumb, or a child uninstructed through the neglect of the better informed. Is it reasonable to suppose, that the Spirit of the Lord is so absolutely restrained to the testimony, that no one can be possessed of *salvation* without understanding it? But salvation from sin and wrath is inconceivable, except we admit a divine influence and a spiritual regeneration. The inference therefore is unavoidable, that there is a sovereign subjective grace, in some instances, without the word; or else there can be no salvation for infants, idiots, the deaf and dumb, or any human beings but such as have a verbal testimony conveyed to

the understanding. The conclusion is not, that all such persons *must* be saved, but, on the principle opposed, that none *can* be saved; which is a presumptuous limitation of God's mercy, and a degrading reflection on Jesus Christ as the Redeemer, as if he *could not* save any without the use of words; not to add, how revolting the thought is to Christian feelings.

'2. If there be no divine direct influence, none but what is inseparable from the word as its vehicle or instrument, the sentiment must be sought either from revelation, or from the supposition of subjective grace, as before stated, being inconsistent with reason and analogy. Many passages have been produced as direct proofs of our doctrine, and no passage is objected which is not capable of being explained in perfect consistency with those proofs. It follows, therefore, as the opposite interpretations cannot be both true, that the one must be more consistent with the analogy of faith, than the other. Here also we may rest secure, until something plausible be brought on the other side. Nor does it appear that the objectors plead the *reasonableness* of their sentiment, abstracted from divine testimony; for they do not pretend to establish it by rational principles, or by fair analogy. But we appeal to both, as well as to direct scripture proofs, in harmony with the whole current of divine revelation.

'3. As the sentiment, that the divine testimony *alone* effects a spiritual change in the human mind, is incompatible with the actual depravity of human nature, ascertained both by scripture and universal experience; so the notion that there is no *direct* influence, none but what is dependent upon, or inseparable from, a verbal testimony, confounds two modes of divine operation which are, in their own nature, perfectly distinct. What can be plainer than the fact, that the verbal testimony of scripture is of the nature of moral means, and that such means produce a moral effect according to the moral principle of the agent? '*Do men gather grapes from thorns, or figs from thistles?*' or '*does a corrupt tree bring forth good fruit?*' Every moral agent, unavoidably, must have *some* principle, either good or bad, *prior* to the declaration of the testimony. Is it a good principle? Then it must be such without any concurrence of the word; for, from the supposition, it was in the subject, before the verbal testimony was made known to him. Is it a bad principle? Then how comes it to be changed? If by the direct influence, the point in question is given up; but if by the word, the contradiction is involved, that moral means are not moral means, but some physical influence producing a moral principle. If it be said, that divine influence changes the moral principle *by means* of the word, this involves the same contradiction as before; as it declares a moral mean, the verbal testimony, to be, not a moral mean, but a physical operation. It supposes divine influence changing the unalterable truth of things. It ascribes to a moral instrumentality what, in the nature of things, belongs to a physical cause exclusively. On the theory under consideration, if there be any conversion effected, it is a change of the nature of the word into what it

was not before, and not the nature of the man, or his moral principle.

‘The true state of the question is not, whether some great and glorious change be effected in the human mind by means of the divine testimony, for this is confessed on both sides; but whether the Holy Spirit produces, by means of the word, a change of moral principle. And what else is the affirmative of this question, but an assertion, that a moral mean is converted into a physical instrument by the Holy Spirit, in order that it may effect a change of principle, from bad to good; and which *effect* of the word, in the hand of the Spirit, is the *cause* why the word produces that very effect! Allow a direct influence,—whether it be simultaneous with the testimony or not, does not affect the question,—and all these absurd consequences are avoided. The fact is, that the two operations, that of the Spirit, and that of the word, are of a character perfectly distinct, however coincident as to time and place. The one is physical, the other moral; the one *in* the subject, the other *towards* him; the one regards him as a passive recipient, the other as a free agent; the one proceeds from God as a sovereign benefactor, the other proceeds from him as a moral governor; the one on the plan of Sovereignty, the other of Equity. Divine influence is a physical cause of a moral effect, or of a moral principle, which is a kind of creation: but the operation of the word on the mind, is that of a moral mean, the tendency of which is to produce a moral effect, but which, in reality, is successful or unsuccessful, according to the moral principle, or actual state of the mind when addressed. Where the operation of the divine Spirit produces a holy principle, the sacred word produces, also, the happiest effects; as filial fear, unfeigned faith, supreme love of God, and ‘*hope that maketh not ashamed* ;’ in a word, a body of Christian graces. The very existence of such effects depends on objects revealed, but not so the existence of a holy principle, which depends exclusively on the operation of the holy Spirit. If we would form a just estimate of the sentiment now defended, we should be far from regarding it as a point of indifference; for though preachers and writers may be very useful, without forming an accurate judgment on the question, yet the systematic denial of it is not of the same cast. It is a sentiment of radical importance, if we regard its genuine consequences, since from wrong notions of the Spirit’s operations, the danger is not small of denying them altogether.

‘There is reason to believe that many are betrayed into wrong conclusions on this point, from the circumstance of a saving change being manifested, and Christian graces being produced, by means of divine truth. But since the scriptures explicitly teach us, that divine influence is also necessary in order to produce these effects, they hastily infer, that the word is an instrument in the hand of the *Spirit*, as the shortest way to settle the business, without aiming at clear ideas, or caring for accurate discrimination. But were they to take the trouble of reflecting upon the subject, (and surely its importance demands this,) they would see, that the

word is an instrument in the hand of God, only as a moral governor, and that the influence of the Spirit, in the nature of the case, admits of no instrument. The moral governor operates by instrumental means, and so does the human mind; and of this character is the word of truth in both respects. But a divine agency in the mind is, in scriptural estimation, a sovereign creating act, which admits of no medium of operation. To withhold from it this character, is virtually to deny its existence.' pp. 376—84.

We will not apologize to our readers for the length to which our remarks on this point have extended, being persuaded, with our author, that right views of this point are of radical importance for the maintaining, consistently and effectually, the peculiarities of Christian truth. Those persons, indeed, who, without attempting any explanation, adhere to the language of Scripture, provided they give it in its connexion, may effectually instruct their hearers. But since, to receive advantage from language, some ideas must be attached to it; and since it is one part of a teacher's duty to guard those whom he professes to instruct, against misconception; there are few who do not, by remarks upon the text, shew what they conceive to be inculcated. And who will say that a false exposition can be harmless? If received, it not only nullifies the design of the passages adduced, and produces great perplexity in the mind, but leads ultimately to very dangerous consequences. He who has been taught that there is no kind of influence mentioned in Holy Scripture but what is involved in the truth, may be led into an inquiry, whether, in the nature of things, such an influence can be; and on finding that the notion is incongruous, may inadvertently be brought to disbelieve the doctrine of divine influence altogether. From false views of a fact to the denial of it, the steps are few; and though some never take those steps, yet it is obvious that a dangerous road should not be left accessible. They who, in France, judged of Christianity from the public representations of it they witnessed, easily inferred that the whole system was priestly imposture.

Having in the preceding parts laid a deep and ample foundation, the author proceeds, finally, to raise upon it a fair and magnificent superstructure. It is a truly Christian edifice, a temple of God, just in its proportions, rich in material, and beautiful in ornament. There are no incumbrances that destroy the harmony of the effect; no weak parts that endanger the stability of the whole. While some waste their time and strength in building upon sand, and others in piling upon the rock perishable substances, we are here taught to build for eternity. The basis of all orderly, salutary, and delightful emotions of the heart, must be clear and sound

judgement. Principles are here well laid in the understanding, preserved from vacillancy, by clear and accurate statement, and fortified by close, solid, and well conducted argument;—argument not constructed from conjectural data, but from the word of God, and immutable relations. These principles are thus applied to the resolution of doubts, the clearing of difficulties, and the developement of practical virtues. They are shewn to be, not idle speculations, amusing subtleties, but evident and important truths, affording refreshment to the mind, giving vigorous impulses to the heart, and regulating all its emotions.

The first section of the concluding chapter, contains “a view of Equity and Sovereignty in reference to a contemplation of the works of creation and providence.” Here the “differences of objects and events are considered in relation to their appropriate causes;—particularly, the great and the small, the strong and the weak, the beautiful and the deformed in creation;—the good and the evil, the virtues and the vices of men, in their individual and associate capacities, as events in providence.” Here the mind is directed to compare and discriminate,—to refer deformity and defect to the creature, and to raise its contemplations of the great and the beautiful, to Him who is the infinite source of loveliness and excellence. While the grandeur and grace which are diffused over the objects that surround us, awaken in our breasts a transport of feeling;—far from being absorbed in selfish delight, or from worshipping the immediate occasions of our pleasure, we should raise our spirits in devout admiration to the cause,—to Him who

‘ Warms in the sun, refreshes in the breeze ;
Glowes in the stars, and blossoms in the trees ;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.’

Men are filled with rapture at the limited beauty of nature, but its boundless Source is neglected. As if self-constituted, nature were to them a deity; while He, to whom she herself owes her attractions, and on whose wisdom and power she every moment depends, is denied any share of their attachment and veneration: yet, with awful inconsistency and pride, to him do they secretly impute imperfection and suffering. God made us as we are, say they, and, therefore, “why doth he yet find fault?” This arises from neglect in investigating the sources of things. Not so the enlightened philosopher.

‘ When he contemplates himself and the diversified objects with which he is encompassed, he cannot fail to observe innu-

merable instances of those opposite qualities; and to an investigating mind it is interesting to seek their respective sources. Of the one, what other ultimate source is conceivable, or strictly speaking, possible, than divine sovereignty? When thought ascends to sovereign goodness and wisdom, power, and will, no perplexing questions remain upon the subject. From the sovereign benefactor every species of beauty emanates, to him it returns, and to him every voluntary and reflecting agent ought to ascribe it. And the more enlightened, the more spiritual, the more transformed into the divine similitude the mind is, the more will it be delighted to dwell, in meditation, on the infinite original. 'For how great is his goodness, and how great is his beauty!'

'On the other hand, would we know the source of deformity? It is the same as that of every other defect. And what can this be but a negative principle, consisting in limitation, or the want of ulterior perfection? The Deity is not its *cause*, but it stands *related* to his equity; more than they have, whether of being or of beauty, is not their due.' pp. 411, 412.

If in surveying the works of Creation, it is advantageous to be constantly recurring to the creation, while we carefully separate the products of his infinite skill and almighty power from whatever is deficient and negative, and therefore not communicated qualities; it is not less so, to discriminate justly in surveying the procedure of Providence. Few things perplex an ill-informed mind more than the apparent inequality of distribution in the administration of affairs.

'Here, says our author, we behold wealth and poverty, health and sickness, dominion and slavery, peace and war, justice and oppression, truth and falsehood, virtue and vice, happiness and misery, strangely interwoven. Where shall we find a prism to separate in contemplation these blended rays? By what means may we be able satisfactorily to refer each quality to its own proper source? To ascribe all indiscriminately to the will of God, is a convenient subterfuge for imbecility or sloth, pride or impatience. On this hypothesis, these attributes themselves must be referred to him, and he would also be the father of deceit and falsehood; the source of folly, envy, and malice; the patron of impiety and vice.

'Nor is the case relieved by transferring the ultimate causation of defects, and crimes, and miseries, from the will of God to the will of men. For is not God the author of human wills? are they not momentarily supported by him, and does he not impart to them all their energies? How then can the human will be regarded as the *ultimate* source of crimes and woe, without implicating the Creator?'—'Those who commit crimes of the greatest magnitude, have wills, as effects of divine and sovereign bounty, as well as the most virtuous, and equal freedom on the part of God; but they are *deficient* as to a benevolent disposition, the love of good, a just estimate of consequences, real wisdom and

prudence. But is their deficiency the gift of God? Or is their will the cause of that which perverts it? In all unworthy deeds the free wills of men are perverted; but by what? not, surely, by the author and supporter of their wills. By what then? It cannot be by free will itself, except we can identify cause and effect. The truth is, that Equity leaves men possessed of all the defects they have, their negative principles and acquired habits; leaves them to walk in their own ways, permits them to plan, and often to execute, their own schemes, in private or in public, in their individual and associate capacities. In Equity they are accountable to the supreme Governor and Judge, while Sovereignty assigns them natural capacities, and providential means of exercising wisdom, that by real virtue they might obtain happiness.' — 'To conclude our present reflections; every created object, every providential event, every defect and excellency, all happiness and misery, are distributed by the hand of either Sovereignty or Equity; our good by the former, our evil of suffering by the latter;—while the evil of sin is of ourselves.' pp. 413—7.

From the wonders of creation and the mysteries of Providence, our attention is, in the second Section, turned to personal religion; and the 'genuine effects of an habitual, devout contemplation of Equity and Sovereignty,' are shewn in exciting holy love, filial fear, genuine humility, resignation, and gratitude; and in promoting the 'Christian's calm and settled enjoyments' in general.—Unless these passions and feelings are duly called into lively exercise, no man can be a consistent and happy disciple of Christ, or have well founded hopes of future felicity. Yet, before they can be genuine, there must be an apprehension of something in the object contemplated, calculated to inspire them. There must be a perception of loveliness, majesty softened by grace, greatness, wisdom united with undeviating rectitude, and beneficence; as the spring of that love, fear, humiliation, submission, and thankfulness: and the ardour of these emotions cannot be greater than the degree of confidence in the qualities on which they are founded. The doctrines inculcated in this Essay clearly display them, and, at the same time, disembarass the mind from false associations, too frequently cherished, which damp the fervour of devotion, and convert privilege into painful duty. It is scarcely possible to read this lovely exhibition of the divine character, without frequently stopping to indulge the sublime and devotional sentiments it awakens. Inferior objects are withdrawn; and the heart, melting at the presence of Deity, surrenders itself to the holy impulses, as, in turn, the parts of that character come within the sphere of contemplation. The glowing piety which directed the pen of the writer, kindles a similar flame in

our own breasts ; and we rise from the perusal of his reflections with the exquisite consciousness of having been at once instructed and improved ; of being better prepared, not only to withstand error, but to resist the influence of sin ; to engage in active duties ; to suffer, and to do, whatever our circumstances may demand. How lovely is religion, when divested of the frightful mask and gloomy attire in which ignorance and superstition have arrayed her, and beheld in the pure radiance of her own beauty !

Equity and Sovereignty, in section the third, are viewed in reference to several 'Theological Controversies.' 'A full examination of systems and subordinate disputed points, would not comport with the design of the work,' but we are informed in a note, that, had life and health been spared, it was the Doctor's intention 'to examine, in detail, a variety of theological sentiments in a separate form.' Who can restrain the sigh of regret that his design must now remain for ever unaccomplished ? Of what an able guide through a most intricate and dangerous road, has the traveller in search of truth been deprived by that lamented stroke,—a stroke which, while it has cut him off in the midst of many projected plans of useful labour, has deprived learning of one of its most successful votaries, religion of one of her best ornaments, and the church of a most accomplished and profound Divine ! But while we venerate the memory of talent so distinguished, and of worth so elevated, we would submissively bow to the decisions of infinite Wisdom and Equity. May the world long enjoy, and suitably prize, the fruits of his toil which yet remain, all consecrated to the best interests of mankind !

The controversies chiefly noticed in this place are,—those which 'have their origin in the different views taken of divine laws,'—and such as spring from the various opinions respecting human depravity. Among those who agitate questions founded on different views of *law*, are numbered,—the antinomian, the hyper-Calvinist, the neonomian, the antipedobaptist, and a certain class of *non-descripts*, who, to prevent circumlocution, and without intending to give offence, are named *contractionists*. Each of these systems, is, in the opinion of our author, incompatible with one or both of the essential attributes of Deity, which together comprize the whole of those usually called moral, and which are principally considered in this work. On this part of the work, we must confine ourselves to a statement of the author's opinions. By 'the Contractionists' are intended such as 'contract and limit apostolic precepts and examples, by reducing them unjustifiably into *positive laws*.' Instead of distinguishing

between the spirit and design of the Gospel, which are immutable, and the precepts which arose from circumstances merely accidental, they lose sight of the former, by adhering to the latter. Those things which were then valuable only for the sake of a higher end, they now, when no longer conducive to any good result, magnify into an importance so great as to sacrifice to them the very end itself.

The controversies originating in different views of *human depravity* here noticed are those which are introduced by persons who regard human nature as *not at all* depraved, and others who regard it as partially so; in opposition to those who believe the defection to be total. As this last sentiment, however, has been greatly misrepresented and caricatured, an explanation was thought necessary, and it is included in the following particulars:

‘No one of the human race, as a natural descendant of the first man, is possessed of perfect righteousness and true holiness, such as Adam had before his transgression;’—‘the absence of this perfect righteousness is *total*, because there is no medium between perfection and the want of it;’—‘in this state of defect, which is a forfeiture in Equity, Sovereign efficacious influence is not included, for God’s work in forming Adam’s descendants may, without this, be perfect so far as it goes and, therefore, there is not *any* principle of real and absolute virtue in mankind, since the first forfeiture, except what is superinduced by Sovereign pleasure;’—‘in this condition of defect, and absence of real virtue, though one human being may be, through disobedience, farther gone from original righteousness than another, yet the deviation of all is *alike total* from the standard of rectitude and the principle of virtuous obedience;’—and ‘the will of man, in this destitute state, though allowed all conceivable freedom, has not the least tendency to remove that defect, which is here designated by a nature totally depraved; because every will is determined by the nature of the agent, and it is not the province of any nature to change itself. Whatever exhortations and requisitions in scripture carry that appearance, it is always implied that gracious assistance is to be sought and obtained for that purpose.’—‘Mankind, as descendants of Adam, are endowed with physical powers and capacities for performing moral obedience, and these are worthy of creating and providential power; but the possession of these cannot render any one happy, without moral conformity to God. Hence a plan of deliverance from this destitute condition, as it cannot proceed from divine Equity towards the human objects, must necessarily originate in Sovereign mercy. This plan is fully revealed in the Gospel, by a substitute, an atonement to justice, a perfect righteousness, and a fullness of grace.’ pp. 467—470.

The principles which are thus employed in unfolding the nature and causes of human depravity in general, the author also applies to the introduction of it by our first parents. As presenting a compressed view of his thoughts on this

subject; we have selected the following passage which occurs in this connexion.

‘It is allowed, on all hands, in the first instance, that Adam was created in God’s moral image, that is, “righteousness and true holiness,” which he possessed for a time;—and it is demonstrable that this continuance for a time was of sovereign favour, and not his claim in equity; otherwise this claim must have prevented his actual failure—that what was thus granted as a sovereign favour, might be discontinued without any injustice to Adam, provided those physical powers were continued which constitute a sufficient ground of moral obligation—that what he lost at the first step of his apostacy from rectitude, was efficacious influence to prevent him from yielding to temptation—that this efficacious influence was *not* afforded or given to him *when* he was *not hindered* from sinning: for efficacious prevention and permission are contradictory ideas—that God *could* have prevented his yielding to temptation, if that had been his sovereign pleasure—that man had in himself, as every creature necessarily and unavoidably must have, a root of mutability, which is also a root of all passive dependence, consisting in limitation as a negative principle—that his will was perfectly free from constraint to an evil choice, and from restraint respecting good—that God infused or communicated no darkness into his understanding, no depravity or defect of any kind into his disposition, that his will, however, was an active principle whose appropriate object is good, but *liable* to make a choice morally wrong, if not efficaciously prevented by sovereign interposition; otherwise he would have been without a cause of change, or absolutely immutable, which is absurd—that the moment he sinned, his moral integrity and purity were lost, which loss compared with the standard, must be deemed total—that it is absurd to suppose an obligation in equity to bestow on Adam’s posterity what he had lost, since it is not essential to human nature, nor a necessary basis of moral obligation.” pp. 471—473.

The fourth and last section contains “a view of Equity and Sovereignty in reference to moral science.” Had the life of the author been spared, the world would have been favoured with a complete treatise on this interesting subject, for we are informed, that “a separate work on moral science had long been in contemplation, and was in some forwardness for the press.” We lament this loss the more, as, notwithstanding much on this topic has already been written, and, in some respects, ably written, yet the imperfections apparent in every system hitherto offered to the public, render such a work still a desideratum; and, from the specimens now before us, we may infer, it would have been supplied very advantageously by our author. The points discussed, in a brief but masterly manner, in the section under examination, are, the notion of two eternal principles—the constitution of a moral system—the natures and essential differences of virtue and vice—

the doctrines of liberty and necessity,—that of moral obligation,—that of motives,—the source of evil,—how the prescience of it can accord with free will,—and how its existence may consist with the divine perfections. Some of these could only be just noticed, but the remarks, short as they were obliged to be, on moral obligation, exhibit an acuteness of discernment, a depth of thought, and a clearness of enunciation, which cast more light on that important doctrine than had been imparted by any preceding writer.

In presenting to our readers an analysis of the work before us, interspersed with a variety of quotations, we trust we have enabled them to form a pretty accurate judgement of its character for themselves. Yet, it must be remarked, that so numerous are the topics introduced, and so condensed the arguments in the discussion, that we have found it impossible to compress a full statement of its contents into the space assigned to this review. Enough has been done, however, to evince, that the publication of it must be considered as an event of high importance in the history of theological science. Its author was a man of uncommon powers of intellect, of various learning, of intense and unwearied application;—a man devoted to inquiry into the most recondite subjects connected with theology and morals; deeply read in polemics; of piety so warm and elevated, that the glow of religious feeling was not impaired either by the labours of thought, the distinctions of controversialists, or the subtleties of sceptical objections. Never, perhaps, were more duly regulated and harmoniously combined, speculation and practice, faith and reason, knowledge and devotion, the operations of the understanding and the emotions of the heart. His intellect was freed by calmness from embarrassment, his pen was guided by candour, and his animadversions were prompted by love of truth. From such a mind, much might be expected; and the public will acknowledge, that much has been performed.

To judge of the present work, we must consider the comprehensiveness of the design,—the number and magnitude of difficulties to be encountered,—the new light supplied, by which to surmount them,—the clear statement, lucid order, and interesting relations, in which truths before known have been exhibited,—the extensive application of principles,—its harmonizing and conciliatory tendency,—its accurate method,—its close ratiocination,—and, above all, its practical bearings, and the ardour of devotion which glows in every page.

We cannot but admire the power of simplification, which could comprize all the attributes of Deity related to a moral system, all the forms of divine administration, and the chief topics of divinity, under two heads of arrangement,

—"Equity of government, and Sovereignty of grace." We also admire the strength and exactness of conception, which, by justness of definition, could subject so many important objects of thought, usually presented to view but as shadowy and indefinite forms, not only to inspection, but to the very grasp : and still more the vigour of understanding, which could apply principles, long before known, and yet but little regarded, to purposes so various, and in a manner so clear and satisfactory, as to solve many of the most difficult questions, and to throw new light, at least, on some of the most embarrassing subjects of controversy, both in the theory of revealed religion, and in the science of morals. Nor does the author answer individual objections merely ; he removes whole classes at once. He does not batter down a single citadel, but undermines the entire fortification. His principles are so extensive, that whosoever is furnished with them, is prepared, not only to contend against a repetition of former plots, but to anticipate and resist others hitherto unknown. He has written, not for those who are content to be sciolists, but for such as thirst for knowledge ; not to gratify for a leisure hour, but to assist the industrious inquirer ; not for his own times only, but for future ages. He was not satisfied with leaving the edifice of scientific theology, as before constructed, unimpaired ; but was desirous to carry on the building, and to consign it to posterity, improved in strength, proportion, and extent.

If it be inquired, how much this sacred structure has received from his skill and labour, and what yet remains to be accomplished before its completion ; we trust we may remark, that part of the question has already received a virtual reply, in the account now presented of the contents of this volume. To answer it fully, would require a comparison with former productions, too extended for this article ; but it may not be amiss to mention, expressly and together, a few particulars. Much has been improved, and much has been added. The orthodox system of truth has been freed from very burdensome and unlovely encumbrances. The doctrines of universal divine foreknowledge, and the predetermination of events, have been rescued from the charge of involving unlimited preordination, and an awful, merciless, reprobating decree. Whoever, henceforward, charges those who hold the principles of this essay, with these pernicious notions, must be accounted a public slanderer who attempts to vindicate himself by reviling his neighbour. Imputations on the scriptural account of the divine character, as if it included a prerogative injurious to the welfare, and therefore terrifying to the apprehensions, of his accountable creatures, have

been rescinded ; and the ways of God to men justified. There is nothing in the view of Deity here presented, but what is delightful to contemplate, except his justice, and that is hostile to none but the finally impenitent and unbelieving. The nature, grounds, and extent of divine government and of human responsibility, are more definitely ascertained, and more clearly stated ; the economy of divine grace is more fully explained, as to its source, its sphere of operation, and its final result ; and the mutual consistency, together with the discriminating distinctions, of both, exhibited. The doctrines of liberty and necessity, the fruitful occasion of so many controversies, have received additional illustration. That great medium of our restoration, the work of Christ, is unfolded with more precision, as the instrument of general legislation, the basis of universal reconciliation, of indefinite invitation and promise, and as possessing a sovereign specialty of design,—alike in its general and in its restricted aspects. The parts of Holy Scripture which require from man what they still represent as the gift of God, are harmonized in a manner more convincing and satisfactory, by being referred to settled and indubitable principles of interpretation. We are furnished with better means of distinguishing between true and erroneous interpretations of Holy Scripture, when those of irreconcilable meaning have equally professed to derive their support from the same divine source. The nature of original sin is more consistently and exactly considered, and the fact is freed from popular objections, and reconciled with divine Equity. The origin of evil, to investigate which had baffled all former attempts, is, as to its true cause, proved on incontestible principles, and by irrefragable argument. Its source is shewn to be exclusively in the creature, to arise from a property essential to every dependent moral agent,—a property which the Creator did not communicate, and the existence of which, if such agents were formed at all, it was not within the province of almighty power to prevent.

Of this demonstration, indeed, the ideas which form its basis were before found in the writings of several eminent Divines, particularly of those on the continent ; but more especially illustrated by the profound and elaborate WOLFIIUS. Yet the application of them has been carried to a far greater extent ; to such an extent as scarcely to leave any thing to be desired, and, certainly, little more likely to be accomplished. Perhaps the only difficulty on this subject, with which an inquiring and ingenuous mind will now feel itself pressed, is involved in the question, Why, knowing the future fall of Adam, if left to himself, was certain, should Deity create him ; or, at least, place him in a state of probation ? To this interrogatory, a reply more satis-

factory, we are persuaded, is not to be found, than that contained in several parts of this work, and still more at large, in President EDWARDS's "Dissertation concerning the End for which God created the world." Some indeed have, inconsiderately, objected against the principles illustrated in this work, that they *do* render the event of trial infallible. Yet it is obvious, that the cause of defection would be but imperfectly explained, if it did not involve that consequence. The fact, if certainly foreknown, must have had an indubitable ground of prescience, and, therefore, must have been quite beyond the sphere of contingency. To shew how chance was excluded, and yet, that the source of certainty arose not from any divine determination, was the very object to be accomplished. In our opinion, this has been completely effected, and by arguments as well arranged and as perspicuously expressed, as they are strong and convincing.

In this valuable work, indeed, we find no loose declamation; no efforts to conceal objections, or to escape them by skimming over the surface of things; every point is fully met, and fairly discussed. The author aims throughout, not to silence, but to convince; not to establish facts, but to trace causes and exhibit reasons;—not to force upon the mind a reluctant assent, but to remove its inward doubts and satisfy its secret wishes. While many are content with asking the *what*, he is desirous to shew the *why*. Others repel the attacks of sceptics and infidels by authority; he, by arguments: they furnish their disciples with shields and bucklers; he teaches them to disarm their antagonists.

On many accounts, we consider the work before us, as an invaluable addition to the public stores of theological learning; nor do we know, when one of equal importance for the defence of truth, has issued from the press. There may be persons too busy, or too indolent, to consider its principles, or to make themselves masters of its arguments; there may be others who will dispute some of its statements, and reject some of its conclusions; but no-man is entitled to think himself acquainted with the present state of theological science, who has not given it an attentive and candid perusal.

It is proper to notice, that we have referred, throughout, to the second edition, which, though not containing the examination of WHITBY and FLETCHER, nor the more 'abstruse parts contained in the Notes and Illustrations,' is, in many respects, greatly superior. The general arrangement is more accurate; the bearing of every part upon the professed design, more direct; and the style of composition, 'more accommodated to the public ear.' Terms that were thought too technical, are omitted; and

a higher polish is given to almost every sentence. One section of considerable length is entirely new matter, and the whole (except the last six pages, at the commencement of which, death interrupted him,) was re-written by the author. The public, therefore, are now presented with a volume, not inferior to any, perhaps, on similar subjects in elegance, precision, vigour; and perspicuity of expression; and which displays argumentative ability in no respect exceeded by either BARROW, BUTLER, or CLARKE.

Art. II. *Poetics*: Or, a Series of Poems, and Disquisitions on Poetry. By George Dyer, formerly of Emanuel College, Cambridge. 12mo. 2 vols. pp. 480. Price 14s. Johnson and Co. 1812.

MR. DYER may now be regarded as one of the veteran corps of our literary workmen. This circumstance combines with the benevolence of his dispositions, the good intention of his writings, and the useful practical tendency of some of them, his indefatigable literary industry, his extensive and various knowledge, and even the tone, genuine and not extravagantly enthusiastic, of his passion for poetry, to draw from candid readers and critics, something more friendly than the precise sentence of parsimonious justice. The present work is distinguished by an additional circumstance of recommendation, in being constructed on a principle, and with an express avowal, of willingness to consign the greater part of the author's former poetical works to oblivion. He has here selected from them and corrected, a certain portion to which he could wish a more protracted existence; and adding a considerable number of pieces that have not appeared before, with a set of prose essays, partly original and partly reprinted, he sends out this assortment of rescued parts instead of new whole editions, to occupy in smaller bulk, the place of works never to be recalled.

It is not usual for authors to perform, of choice, and thus calmly, the exequies of a part of their own literary offspring. In general, they affectionately, it is believed, wish at least all their finished productions a life co-extended with their own; indeed wish them life indefinitely, and would be highly gratified by the thought of their being much in request, and consulted, and admired, after themselves that gave them being, shall have withdrawn from the world: as if they expected to retain, amidst the wonders and the solemnities of the new economy of existence into which they are to be removed, some vital sympathy with this beloved progeny in verse and prose.

It might, to be sure, seem to be among the most obvious of all admonitions to the vanity of authors, that there have been a

vast number of their profession in each of the past ages, and yet, that but few books of those ages are now read : that the present age has a greater number of authors than the preceding ones, and that the next will, probably, see a greater number than this : that, therefore, each future generation of readers will have still less and less time to look back to the works of the preceding periods, and, consequently, the measure of probability for each author, that his works, and especially that all his works, will be read by the subsequent generation, is lessening at every step in the progress of time. All this would seem sufficiently easy of apprehension ; but since authors are so reluctant to acknowledge it in application each to himself, we deem particular praise to be due to one, whose acknowledgement of it is so real and effectual, as to determine the form of a present literary undertaking.

A very long preface, for the necessary egotism of which the author repeatedly, and somewhat solicitously apologizes, states the origin and plan of the work, the first half only of which is here published ; two additional volumes being to be prepared after he shall have completed the History of the University of Cambridge, on which he is now employed. The first two volumes, he says, 'are not necessarily connected with what are to follow, though the completion of his design into a sort of systematic work, will not be realized till the publication of the two other volumes.' Some of his friends had often suggested to him, that a work of considerable amusement and interest, might be produced by throwing the varieties of his literary life into the form of a history, with observations. He thought this would be a more formal and pretending sort of undertaking than the subject would warrant. His friends, however, retained their opinion, and repeated their representations, till, at last, he was led to think of a compromise. He thought that a selection from his former poetical publications, and from a great variety of pieces never printed, accompanied by a series of essays, might be made according to such a rule of preference and arrangement, as to correspond to, and, in some measure, represent, the progress of his life, marking the series of its interests and occupations, and giving some trace of the circumstances and changes of local situation.

There is a certain agreeable vivacity, and what is called naïveté, in this rather rambling introduction ; and it concludes with a very unequivocal avowal, (and we have noticed several other passages that confirm it) of the grand tenet of our author's philosophical faith.

‘As I set off with pleasing recollections, I shall close with a consolatory reflection; which is, that human life, through all its inquiries, affectations, and pursuits, is a course of habits, a succession of circumstances, a system of causes and effects, which we cannot foresee, and which we cannot displace; nice links of a mysterious chain; parts of a great universe, natural, regular, irresistible, indissoluble; not independent of power, but leading up to a Power that is incomprehensible, The Power of Deity, the utmost point to which religion or philosophy can reach. This reflection, and I would impress the reader as well as myself, should awaken a feeling of quiet magnanimity, which, while it overpowers our weaknesses, and moderates our despondencies, should create, if not a total indifference, a calm endurance, to the praise or censure of beings,—if we fall in the way of either,—who are altogether constituted as we are, the creatures of circumstances, like as ourselves.’

If any reader, observant of the nicer, but, nevertheless, important matters of propriety in composition, should be led, by the clumsy cast of the concluding part of the passage, to expect a good deal of unfinished, negligent expression, a sometimes almost slovenly incorrectness, very hard to be tolerated in any man who writes for the press, but quite inexcusable in a scholar, and an old craftsman in authorship,—he will not be deceived in his anticipation.

In our brief notice, the second volume, consisting of prose essays, seems to claim the precedence, on account of its ostensible character of research and disquisition.—The first Chapter is on ‘The connection and mutual assistance of the arts and sciences, and the relation of Poetry to them all.’ It begins with a profusion and splendour of classical allusions; but we confess we felt no small discouragement, when we came to the paragraph which appeared more strictly to be the commencement of the intended elucidation.

‘Mind is the source and the seat of knowledge, as the sun is of light; and all the discoveries of science reflect back pleasure on the mind; all the congregated rays mingling, as it were, and sympathizing with each other and our common natures, in the same manner as the planets, which revolve round the sun, and administer to his glory; or, as the whole heavens and earth are cheered by the light of the moon, according to those inimitable lines of Homer, so finely paraphrased by Pope:—

‘As when the moon, refulgent lamp of night,’ &c.

Why, we thought to ourselves, would a sensible man, who has undertaken the business of unfolding a matter to the understanding, in the light, as might be expected, of clear intelligence, make his commencement with this sort of impertinent show and confusion of phosphoric fires? Why would he mock, with this unmeaning imagery, this mixture of the dazzling and the cloudy,

the mental eye that is expecting some defined form of sense? The chapter does, nevertheless, afford an agreeable, though quite immethodical view of the wide capacities and affinities of poetry. It was conformable with the general design of the work, that these deeply inherent relations, which constitute the union of all sciences, and the arts resulting from them, in a grand intellectual system, should be but very briefly illustrated; while the sovereign right which poetry has asserted, and practically maintained, to invade what might have seemed the sacredly peculiar property of each of them, and seize something there for her own, is dwelt on with the amplification of triumph. This noble arrogance of poetry, thus asserting her relationship to all the arts and sciences in the way of compelling them to pay her tribute, is described by our author, not so much in a philosophical as in a popular manner. He celebrates the fact as exemplified in Homer, Spenser, Milton, Butler, and many other great poets. Even Shakespeare, not a man of science, nor, in the usual sense of the word, of learning, is justly maintained to be one of the examples, inasmuch as the very considerable historical and general knowledge which he possessed, all finds its use in his poetry; which would, doubtless, as happily have availed itself of all the knowledge of Bacon, had the poet possessed it.—The great lesson inculcated by the whole discourse, though obvious, cannot be too often inculcated,—that a poet will, in that capacity, derive benefit from all the knowledge he can acquire, and that an *ignorant great poet* is the most perfect absurdity of which it is possible to dream.

The notion that genius is not to be subjected, in its operations, to rules, we should have thought, had been by this time, too effectually exploded, to require any further expense of argument. The chapter on this subject is, however, sensible and spirited, though without any remarkable novelty.

The next three chapters are employed on the matter of fact, that there are but few excellent poets, and on the question,—‘Why are there so few?’ There is, first, a brief historical view of the early and progressive cultivation of poetry, as a favourite employment in various parts of the world, tending to shew what an immense number of poets there have been in all; and, therefore, if we have but a diminutive list of excellent ones, of what arduous ascent that eminence must be, where the *monumentum ære perennius* can be erected.

In adverting to the influence of climate, our author appears to us, to fall into a very palpable contradiction: the paragraph in which he says, ‘In the coldest regions of the north, clouds hang over the mind, and *torpor freezes the imagination*,’ ends thus—

‘The loftiness of the mountains, the violence of the winds, the terror of the thunders, the severity of the frosts, the inscrutable depth of the shores, the dreadful noises of the caverns, fill the mind with horror, and generate credulity and superstition. Hence the Norway monsters, the Lapland witches, the fairies, the giants, the dæmons of the North.’ p. 53.

It is natural enough to wonder why the great poets have been so few, since the taste for poetry has been universal, and the number so vast of persons, who have earnestly addicted themselves to its composition, with passionate wishes, and even sanguine hopes, for eternal fame.

‘What is more generally attempted than poetry? What pursuit more intimately allied to our feelings, more expressive of our natural passions? more conversant in common life and general manners? What more immediately addresses those natural passions? What more excites those smaller and larger vibrations which make all mankind feel? What, therefore, at first sight, so easy to common apprehension? Let it be added, too, that nothing is more remote from the technicisms of art, the scholastic jargon of language, the subtleties and scepticism of disquisition, the logomachy, the obscurity of learning, than poetry. And, with respect to what is properly called its mechanical part,—I mean the business of versification,—it is considered by many so easy of structure, that in this the most ordinary genius may, without much difficulty, become a ready-handed builder, a professional adept.’

‘Is the excellence of poetry as accessible as that of the other arts and sciences? It is generally, and I think justly said, It is not. What then are the difficulties which lie in the way? What the dragons which thus guard the golden fruit?’

The long chapter which appears to pledge itself, by its title, to answer these last questions, is a piece of utter trifling, a farrago of unconnected fancies, facts, and observations, which will leave the reader’s mind in so perfect a confusion, that he will not know how to avail himself, to any purpose, of here and there a passage, that does seem to be pertinent to any proposed subject. A most unconscionable portion of space is occupied with quoted testimonies and grave remarks about the idle conceit of the ancients, that poets are divinely inspired. How could it be worth while for a writer, assuming the office of a modern critic or philosopher, to expend three sentences on such a vanity? But the fancy is formally dwelt upon, and displayed in this light and in that light, as if there might after all be something in it: as if, at least, it ought to be carefully placed and numbered among those matters which philosophy will have to bring under another scrutiny, before she finally determines her theories. Modernize, however, this

notion a little, and it will not be quite so ambitious a one as it seems to be at the first hearing of it; since the medium of this same celestial inspiration, if not its very essence, may be no other than —electricity. For, ‘I see nothing absurd,’ our author says, ‘in supposing that genius is the effect of some electrical principle.’ And in order to give a certain port and dignity to the idea, (which he takes care to mark as his own) he goes on to observe, in lofty style and apocryphal philosophy, that, ‘The electric matter, that great fifth element, affects all nature; it glitters in the meteor, flashes in the lightning, rolls in the thunder, and in the bowels of the earth excites all those mighty commotions which shake and overturn vast districts,’ &c. &c. He consistently ends the paragraph with a respectful reference to the explanation of the nature of the intellectual faculties in the notorious *Système de la Nature*.

There are just observations on the malignant influence of despotism on poetical genius; and some not very intelligible assertions relative to the creative power of *circumstances*; as, for instance, ‘It may safely be said, that a powerful imagination is formed by circumstances, as well as every thing else.’ p. 72.

The next subject of inquiry, is, the primary and ultimate end of poetry. Its primary or immediate end, is to ‘please and elevate;’ and this being predicated, without any hazard of contradiction, the author goes into a train of observations on the theories and opinions concerning poetry, of Aristotle, Theophrastus, Dionysius of Halicarnassus, Longinus, Plutarch, and Plato. These observations run on agreeably, in a lively style, with an unaffected appearance of easy familiarity with these ancient doctors; but they are extremely desultory, uncertain, and indirect in their bearing, and so, but little conducive to any specific purpose of proof or illustration.

The latter and larger division of this disquisition, is conducted in so discursive and disorderly a way, that we cannot, with confidence, assign its precise object. Its general appearance is that of a learned pleading in justification of poetry for employing fiction. Perhaps the main purpose is still no more than to maintain and illustrate the principle or position, that the immediate object of poetry is to please; on which point, if any one has continued sceptical, in despite of the loads of paper that have been wasted on the frivolous topic, it would have been perfectly just to abandon him to the consequences of his obdurate perverseness. A hopeful and prosperous concern is that of the philosophy of criticism, if we are not yet advanced beyond the necessity of debating whether fiction is among the legitimate resources of poetry, and whether poetry must adapt

itself, at all events, to please, whatever further effect it may intend.

A number of agreeable fancies, classical, poetical, philosophical, do indeed, at our author's incantation, make their appearance, even on this tract of common-place; but they seem to dance about in confusion so capricious, that we are detained only to be bewildered between the feeling, that surely it *should* be some unprofaned and spirit-haunted ground that we are got upon, and the still returning consciousness, that we are not really beholding any steadfast shapes of light, not really receiving any illapses of original truth.

The chapter 'On the use of topography in poetry,' begins with a lively and pleasing description of some of our author's own habits.

'If there are any topics, in which I conceive myself to have been romantic in the different periods of my life, it is on such as belong to the subject of the present Essay. I have indeed never been out of the island; but within it I have been romantic enough. And were I to relate how I have expatiated over its plains and heaths, lingered in its gardens, lost myself, sometimes too literally, in its wildernesses and woods, coursed its lakes and rivers, ranged its valleys, scaled its mountains, and pierced some of its most fantastic, sequestered haunts,—how I have travelled miles and miles to gaze at an old castle in ruins, grotesque, disrupted rocks, a gentle waterfall, or a foaming cascade,—how I have searched out some of its most secluded bays, many of its boldest shores, mused, and contemplated the ocean from those points of view where it appears most awful and sublime;—were I to relate these matters, the reader might think I have been sufficiently romantic; and that he who is said to have travelled to Egypt to measure the height of the Pyramids, and to ascertain whether there were to be traced on them any hieroglyphical characters, was not more romantic than myself.'

'This feeling amounting to a passion, has been connected with a correspondent course of rambling reading—I mean of writers on landscape, picturesque, or English gardening, and on painting; and all this to find out the BEAUTIFUL.' p. 112.

The essayist first endeavours to define the essential properties of descriptive poetry, considered, not in that specific and almost exclusive form in which it is exemplified in Thomson's Seasons, &c., but rather as an element of general poetry. He then describes the kind of topographical writing, which will be of the greatest service to the poet, shews how it will aid him, and ends with a warm eulogium of the beauties of Monmouthshire.

We have, next, an essay on Mythology, the object of which is, as appears toward the latter end of it, to admonish poets, that however similar or common the origin may have been, of the mythologies of the different tribes and countries of

the earth, and whatever analogies they may, amidst all their diversity, still have to one another, they are, nevertheless, when contemplated for practical purposes, to be held as quite distinct, and that the poet must not blend together the peculiar personages or images of several of them; neither may he make use of any one mythology but that received among the people for whom he writes—excepting in sundry licensed cases thus specified in the act.

‘ But he may use them in his own person, though he does not believe them, nor describe them conformably to public opinion, where he speaks merely in a way of allusion, or simile, or under the form of a vision; or in a dramatic representation, where the language is agreeable to the character represented; or where the writer, throwing himself into other countries and other times, appears himself in an assumed representative character.’

Taking mythology as synonymous with false religion,* there would be a much readier way of getting rid of all difficulties, distinctions, and exceptions about the matter; that is, to proscribe it altogether; committing Poetry to the fearful venture of life or death. Even let her die, if she cannot live without the company of pagan gods and goddesses. Let her pine and expire, if she cannot sustain Daniel's experiment of abstinence from the wine of the idolaters. It must be quite certain, that if poetry cannot do without irreligion, mankind can do without poetry. That it is not less than irreligion, to labour to render objects of heathen worship attractive or commanding, by investing them with beauty or sublimity, is not, we should think, a point to be argued and proved, to any man who believes the Bible.

Our author, in the sort of historical and philosophical review of mythology, which constitutes so large a portion of this essay, is, we think, beguiled by the delights of classical associations, into a tone of feeling much too pacific towards the pernicious,—and the more pernicious for being elegant and poetical,—delusions that have imposed themselves on the human mind in the stead of the authentic religion. Witness the complacent strain of such observations as the following.

‘ But be the ancient mythology what it may, it threw open those vast, those boundless regions, so soothing to human expectancy, so favourable to poetic imagination,—regions inhabited

* Mr. Dyer, however, employs the term in a sense comprehending a wider extent of fable.

by gods, goddesses, dæmons, heroes; by genii, nymphs, and deified passions.'—'These fables, though in their course they might carry along with them some muddy streams, were perhaps pure in their source, simple and innocent in their tendencies. They seem at least to have suited man in a particular age, and under a particular climate, prone as he was to credulity, and fond of the marvellous. Through the instrumentality of the personages of whom such histories treat, human affairs moved in a wider circumference,—all nature experienced a metamorphosis,—and the most ordinary concerns of life wore an air of majesty,—and what would otherwise have been clogged with flesh and sense, moved with the celerity of thought.' p. 132.

Were this reduced to plain terms, what would it be less than a felicitation of the deluded, miserable devotees of polytheism?—As to 'these fables' having 'suited man in a particular age, and under a particular climate,' if it mean that they were *agreeable to his taste*, the observation is a truism: but if it mean that they were *adapted to be beneficial* to him, we must really inquire, what condition the mind of man is assumed to be in under *this* climate, and in *this* age, by a writer who can reckon, with an appearance of easy confidence, on its assent to such a doctrine as the utility of error,—the beneficial influence of a vast system of fallacies, which had its mightiest efficacy in exactly that one direction in which its operation could do the most fatal mischief,—in the extirpation of all true religion!

In the subsequent chapter, written in an animated style, our author seems for a while more than half disposed to the sweeping of all the mythologies into Chaos together, that they may be out of the reach of all present and all future poets—all save one, from the 'crude consistence' of whose mental being, it may easily be believed, he would be so perfectly *at home* in that region of *caput mortuum* and confusion, that nothing cast thither would, therefore, be out of *his* reach. We allude to a certain English Platonist, who is here mentioned as a perfectly serious and devout hymn-maker to the pagan gods. In him, as Mr. Dyer observes, it is quite consistent to retain, and chant, and glorify, in his poetry, the whole 'rabble rout' of the classical mythology. The consistency of fatuity, however, scarcely merited to be acknowledged in the tone of respect, with which the personage in question is several times adverted to.

In the place of mythology, it is recommended by our author, that poets shall have recourse to Personification, a figure of infinite capabilities. The poet may thus create his own world of ideal agents. The examples of Spenser, Gray, and Collins,

are brought in evidence of the immense advantages comprehended in this legitimate resource of poetry. But innumerable occasions must have occurred to our author, for observing the gross and incessant abuses to which it is liable, from being so completely accessible to every manner of thing, that chooses to constitute itself a poet. The most unadroit of the whole tribe can here play the magician with the best of them. He can instantly cause his virtue, or vice, or passion, or operation, or abstraction, to assume a personal form, with whatever personal attributes he pleases. He calls it He or She, puts it in action, and is alternately delighted and amazed at the power of his own creative genius,—for what was, but a few moments since, nothing more than a thought, is now an animated, thinking, acting being, with transcendent powers of mind, and beauty, grandeur, or perhaps terribleness of form. This he must needs think a marvellous fine thing to do; and when it is also matter of easier achievement than to make a doll of wax, it is certain to be done with the most prolific diligence. And the forms of thought thus witched into persons, just because the composition *shall* absolutely be fine poetry, will bear about the same proportion of grace and dignity to the genuine Personifications of genius, that the pottery deities hawked about among the Hindoos bear to the mythological sculptures of the temples of Greece. Some of even our real and respectable poets, have been seduced into great excess of the facility and *speciosa miracula* of this trick of metamorphosis. It would therefore have been a valuable service to literature, if Mr. Dyer had laid down some rational and decisive rules, to distinguish between truly poetical and merely mechanical personification, with illustrative and contrasted examples of both. He has, with correct taste and warm feeling, noted one brief example.

‘A single word, under this figure, often supplies the place of a whole page of circumstances, and renders unnecessary all the apparatus of machinery. It is a species of sublime short-hand. Thus how concise, yet how comprehensive, is that description of a Jewish prophet! “Before Him (Jehovah) went the PESTILENCE.” Heb. iii. 5. A thousand terrible circumstances might have entered into the description. But how does one word fill the soul with all that is dreadful.’ p. 151.

There are two chapters on Medals, which seem to shew that the writer has given considerable attention to the subject, and which, in an author of a more designing character, we might have almost suspected to have been introduced for that very purpose; his observations being so much more expended on the subject itself, as a matter of antiquarian

knowledge, than on the nature and possible advantages of its relation to poetry.

A chapter on painting and engraving, asserts, with strong and just emphasis, that most valuable aid may be derived from the productions of these arts, to the imagination of the poet. The author may be regarded as expressing to them, in the name and on the behalf of this fraternity, the merited acknowledgement and gratitude. And in doing it, he manages with dexterity, to obviate any sentiment of undervaluation with which it might be a little apprehended, that the professors of those arts would receive the tribute of the tuneful choir. He avoids the airs of the high connoisseur, confesses that there are even some refinements in those enchanting arts, of which only artists themselves can be fully sensible; but insists, with becoming spirit, that the primary merits of their works cannot be too subtle for the perceptions of men of taste and imagination, who have observed nature and investigated the principles of beauty, though they are neither artists nor regularly schooled cognoscenti; though they have not 'examined the divine Raphael's paintings in the Vatican, nor Michael Angelo's sublime figures in the Sistine chapel;' though they have had but very scanty opportunities of 'dwelling on the grace and harmony of Correggio, the natural, living colours of Titian, the wild, astonishing, yet classical scenery of Salvator Rosa, the glowing, melting landscapes of Claude, the grandeur and magnificence of Rubens.'

The chapter on music is of uncertain tenour and desultory composition. If there be a distinguishable doctrine or principle in it, it is, that the relation between music and poetry is that of analogy only, and not of direct resemblance.

It is such a relation as there is between reasoning and seeing, rather than as that between a substantial form and its shadow, or between a voice and its echo. The author adverts to the speculations of several ingenious writers on the nature of the relation; illustrates slightly and loosely, the intimate practical connexion of the two arts in ancient times hints at one or two points, in which the analogy between them is the most perceptible; and seems to conclude, (while expressing, nevertheless, a strong sense of the powers and charms of music) that, now and henceforward, at least in England, poetry has but little effectual aid to expect from the relationship.

'Poetry, then, can give to music sentiment and passion: music to poetry, sound and melody. This was more obviously the case, where poetry and music united their operations, and the musician and the poet were the same man. But where this union

is in some measure dissolved, there the services are not so distinctly seen; and, in England, the poetry which cannot support itself without the assistance of music, we may assure ourselves will not stand long.'

In the concluding chapter, on 'Physics, Metaphysics, Theology, Politics,' &c. the author seeks his way to his chosen subject of poetry by a very wide-flying excursion along some of the confines of general philosophy; on the profundity, comprehensiveness, variety, and imperfection of which he descants, with much of the scholastic diction and allusion with which he is unaffectedly familiar. He again strongly represents to the poet, (as he did in some of the earliest pages of the volume) that all the acquisitions he can make, from all the regions of science, will infallibly augment his power and wealth in his peculiar province: while he is duly apprized, nevertheless, that poetry would utterly ruin itself by any attempt to assume a strictly scientific form; it being extremely difficult to treat, in successful poetry, even those subjects in philosophy which allow a much less rigorous mode of speculation than that indispensable to what is justly termed science. The splendid success of Lucretius, instead of being promoted by any friendly aid of his subject, was gained in victorious triumph over its repugnant nature.

'The philosophy is of vast compass; but the workings of a powerful imagination, the grand imagery, the vivid descriptions, with an energetic command of numbers, give that poem a character highly poetical. Without these essential qualities, all his metaphysics, and his atoms, and his philosophical necessity, whether true or false, would have been long since either quite forgotten, or have been only read with the coolest, most grammatical indifference.'

It might be a curious exercise on the scale of degrees between the *maximum* and *minimum* of poetical quality, if a man could have the opportunity of a parallel reading, if we may so term it, of Lucretius and two or three delectable works mentioned by Mr. Dyer.

'Some one has ventured to put Grotius *de veritate* (the first book of which is nearly as mathematical as Clarke's Attributes) into verse. I think too I have heard, (for I have never seen the book) that another has undertaken to hook Euclid into rhyme; and that in Lincoln's Inn Library there is a curiosity entitled Coke's Institutes, in verse. But commend me to Jerome Boyd of Glasgow, who many years ago *did* into verse the whole scriptures, so wretchedly, so mechanically, as if, though a very serious, religious man, he meant to throw both Old and New Testament into ridicule and burlesque.—This singularity lies in manuscript in the library of the University of Glasgow.'

The concluding pages attempt to mark the line of separation between poetry and philosophy; and warn poetry not to suffer distinctness and independence of character to be merged in the alliance: they also explain how the author was led into the design which he has thus far accomplished, and what disquisitions are in reserve for the latter portion.

It would be somewhat difficult to form a fair general estimate of this course of essays. They display a mind of extensive inquisitiveness and information. The author's decided preference for poetry, does not in the least disable him from feeling the value and attractions of any other of the numerous divisions of literature: he is interested by them all, and his taste with respect to each, we should deem, speaking generally, correct and liberal. There is certainly a considerable diffusion of just critical thought and sentiment through the work: there is an easy, unostentatious sort of ingress and egress among the schools of ancient literature and philosophy; there is an ingenuous, but rather gossiping vivacity; and the diction, sometimes, as we have already observed, most culpably careless, ill-constructed, and feeble, is, withal, very free and unaffected, sometimes spirited and even elegant. Regarding the work, however, as what ought to have been a regular course of instruction, directed towards one main object, we cannot but think it very seriously fails. It conduces, much less than so much writing ought to have done, to the accomplishment of a given purpose. Passing on through a numerous series of topics, it does not confine itself to take such views of them as to carry on the specific business; but spreads loosely out into unpardonable vagueness. There is, therefore, a total want of regular progression, and of the method that might conduce to it. And in particular parts, the successive paragraphs and sentences often appear to follow one another without any clear, intellectual, guiding principle, to give them the character and virtue of connected thinking.

The length to which the preceding observations on the prose division of the work have been protracted, will suffice to prove, that it can be from no indisposition to give it the fullest attention in every part, that our notice of the poetical half is extremely brief.—It consists, with two or three exceptions, of short pieces; and they are all denominated Odes. The subjects, many of them casually suggested, are of all kinds, lofty and trifling, grave and brisk; and the verse is of all measures and stanzas. This diversity of structure is not a mere contrivance to give an impression of the versatility of the author's poetical faculty: his strain of thinking and his mode of feeling, have, at least, the variety of turning on very different subjects, and of being really interested by each of them.

It will be among the first things that strike the reader, that the author has an extensive command of poetical diction. And it is not merely the diction which any one, so disposed, might soon acquire from familiarity with our own and the ancient classic poets; it has enough of native infusion, and of uncertain modulation, to constitute it the author's own; while it bears, nevertheless, a predominantly classical cast, and has more resemblance, in the pieces of higher aim, to the style of Gray or Collins, than to that of Cowper or Crabbe. Though of this more ambitious school, it is not elaborated to stiffness, nor strained to bombast. It oftener errs in the way of prosaic negligence.

The reader will perceive a deficiency of the higher attributes of poetic genius; the energy, the originality, the power of making ideas start forth like substances. There is no want of ideas, in number and variety; the author's mind is amply stored with them; but they are not forcibly, and, if we may so speak, individually, conceived. They seem as if spread out on a wide flat, where they are indeed many and various, but they are presented in such a sameness of view, that nothing strongly seizes the imagination; nothing rises into boldness, or descends into profundity, or retires into mysterious shade. If it is true, that there are many ideas of a magnificent order, they are forms rather of a large bulk, than of sublime colossal contour and of majestic physiognomy. This is, in a considerable degree, the character of the first ode, entitled 'Visions,' one of the two or three longest in the volume. It displays, in a succession of imaginary pageants, the principal mythologies of the world. It evinces extensive knowledge, and has a certain kind of splendour in its changing scenes, and paraded gods; but it quite fails to enchant the imagination,—which, in a moral view of the case, is, to be sure, just as it should be; but thus to fail is not a *poetic* merit. There is a multitude of supernatural personages, in appropriate costume and action, with characteristic symbols, amidst a whole scenery designed to give them effect; but in vain they look fair, or frightful, or grand; in vain are they surrounded with the pomp of strange rites, and attended by their train of earthly or unearthly ministers; in vain do they seem to make a commotion of all the elements as they pass; we stand all the while as unconcerned spectators of an idle and unimposing show.

The Ode inscribed in a blank page of *Paradise Lost*, has the same uncommanding semblance of greatness; and we are fearful that this inefficiency will be found in the greater part of the more elevated class of the compositions. They appear to contain, in parts, a portion of the crude element, if we may so denominate it, of sublimity; but there is not the energy

requisite to *form* it sublimely, and it is confounded with a great deal of inferior matter. For poetical common-place certainly constitutes too large a proportion of our author's composition ; and its unfavourable effect is, naturally, most felt in the pieces which aim at the higher region of poetry. This region is, indeed, now and then attained for a moment by our author's muse, but it is not her appropriate dwelling-place.

He succeeds much better, we think, in the strains of a less aspiring character, on the amusing incidents of life, on occasions exciting the complacent affections, on the remembrances of friendship, and especially on pensive retrospections and anticipations. The thoughtful reader cannot fail to be very sensibly touched by some pieces and passages of this last quality. Nothing had so strongly interested us in all the preceding pages as the stanza in page 29., in an Ode on the approach of Spring,—against the third line of which stanza, however, there lies a very plain exception.

‘ Yet I, who hail thy gentle reign,
 Soon must leave thee, gentle Spring,
 What time fate's high decrees ordain,
 Or wills the Sovereign King.

Yes ! all which charms at morn, of orient light,
 And all which soothes of eve's soft-setting ray,
 Thy gales, and songs, and rills, and flowers so bright,
 All that can warm the heart, or gild the day ;
 All must be follow'd by funereal gloom,
 And man, frail man, at length sink silent in the tomb:
 But though I love thee, Spring so fair,
 If there's one more fair above, &c. Vol. I.

This will remind the reader of some of the most interesting passages in the *Minstrel*.—There is something pleasing, and classical, and truly scholar-like, in the author's many allusions to the *Cam*, and the other objects and circumstances connected with his *Alma Mater*, to whom, nevertheless, he acknowledges he has not been the most dutiful of sons. We are confident the large work he is now engaged in will make her ample atonement.

Art. III. *A Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters :* To which is annexed, a Summary of the Laws affecting Protestant Dissenters. With an Appendix of Statutes and Precedents of Legal Instruments. 12mo. pp. vii. 327. Price 5s. S. Burton; and Conder. London. 1814.

Art. IV. *The Quarterly Review* for October 1813.—Art. HISTORY OF DISSENTERS.

THE first of these articles is a highly interesting and important work, which, in our opinion, not only Dissenting Ministers, but Clergymen and Magistrates, ought individually to possess : for, as there are persons belonging to the first of these classes, who have *suffered wrong* in consequence of not having known how to defend themselves, or where to seek redress ; so there are persons belonging to the other two classes, who have *done wrong* from pure ignorance or mistake, while they were anxious to avoid it, and to do only what was strictly just. The ‘ Sketch ’ before us has this circumstance of particular recommendation, that while it conveys essential information to all who prize religious liberty as an important means for the accomplishment of a more important end, it shews what it is in the power of discreet and intelligent men, by a persevering and steady attention to one object, and a “ patient continuance in well-doing,” to effect ; though their official existence and successful endeavours may be unknown to the greater part of the busy world.

There are many, even among the Dissenters, who know not that, during a period of seventy years, a society of gentlemen has met from time to time, to receive accounts of all attempts to abridge liberty of conscience, to disturb religious worship, to deprive Nonconformists of their recognized privileges, and also to search out and apply proper remedies, as well as to devise plans for a farther extension of religious toleration, and to confer with statesmen, and other public characters, whose liberal sentiments promised a favourable co-operation, in advancing so desirable a measure.

This society has, however, existed, during this long period, and though its operations have been silent, they have been effectual. Thousands, who are at this moment ignorant of its existence, are enjoying the blessings which have been procured in a great measure through its instrumentality. From this body of men we receive an authorized volume with peculiar pleasure, and under a full persuasion that, whatever may be imputed to them, they cannot be accused of prematurely thrusting themselves upon public notice.

‘ The annual appointment of DEPUTIES by the several congregations of Presbyterians, Independents, and Baptists, in and within ten

miles of London, to protect the Civil Rights of the Protestant Dissenters, originated in the following manner.

On the 9th of November, 1732; a general meeting of Protestant Dissenters was held, at the meeting-house in Silver-street, London, to consider of an application to the legislature for the repeal of the Corporation and Test Acts. At this meeting a Committee of twenty-one persons was appointed, to consider, and report to a subsequent meeting, when, and in what manner, it would be proper to make the application. Another general meeting being held on the 29th of the same month, the Committee reported, that they had consulted many persons of consequence in the state; that they found every reason to believe such an application would not then be successful; and therefore could not think it advisable to make the attempt. This report was not very cordially received. The Committee was enlarged by the addition of four other gentlemen, and instructed to reconsider the subject. It was at the same time resolved, that every congregation of the three denominations of Protestant Dissenters, Presbyterians, Independents, and Baptists, in and within ten miles of London, should be recommended to appoint two Deputies; and to a general assembly of these Deputies, the Committee were instructed to make their report. An assembly of Deputies thus appointed, was accordingly held on the 29th of December; and the Committee, after mature deliberation, were obliged to make a report very similar to the former. The object, however, was not abandoned. The Committee was continued; and the appointment of Deputies renewed. It soon became evident, that whatever might be the fate of their attempts to procure a repeal of the Corporation and Test Acts, the Dissenters would derive considerable advantage, in other respects, from establishing a permanent body to superintend their civil concerns. It was accordingly resolved, at a general meeting of the Deputies, held at Salter's Hall meeting-house, on the 14th of January, 1735-6, "That there should be an annual choice of Deputies to take care of the Civil Affairs of the Dissenters." In order to carry this resolution into effect, it was further resolved, "That the chairman do write to the ministers of the several congregations, some convenient time before the second Wednesday in January next, to return the names of their Deputies to him fourteen days before."

The first meeting of the Deputies, elected in pursuance of these resolutions, was held at Salter's Hall meeting-house, January 12, 1736-7, when Dr. Benjamin Avery was called to the chair. The meeting, after some preliminary business, adjourned for a fortnight, to give each member time to determine upon the most proper persons to form a Committee of twenty-one, on whom the principal business of the year was to be devolved. Accordingly, on the 26th of the same month, the Deputies met, and elected their Committee by ballot. These several elections,—of the Deputies by the congregations, and of the Committee by the Deputies,—have been continued annually from that time to the present.

Mr. Holden had been chairman of the Committee from its first institution, in November, 1732, to the October meeting in 1736, when he resigned.

‘Dr. Avery continued chairman of the Deputies, and of their Committee, from the time of his first election, for twenty-seven years; and by his indefatigable activity obtained the applause of every person interested in the cause of the Dissenters. On the death of Dr. Avery, July 23, 1764, Jasper Mauduit, Esq. was called to the chair, which he filled very honourably till his death in 1771. He was succeeded by Thomas Lucas, Esq. who resigned, on account of ill health, in 1777. William Bowden, Esq. was then elected to the office, which he sustained two years, and dying, was succeeded by Nathaniel Polhill, Esq. From the death of this gentleman in 1782, the office was held by George Brough, Esq. till his death in 1785. He was succeeded by Edward Jeffries, Esq. who filled the situation till the year 1802, when his removal to a distant county obliged him to resign; and Ebenezer Maitland, Esq. was elected in his stead. This gentleman resigned in 1805; and was succeeded by the present chairman, William Smith, Esq. Member of Parliament for the City of Norwich.’ pp. 1—4.

The Committee has generally, with the exception of one or two members technically conversant in legal matters, consisted of gentlemen engaged in commercial pursuits, and who have, therefore, united activity and habits of business, with an attachment to the cause of civil and religious liberty. In the present Committee there is one barrister, (John Gurney, Esq. who is deputy-chairman); and we believe this is not the first year in which his name has appeared on the list. But the Deputies have the farther benefit of a permanent solicitor; an advantage they seem to have enjoyed ever since the year 1738. Thus, in a letter to their friends, circulated in reference to the bills brought into the House of Commons, about that time, for rebuilding some London churches, they remark that,

‘In the first draughts of these bills there were several clauses which would have subjected many of the inhabitants of the parishes above named, and particularly such of them as dissented from the established church, to new and unreasonable exactions: and these seemed, to us, designed as precedents and rules for the drawing and modelling all future acts of parliament of a like nature. These, therefore, we thought it nearly concerned us to oppose, and have been so happy as to get those clauses struck out of each of the bills before they passed into laws. In our attendance upon these affairs, we found that the want of a proper attention and of a timely notice had manifestly occasioned many of the inconveniences we have laboured under. We judged it, therefore, a matter of great consequence to engage a solicitor, who should make it a part of his stated business to acquaint us with any thing that may fall under his notice, which he apprehends can any way affect the cause of civil and religious liberty, which the Protestant Dissenters have always professed to have at heart: and we have accordingly retained a person in this character, who is thought to be well qualified for the purpose; and

though we have had but a short trial of it, yet we are already convinced, by our experience, of the usefulness of this measure.' pp. 7, 8.

The preceding quotations and remarks will serve to develop the origin, nature, and objects of this constitution of Dissenting Deputies, as well as the appointment of committees for simultaneous operation: we shall next give a brief description, —an analysis we cannot attempt,—of the work they have presented to the world.

Nearly half the volume is devoted to the 'Sketch of the History and Proceedings of the Deputies,' from their origin in 1732 continued to the autumn of 1812: This sketch not only includes their various efforts to procure a repeal of all the laws by which religious liberty has been restricted; but it comprehends a concise account of numerous legal proceedings, which have been instituted, at different times, under the direction of the Committee, and many of which have terminated successfully. In a supplement to the Sketch, an orderly summary of these legal proceedings is presented under five general heads, viz. Unjust demands and prosecutions, refusals of magistrates to execute their office, refusals of clergymen to perform their duty, parochial disputes, and private disputes. After this follows, in about 50 pages, a digest of the laws which affect Protestant Dissenters, in four parts; of which part 1. exhibits, in five chapters, the laws which relate to Protestant Dissenters in general; part 2, in four chapters, the laws which relate to Dissenting Ministers; part 3. in two chapters, the laws which relate to Dissenting Schoolmasters; part 4. in two chapters, the laws which relate to Dissenting Places of Worship. The volume closes with two appendices, which contain the statutes 1 W. and M. c. 18.,—19 Geo. III. c. 44.,—52 Geo. III. c. 155., and 53 Geo. III. c. 160.; also, the oaths of allegiance, abjuration, and supremacy, required by 1 W. and M. c. 1., and 1 Geo. I. stat. 2. c. 13., the declaration against Popery required by 30 C. II. c. 1., the declaration of fidelity for Quakers required by 1 Geo. I. c. 6.; and lastly, a set of legal forms, viz. trust-deeds, indictments, certificates, legacies for charitable purposes, with a copious and useful index.

The historical part of this work is given very perspicuously and dispassionately: we have perceived no attempt, either to distort or to 'varnish' a story; no symptoms of art or of effort, unless it be an effort to present historical truth accurately in the smallest possible compass. The whole is delivered in an undorned, though not inelegant style; animadversions and strictures of every kind are, in a great measure, suppressed; the circumstances narrated are left to make their own impression, and some of them are calculated to make a very deep impression indeed.

Nearly the whole of the book, we are told in the preface, was printed in the summer of 1812, 'when a delay occurred in the publication, in consequence of the lamented death of the gentleman who had prepared the legal part of it, and had superintended the printing.' This declaration is correct; but, in our estimation, it is not sufficiently explicit. The legal summary is drawn up with great precision, indicating at once a deep and clear knowledge of the subject, and a pleasing aptitude at conveying that knowledge to others. It is perfectly free from legal pedantry, and is thrown into a most natural and convenient order, for the use of those plain men who may have most occasion to consult the volume. The praise of effecting this, which we consider as no small praise, is due to the late *Daniel Parken*, Esq. Barrister at Law, a young man of acute intellect, of extensive acquirements, and of fine taste, who, after he had been at the bar just long enough to show with what certainty he would there have risen to eminence, and to secure the esteem of some of the most distinguished men in his profession, was, by a mysterious dispensation of Providence, suddenly removed from a state of activity and usefulness here, to the happy regions where he enjoys, and will ever enjoy, "glory, honour, and immortality."

It is not easy to avoid drawing from the volume before us many pages of interesting quotation: but as we wish to excite curiosity and inquiry on this occasion, rather than to gratify them fully, we shall select only a few particulars. Our first extract relates to the celebrated question known by the name of "the Sheriff's Cause," which agitated the city from 1742 to 1767. The question was of this nature. The corporation of London having determined to build a new mansion-house for the Lord Mayor; and not being able to draw sufficient money for the purpose from the city rents and city chest, without diminishing the number or lowering the style of their *feasts*, much more than an alderman or even a common-council-man could willingly consent to; thought of the happy expedient of making a bye-law, by which money should be forced from the purses of those opulent dissenting citizens who were found to possess a scrupulous conscience. A sheriff of London must, of necessity, receive the sacrament in some parish church before he can commence the duties of his office. But there are many persons, members of the Church of England, who being of tender conscience, object to receive the sacrament as a qualification for any secular office; and, among the Dissenters, the number is very considerable of those who object conscientiously (whether they are right or wrong need not here be inquired), to receive the sacrament at any church belonging to the establishment on any occasion whatsoever.

Hence originated this most inviting scheme. We have nothing to do, said its contrivers, but to elect Dissenters one after another, as fast as we can, at the common-hall, to serve the office, first making a bye-law, "that every one who shall be elected, and *refuse* to serve the office, shall pay a *fine of six hundred pounds*;" for doubtless many of the "Presbyterians" will pay this, or even a greater sum, rather than qualify for the office in the way required by law. *Above fifteen thousand pounds were thus obtained by the corporation of London!!* The Dissenters, at last, determined to resist the demand: but we must refer to the volume before us for the whole history of this important case; and shall merely quote the speech delivered by Lord Mansfield in the House of Peers, on moving that the decision of the judges "be affirmed."

"In moving (said his lordship) for the opinion of the judges, I had two views. The first was, that the House might have the benefit of their assistance, in forming a right judgement in this cause before us. The next was, that the question being fully discussed, the grounds of our judgement, together with their exceptions, limitations, and restrictions, might be clearly and certainly known, as a rule, to be followed hereafter, in all future cases of the like nature." Here his lordship stated the question, and continued, "In every view in which I have been able to consider the matter, I think this action cannot be supported.

"If they rely on the Corporation Act, by the literal and express provision of that Act, no person can be elected who hath not within a year taken the sacrament in the church of England: the defendant hath not taken the sacrament within the year; he is not therefore elected.—Here they fail.

"If they ground it on the general design of the legislature in passing the Corporation Act, the design was to exclude Dissenters from office, and disable them from serving. For in those times, when a spirit of intolerance prevailed, and severe measures were pursued, the Dissenters were reputed and treated as persons ill-affected and dangerous to the government: the defendant, therefore, a Dissenter, and, in the eye of this law, a person dangerous and ill-affected, is excluded from office, and disabled from serving.—Here they fail.

"If they ground the action on their own bye-law; since that law was professedly made to procure fit and able persons to serve the office, and the defendant is not fit and able, being expressly disabled by statute law:—here too they fail.

"If they ground it on his disability being owing to a neglect of taking the sacrament at church, when he ought to have done it; the Toleration Act having freed the Dissenters from all obligation to take the sacrament at church, the defendant is guilty of no neglect, no criminal neglect.—Here therefore they fail."

'His lordship then took up all the objections and arguments produced by Mr. Baron Perrott, to which he gave the most masterly and decisive answers. "*It is now,*" said his lordship, "*no crime*

for a man to say he is a Dissenter ; nor is it any crime for him not to take the sacrament according to the rites of the church of England : nay, the crime is if he does it contrary to the dictates of his conscience.

“ If it is a crime not to take the sacrament at church, it must be a crime by some law ; which must be either common or statute law, the canon law enforcing it depending wholly upon the statute law. Now the statute law is repealed as to persons capable of pleading that they are so and so qualified ; and therefore the canon law is repealed with regard to those persons. If it is a crime by common law, it must be so either by usage or principle. There is no usage or custom, independent of positive law, which makes non-conformity a crime. The eternal principles of natural religion are part of the common law : the essential principles of revealed religion are part of the common law ; so that any person reviling, subverting, or ridiculing them, may be prosecuted at common law. But it cannot be shewn from the principles of natural or revealed religion, that, independent of positive law, temporal punishments ought to be inflicted for mere opinions with respect to particular modes of worship. *Persecution for a sincere, though erroneous conscience, is not to be deduced from reason or the fitness of things ; it can only stand upon positive law.* It hath been said, that ‘ this being a matter between God and a man’s own conscience, it cannot come under the cognizance of a jury.’ But certainly it may : and though God alone is the absolute judge of a man’s religious profession, and of his conscience, yet there are some marks even of sincerity ; among which there is none more certain than consistency. Surely a man’s sincerity may be judged of by overt acts. It is a just and excellent maxim, which will hold good in this as in all other cases, ‘ By their fruits ye shall know them.’ Do they—I do not say go to meeting now and then—but do they frequent the meeting-house ? Do they join generally and stately in divine worship with Dissenting congregations ? Whether they do or not, may be ascertained by their neighbours, and by those who frequent the same places of worship. In case a man hath occasionally conformed for the sake of places of trust and profit, in that case, I imagine, a jury would not hesitate in their verdict. If a man then alleges he is a Dissenter, and claims the protection and the advantages of the Toleration Act, a jury may justly find, that he is not a Dissenter within the description of the Toleration Act, so far as to render his disability a lawful one. If he takes the sacrament for his interest, the jury may fairly conclude, that his scruple of conscience is a false pretence when set up to avoid a burthen. The defendant in the present cause pleads, that he is a Dissenter within the description of the Toleration Act ; that he hath not taken the sacrament in the church of England within one year preceding the time of his supposed election, nor ever in his whole life ; and that he cannot in conscience do it. Conscience is not controllable by human laws, nor amenable to human tribunals. *Persecution, or attempts to force conscience, will never produce conviction ; and are only calculated to make hypocrites, or martyrs.* My lords, there never was a single instance, from the Saxon times down to our own, in which a man was ever punished for erroneous opinions concerning

rites or modes of worship, but upon some positive law. The common law of England, which is only common reason or usage, knows of no prosecution for mere opinions. For atheism, blasphemy, and reviling the Christian religion, there have been instances of persons prosecuted and punished upon the common law; but bare non-conformity is no sin by the common law: and all positive laws inflicting any pains or penalties for non-conformity to the established rites and modes, are repealed by the Act of Toleration; and Dissenters are thereby exempted from all ecclesiastical censures. What bloodshed and confusion have been occasioned from the reign of Henry the Fourth, when the first penal statutes were enacted, down to the Revolution in this kingdom, by laws made to force conscience! *There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution.* It is against natural religion, revealed religion, and sound policy. Sad experience, and a large mind, taught that great man, the President De Thou, this doctrine. Let any man read the many admirable things which, though a Papist, he hath dared to advance upon the subject, in the dedication of his History to Harry the Fourth of France, (which I never read without rapture), and he will be fully convinced, not only how cruel, but how impolitic, it is, to persecute for religious opinions. I am sorry, that of late his countrymen have begun to open their eyes, see their error, and adopt his sentiments. I should not have broke my heart, (I hope I may say so without breach of Christian charity), if France had continued to cherish the Jesuits, and to persecute the Huguenots. There was no occasion to revoke the Edict of Nantz; the Jesuits needed only to have advised a plan similar to what is contended for in the present case:—make a law to render them incapable of office;—make another to punish them for not serving. If they accept, punish them, (for it is admitted on all hands, that the defendant, in the cause before your lordships, is prosecutable for taking the office upon him): if they accept, punish them; if they refuse, punish them; if they say yes, punish them; if they say no, punish them. My lords, this is a most exquisite dilemma, from which there is no escaping; it is a trap a man cannot get out of: it is as bad a persecution as that of Procrustes:—if they are too short, stretch them; if they are too long, lop them. Small would have been their consolation to have been gravely told, the Edict of Nantz is kept inviolable; you have the full benefit of that Act of Toleration; you may take the sacrament in your own way with impunity; you are not compelled to go to mass. Was this case but told in the City of London as of a proceeding in France, how would they exclaim against the Jesuitical distinction! And yet in truth it comes from themselves: the Jesuits never thought of it; when they meant to persecute, their Act of Toleration, the Edict of Nantz was repealed. This bye-law, by which the Dissenters are to be reduced to this wretched dilemma, is a bye-law of the City, a local corporation, contrary to an act of parliament, which is the law of the land; a modern bye-law, of very modern date, made long since the Corporation Act, long since the

Toleration Act, in the face of them: for they knew these laws were in being. It was made in some year of the reign of the late King: I forget which; but it was made *about the time of building the Mansion-house*. Now, if it could be supposed the City have a power of making such a bye-law, it would entirely subvert the Toleration Act, the design of which was to exempt the Dissenters from all penalties; for by such a bye-law they have it in their power to make every Dissenter pay a fine of six hundred pounds, or any sum they please; for it amounts to that. The professed design of making this bye-law, was to get fit and able persons to serve the office: and the plaintiff sets forth in his declaration, that if the Dissenters are excluded, they shall want fit and able persons to serve the office. But were I to deliver my own suspicion, it would be, that they did not so much wish for their services, as for their fines. Dissenters have been appointed to this office, one who was blind, another who was bed-ridden;—not, I suppose, on account of their being fit and able to serve the office. No; they were disabled both by nature and by law. We had a case lately, in the courts below, of a person chosen mayor of a corporation, while he was beyond the seas, with His Majesty's troops in America; and they knew him to be so. Did they want him to serve the office? No; it was impossible. But they had a mind to continue the former mayor a year longer, and to have a pretence for setting aside him who was now chosen, on all future occasions, as having been elected before. In the cause before your lordships, the defendant was by law incapable at the time of his pretended election: and it is my firm persuasion, that he was chosen because he was incapable. If he had been capable, he had not been chosen; for they did not want him to serve the office. They chose him, because without a breach of the law, and an usurpation on the crown, he could not serve the office. They chose him, that he might fall under the penalty of their bye-law, made to serve a particular purpose: in opposition to which, and to avoid the fine thereby imposed, he hath pleaded a legal disability, grounded on two acts of parliament. As I am of opinion that his plea is good, I conclude with moving your lordships, that the judgment be affirmed."

'The judgment was immediately affirmed *nemine contradicente*; which was accordingly entered on the journals in the following words: "Mercurii, 4th of February, 1767, It is ordered and adjudged, by the lords, spiritual and temporal, in parliament assembled, that the judgement given by the Commissioners' Delegates, appointed to hear the errors in a judgement given in the Sheriff's Court, London, and affirmed by the Court of Hustings, reversing the judgement of the said Sheriff's Court and Court of Hustings, be, and the same is hereby affirmed; and that the record be remitted." pp. 40—48.

In the year 1796, some recent acts of Parliament induced the Committee to make inquiries of Messrs. *Dunning, Wallace, Wedderburn, and Macdonald*, four eminent lawyers, in order to ascertain whether Dissenting places of worship were liable to be assessed for the king's and for parochial taxes. The following opinions were entered in their minutes:

‘ 1. As to the Land-Tax.—If the ground upon which the meeting-house is built was previous thereto subject to the Land-Tax, it is so still; but if it produces no profit to any person beyond the rent reserved in the lease of it, that rent ought to be the measure of the assessment. But where no rent is reserved, or the trustees have the inheritance of the meeting-house, and no profit is made of it by any person, it is not rateable at all.

‘ 2. As to Poor Rates.—This is a tax on the occupier; and if any profit is made of the meeting-house, by letting the seats or otherwise, whoever makes that profit, whether the trustees in whom the lease is vested, or the preacher, may be considered as the occupier, and rated as such. But if the meeting-house is only used as a place of meeting for religious worship, and no profit arises from it to any body, no one can be considered as having any such occupation of it as will subject it to the Poor Rate.

‘ 3. As to the watch, scavenger, lamp, sewer, or any other parochial or ward taxes, these will depend upon the several laws under the authority of which these taxes are collected: but if they are taxes upon the occupier they will fall under the same consideration as the Poor Laws.’ p. 73.

In the following year, a man went into a dissenting place of worship at Ryegate, disturbed the congregation, and insulted the Minister. The committee recommended a prosecution; and the speech of Judge Buller on summing up the evidence, deserves attention.

‘ “ This is an indictment founded on a statute which passed in the reign of King William and Queen Mary, and known by the name of the Toleration Act. The object of that Statute was, what every man in his heart must commend, to leave every man to worship God in his way, to follow the dictates of his own conscience, and to observe them in such a manner as he thinks right, he not doing mischief to any other member of the community. It is undoubtedly to be wished that that indulgence should be granted to all ranks of men.

‘ “ The ground of this prosecution is, that when this Dissenting Congregation were met for the purposes of worship, the defendant Yeoman thought fit to go into this congregation, disturb them in that worship, and, according to the evidence, to insult and abuse the minister to a great degree.

‘ “ Having proved what I may call the introductory parts of this case, namely, that this place was registered, and that the minister had a certificate granted to him, which is also required, for the purpose of the government of the country knowing who are intitled to the exemptions given by the statute, and who not; they proceed to state what passed on the 4th of December, when the congregation were assembled.”

‘ [Mr. Justice Buller stated the evidence, and then proceeded.]

‘ “ This is the evidence on the part of the prosecution, and this evidence is not contradicted.

“ To be sure, there cannot be more insolent or more abusive conduct than that proved on the defendant. It is said by his counsel, that he did not mean to disturb the congregation. Disturbing the minister who was then performing his duty as minister of that congregation, was the greatest insult that could be offered to that congregation. The others who were silent were not the objects of abuse, the most likely object of abuse was the minister in the act of preaching.

“ It is proved that there were no words used on the part of the minister that should give him any provocation.

“ It should be remembered, that where people are assembled together in a place of worship for the purpose of paying their duty to the Divine Being, a man who does not agree in opinion with them is not at liberty to go into that assembly, and quarrel with the minister because he does not happen to utter the doctrine which is agreeable to his mind. The object and purpose of their being allowed to have such a meeting-house, is because they do not agree with the established church.—They have ideas peculiar to themselves, and they have as much right to be pleased with their mode of worship as we have with ours, and they are protected by the law in worshipping God in their own way, if they comply with the requisites of the law, as much as we are.

“ Then these people were doing no more than by law they had a right to do, when this man chose to go into this chapel, insult the minister, and disturb the congregation in the manner you have heard. I am bound to tell you the evidence brings this man's offence clearly within the Act of Parliament: and if you believe the evidence, it is your duty to find the defendant guilty.”

“ A proper apology being made by the defendant, he was not called up for judgement. The Committee, though they did not carry on the prosecution in this cause, contributed above £40 towards the costs.’ pp. 75—77.

We shall not give the statement which then follows of the successful proceedings of the deputies, on account of the illegal suspension of the “ Toleration Act” in the island of Jamaica; but we cannot pass over the circumstance without remarking, that the conduct of his Majesty, and of his Majesty's Government, on that momentous occasion, demands the highest commendation and the warmest gratitude. The proceedings in the case of “ Kemp against Wickes” for refusing to bury a child that had been baptized by a Dissenting Minister, have been given in a former volume*, and need not be recapitulated here: and the measures which were adopted on occasion of Lord Sidmouth's attempt to get a bill passed that would materially affect the interests of the Dissenters, are too recent, to require our dilating upon them. But we cannot refrain from directing once more the attention

* Eclectic Review, vol. vi. p. 361.

of the public to the liberal sentiments advanced by his grace the Archbishop of Canterbury, during the discussion of that business in the House of Peers.

‘ Although satisfied (said his Grace) that if it had not been conceived the Toleration Act was infringed on, the present bill would not have been so much opposed, he was convinced that no such infringement was in reality intended. But although no persecution was intended, and although some misconception might exist on the subject, the flood of petitions which had been laid upon the table, ought to convince their lordships of the necessity of stopping short for the present. However he might lament what he conceived to be the errors of Protestant Dissenters, it was to be recollected the Bible was the foundation of their religious belief, as well as that of the established church, and was, or might be, in the hands of every member of the empire; and it was to be recollected *that the best of INTERPRETATIONS were but the interpretations of MEN, and that the best of men were liable to error.* He was sure that so long as the church of England should endure as a church, the Dissenters would not be disturbed by the church of England; and as he was no prophet, he did not wish to foretel what might happen to them after it was no more. As to the Bill itself, it was stated to have two objects: 1st. To procure an uniform construction of these Acts of Parliament, which were inconsistent with one another; and 2dly, to secure a more respectable description of teachers to the Dissenters than they had at present. The noble viscount, who brought in the Bill, stated that he brought it in, as he conceived, under the sanction of the Dissenters. But the Dissenters had thought fit to oppose it; and they must be allowed to be the best judges of what was for their own interests. His grace therefore conceived that more injury than good would result from persisting in the measure; and thought it would be better not to attempt to press the Bill against the opinions of the Dissenters.’ pp. 136—7.

We shall venture only upon two quotations more, and they are inserted for the purpose of rectifying two very prevailing mistakes. Lord Sidmouth, we are told, “ moved for an account of *licenses* granted in each year, &c;” on which we find the following note:

‘ The use of this word, even for convenience sake, is equally invidious and unwarrantable. No such word is used in either of the Acts of Parliament. The legal rights which the Dissenters obtain, by qualifying and registering, in no degree depend upon the discretion of the courts in which those formalities are to be complied with, nor on the granting of the certificate which the law has directed to be given to them as evidence of such compliance.’ p. 106.

In the summary of laws, we meet with the succeeding note on the meaning of the word “ *conventicle*.”

‘ This term which in strictness only signifies a *small* assembly, has generally been employed to denote an *unlawful* one. Since the Toleration Act, however, as Lord Mansfield once said, it cannot with any propriety be applied in this sense, to the meetings of Dissenters.

‘ The first time it occurs in the Statute Book, appears to be in reference to the schools of Wickliffe, 2 H. IV. c. 15. In this Act (which was repealed by 25 H. VIII. c. 14, and revived by 1 and 2 Ph. and M. c. 6, which was repealed by 1 Eliz. c. 1. § 15,) it is recited, that “divers false and perverse people of a certain new sect, of the faith of the sacraments of the church, and the authority of the same, damnably thinking, and against the law of God and the church usurping the office of preaching, do perversely and maliciously, in divers places within the said realm, under the colour of dissembled holiness, preach and teach in these days, openly and privily, divers new doctrines and wicked heretical and erroneous opinions, contrary to the same faith and blessed determinations of the holy church: and of such sect and wicked doctrine and opinion they make unlawful conventicles and confederacies, they hold and exercise schools, they make and write books, they do wickedly instruct and inform people,” &c. In order, therefore, “that this wicked sect, preachings, doctrines, and opinions should *from henceforth cease and be utterly destroyed*,” it is there ordained that persons suspected might be arrested and imprisoned, and on conviction in the Ecclesiastical Court, receive sentence of imprisonment and fine: and might also, on refusing to abjure their errors, or on relapsing after abjuration, be left to the Secular Court, and the sheriffs, &c. “them shall receive, and them before the people in a high place do cause to be *burnt*, that such punishment may strike in fear to the minds of others.” Pickering’s Edit. 1762. In the later editions, this Statute is omitted. It was the first which authorised the burning of heretics.

‘ The term “conventicle” occurs in a more favourable, or, however, in a less specific sense, in Stat. 21 H. VIII. c. 16. § 6. “That none of the said strangers, artificers, or handicraftsmen, &c. shall assemble in any company, fellowship, congregation, or *conventicle*, but only in the common hall of their crafts.” pp. 187—9.

If we look still farther back into the early ages of the Christian church, we shall find that nearly four centuries had elapsed, before the word *conventicle* was employed to convey the notion of any thing heretical or unlawful. The Latin name *conventiculum* signifies no more, in its original notation, than an *assembly*, and it was, therefore, frequently used by ancient writers to denote a church, as were also the words *concilium*, *synodus*, *conciliabulum*, &c. though these are words of various signification. Lactantius, speaking of the persecutors in the time of Diocletian, says, “They were eagerly set upon shedding human blood; and one of them in Phrygia burn-

ed a whole people, together with their *conventiculum* [church] where they were met together."*

Arnobius, also, when complaining of the persecutions, asks, "Why did our Scriptures deserve to be thrown into the flames? Why did our *conventicula* deserve to be so barbarously pulled down?"† The following quotation, which we present in its original language, is still more striking. "Ubi omnia loca circumplexa est Ecclesia Conventicula constituta sunt, et Rectores et cætera officia in Ecclesiis ordinata sunt."‡ Hence we see that, in those times, the word *conventicula* was not appropriated to heretical meetings: but when it began soon afterwards to be used in an opprobrious sense, that sense was made evident by some suitable epithet. Thus, in the Theodosian Code: "A conventiculis suis Hereticæ superstitionis turba propulsetur."§ And in Vincentius Lirinensis, a very able though rather intemperate writer, we meet with the following satirical passage: "Audent etenim polliceri et docere, quod in Ecclesia, id est, in communionis suæ conventiculo magna et specialis ac plane personalis quædam sit Dei Gratia."|| But we have said enough on the original meaning of this word: let us now proceed to other subjects.

We may, perhaps, without much impropriety, avail ourselves of this opportunity to trouble our readers with some observations connected with the general topic of Dissent. On this important question, diversities of opinion, it is well known, exist among those, whose sentiments the Eclectic Review is generally supposed to speak, and even in the Critical Cabinet itself. But differences of sentiment, such as these, may be held without dissention. There have been among us, some Churchmen who can just admit that dissent is justifiable; others, equally attached to the Establishment, who see that dissent may be productive of advantage to that Church, and to religion in general: we have known a very few who are dissenters of that class, which can just tolerate (of course, we mean *mentally*) an establishment; but a considerable majority consists of those who revere true religion wherever they find it, and can receive with delight the instruction of its ministers, whether delivered in a cathedral, in a meeting-house, or in a barn; who are friends to the religious establishment of this country, though they are not blind to its blemishes; who, therefore, assent where they can, and dissent only where their conscience absolutely compels them; who, consequently, re-

* Lactan. lib. v. c. 11.

† Arnob. cont. Gent. lib. iv.

‡ Ambrosiaster in Ephes. 4. p. 948. § Cod. Th. lib. 16. Tit. 5. de Hær. leg. 10. || Vin. Lir. Common. cap. 32.

joice in the hope furnished by present prospects, that the necessity of non-conformity will be diminished, and cheerfully anticipate the time when all shall become "*one fold under one Shepherd*." It is by an accordance with these sentiments, that we wish the "*Eclectic Review*" to be characterized.

The decorous silence, which the writers in different *Reviews* have long observed with regard to each other, has, of late, been broken, and, we think, with propriety. We consider ourselves now called upon to break the silence we have hitherto kept, with respect to the "*Quarterly Review*;" a work whose principles we in the main approve, and many of the articles in which we have perused with cordial satisfaction. A few, however, of their disquisitions have been of a nature which we cannot possibly commend; especially such as contain sneers at vital religion, or illiberal strictures upon conscientious dissent. In the 19th number of that publication there was an amusing, though a very desultory, and, in some respects, very uncandid article, occasioned by Messrs. Bogue and Bennett's *History of Dissenters*, a work, which, it is well-known, is not to be regarded as an authorized organ of modern Non-conformists, but as sometimes developing sentiments and exhibiting a spirit, which by many are highly disapproved of. From this "*Gossip's story*," in the *Quarterly*, we shall take the liberty of transcribing three or four passages.

"It is humiliating to recollect what has been suffered for no weightier ground of dispute in the beginning than the surplice and the sign of the cross in baptism! Schism which originated in no better cause could have no good effect."

"Had the Dissenters been as liberal as they are opulent, their colleges would have vied with ours; their endowments would have been (comparatively with their numbers) as rich; their education as complete; their degrees as honorable." But the spirit of sectarianism is narrow and sullen; it starves its own cause; and the dissenting clergy are now, as they ever have been, soured by their situation, like plants which grow in the shade."

"This spirit of profession necessarily produces a system of gloomy and ungracious manners."

"The spirit of dissent is as little favourable to literature as to manners: the muses, as well as the graces are heathenish, and therefore an abomination to the professors."

On each of these strange sentences we shall make a few remarks. And first, we would ask this Reviewer of the *History of Dissenters*, with what attention he has examined the work he professes to criticize, or, indeed, *any* history of the reign of the second Charles, that he can insinuate that the

most weighty of the earlier "grounds of dispute" related to "the surplice and the sign of the cross?" Is he really ignorant of the true occasion of the expulsion of so many excellent clergymen from the English Church? Does he imagine that they were all men of like or inferior character to the Thomas Cartwright who drew from Hooker his erudite and valuable "Ecclesiastical Polity?" If so, we would request his attention to a passage from Burnet, who thus speaks of the "act of uniformity."

"The act passed by no great majority [in the Commons the numbers were 136 to 180,] and by it all who did not conform to the liturgy by the 24th of August, St. Bartholomew's day, 1662, were deprived of all ecclesiastical benefices, *without leaving any discretional power with the king*, in the execution of it, and *without making provision for the maintenance of those who should be so deprived*: a severity neither practised by Queen Elizabeth in the enacting her liturgy, nor by Cromwell in ejecting the loyalists, in both which a fifth part of the benefice was reserved for their subsistence!" "The book of Common Prayer, with the new corrections, was that to which they were to subscribe. But the corrections were so long preparing, that there were few books printed ready for sale when the day came. So many, that were well affected to the Church, but that made conscience of subscribing to a book that they had not seen, left their benefices on that very account. Some made a journey to London on purpose to see it. With so much precipitation was that matter driven on, that it seemed expected, that the clergy should subscribe implicitly to a book that they had never seen. *This was done by too many*, as I was informed by some of the bishops. But the Presbyterians were now in great difficulties. *Calamy* and *Baxter* refused the sees of Litchfield and Hereford; and about *two thousand of them fell under the parliamentary deprivation* as they gave out. This raised a grievous outcry over the nation. Some few, and but few, of the episcopal party were troubled at this severity, or apprehensive of the very ill effects it was like to have. Here were many men much valued, who were now cast out ignominiously, reduced to great poverty, provoked by much spiteful usage, and cast upon those popular practices that both their principles and their circumstances *seemed to justify*, of forming separate congregations and of diverting men from the public worship, and from considering their successors as the lawful pastors of those churches in which *they* had served."*

* Burnet's Own Time, vol. i. pp. 266—269. See also Locke's

Let the Quarterly Reviewer meditate upon this statement, and then consider whether it be not “humiliating” to his own mental and moral character, to represent *two thousand men* cast out thus unjustifiably, as having “no weightier grounds for their nonconformity than “the surplice and the sign of the cross.” Let him peruse Baxter’s liberal and able work, entitled “*Catholic Communion defended against both extremes: and unnecessary division confuted, by reasons against both the active and passive ways of separation,*” a work in which he defends his practice of frequent communion in the parish churches; next let him turn to the performance of Mr. Toombs, a contemporary *Baptist* Minister, in favour of the same practice; and then determine how nearly allied to calumny is that language, which charges such men with separation upon the trifling grounds which he specifies. “Nay,” says Baxter, in the book just mentioned, “in 1660 and 1661, when we attempted a concord with the bishops in vain, we never said a word against a *form of prayer* [we employ his own Italics], *nor the most of the liturgy, nor holy-days, nor kneeling at the sacrament,* (but only against excommunicating the faithful that scruple it), *nor the surplice, nor the ring in marriage, nor laying the hand on a book in swearing,* and other such; because, at least, much may be said for them; and if we laid our stress on doubtful things, many would think the rest were no other.”*

If we descend from the eventful period in which Baxter and so many other excellent men, as Burnet testifies, were expelled from the church, to much more recent times, we shall find, without entering upon the various difficult questions, which relate to the source of ecclesiastical power, the number and nature of church officers, &c. that men may absent themselves from their parish churches, and worship among dissenters, although they think clerical vestments, the use of the sign of the cross, and many other ceremonies, matters of extreme indifference. We adverted to one or two of these in a late critique on Dr. Marsh’s Reply to Dean Milner’s Strictures; we here present another, not in the language of “a sectary,” but in that of an Episcopalian Clergyman.

“The service appointed by law requires prayers and sermon in “the morning, and prayers and catechising or instruction in “the afternoon, and that *in every parish*. But how is this

Works, vol. iv. p. 540. edit. 1777, where we are informed that “not one man in forty could have *seen* and *read* the book they did so perfectly assent and consent to.”

Baxter’s Cath. Commu. part iv. p. 21.

“ to be done, even if a clergyman undertakes the care of only
 “ two churches? It cannot be. How then is it possible for him
 “ to perform the legal duty, if he undertakes the charge of
 “ *three or four* parishes? I am aware that this is connived at,
 “ or dispensed with, and that it is become a custom to omit
 “ prayers and catechising, or other instruction, the second part
 “ of the day, *in most parishes in the kingdom*; but I know
 “ not who has any authority to dispense with this; and I believe
 “ that the inhabitants of every parish can insist on its being
 “ performed. I am *sure* it is necessary.”

“ God will have his work done; and if they who undertake
 “ it will not do it, *he will certainly employ others*; for his
 “ counsel shall stand, and all that he has determined shall as-
 “ suredly come to pass. For the last fifty years, at least, there
 “ has been such a departure from the doctrines and spirit of
 “ Christianity, among those who undertook and were regu-
 “ larly sent to be builders,* that, like the Jewish priests of
 “ old, they have ‘ refused that stone which is become the head
 “ of the corner.’ What has taken place in the mean time?
 “ God has raised up *others*. ‘ He has chosen the foolish things
 “ of the world, to confound the wise; and God hath chosen
 “ the weak things of the world, to confound the things which
 “ are mighty.’ Many have gone forth and declared publicly
 “ the way of salvation through Jesus Christ; and though they
 “ were not regularly ordained to the work of the ministry, God
 “ has blessed his truth delivered by them, so that they have
 “ been the instruments of bringing many to the knowledge and
 “ practice of the gospel.”†

“ Sectarianism (says this Quarterly critic) starves its own
 cause.” Here a novel kind of accusation is brought against the
 unfortunate Non-cons. The usual charge has been, that however
 freely they may contribute to the furtherance of party purposes,
 they exercise no true benevolence. But this has been refuted by
 the fact, that congregations of not more than 500 persons, and
 with no opulent men among them, have raised £150 by way

* Matters are by no means so bad in 1814 as they were twenty years
 ago, when this author wrote. There is now great reason to hope
 that more than *one tenth* of the Episcopal clergymen actually preach
 the doctrines of the Church to which they belong. Many would
 think this is a meagre source of congratulation; but things, we trust,
 are rapidly improving.

† See “Three Letters to a Clergyman,” prefixed to the “Prin-
 ciples of Christianity,” by Thomas Bowman, M.A., Vicar of Martham,
 Norfolk.

of collection, after a sermon delivered in favour of the suffering Germans, and other objects of benevolence equally remote from the promotion of sectarian interests. The ground is, therefore changed; and though it may seem a waste of time to meet charges so idle, yet, as they make their impression on a certain class of readers, we cannot in justice pass them over silently. Such readers, among whom probably is this writer, need to be informed, that there are funds among the several denominations of dissenters, by which the annual incomes of several *hundreds* of their ministers are augmented; that there are also other funds, by which comfortable pensions are allowed to the widows and orphans of ministers. And with regard to stipend, if such dissenting ministers as are placed over opulent congregations (not a very small proportion) “are soured by their situation,” they must have the quality of shewing a “vinegar aspect” under a very warm sun. But, suppose the fact to be as this gentleman represents, that the *majority* pine under “the shade” of a “narrow and sullen” policy; still the taunting tone in which it is stated, and which we here principally note, is assumed with a very ill grace by a writer in a publication, from which we learn, that out of 1766 *curates* of the Episcopal Church, whose salaries are known, no fewer than 1498 thrive and fatten upon incomes that *do not amount to £70 per annum*, and nearly 1000 upon stipends of *less than £50*!!*

But let us proceed to this writer’s references to the “professor’s gloomy and ungracious manners.” Dull wretches! they neither dance at public assemblies, nor play at cards for money, nor frequent the theatre three times a week! they are as ignorant of Hoyle as an infant is of Hebrew, know no more what to do with a chapeau bras, than with the club of Hercules; and never touch any dramatic work but a “purified Shakespeare!” their manners *must* be “ungracious.” Well, be it so, we have no inclination to defend them from the charge. Let us be permitted, however, to tell this modern “Christian” of the Quarterly Review, that his mode of caricaturing methodistic visages and habits, is very like what was fashionable among ancient heathens when ridiculing the “professors” of their times. In proof of this, we subjoin the following parallel.

* Quarterly Review, vol. x. p. 45.

QUARTERLY REVIEWER.

A modern Christian.

"A large proportion of those who undergo this *doleful* discipline (viz. at the Methodist schools) run wild as soon as they are released from it." "Dancing is prohibited amongst them; and those school-masters and school-mistresses who admit dancing-masters into their schools, and those parents who employ them for their children, are for that offence excluded from society." "Such institutes have sent abroad among us a body of Protestant Predicants, not less intolerant in spirit, than their predecessors and counterparts in the Roman Church, and who bring with them nothing in their costume or ceremonies to mitigate the *graceless and joyless manners* with which they infect the community. In their mouths the beauty of holiness is a metaphor inapplicable even to absurdity. They have stript religion of all its outward grace, and in proportion as they overspread the country, *the very character of the English face is altered*; for methodism transforms the countenance as certainly, and almost as speedily, as sottishness or opium." "They have obtained as distinct a physiognomy as the Jews or the Gipsies; —*coarse, hard, and dismal visages*, as if some spirit of darkness had got into them and was looking out of them." "Their political opinions are made up from the *Apocalypse*; and instead of regarding Bonaparte as the sworn enemy of mankind, they consider him as the man upon the white horse, to whom a crown has been given; and perceive, forsooth, that *Providence has great purposes to fulfil by his agency*." "They are Separatists, in all the ordinary observances of life; and their *leaden countenances* bear the impression of the iron mould in which they have been stamped."*

CÆCILIOUS.

An ancient Heathen.

"Poor wretches! learn what you are likely to enjoy after death, by what you feel alive." "Do not the Romans without your God, rule and govern, and lord it over the whole world, and you? But you all this time, pensive and anxious, sequester yourselves from the *most fashionable pleasures*; you visit not our plays, but renounce our pomps; never does Christian appear at a public feast; you abhor our sacred games, nor will you touch a bit of what the priests have partaken before you, nor taste one drop of what is consecrated at our altars,—so much are you afraid of the very Gods you deny: not a flower upon your heads, nor any costly perfumes upon your bodies; all your ointments you reserve for funerals, yet you allow not of garlands to sepulchres: *a doleful, ghastly kind of folks, of pale hue, and fearful looks*; in truth worthy our pity and that of our Gods too, whom they thus cry out against. Thus you are the wretches who neither live after death, nor before it. Let me advise you, therefore, if you have any shame left, no longer to be gazing upon the quarters of the heavens, and to be prying into the fate and secrets of the world; 'tis enough in conscience for such an illiterate, unpolished, rude, clownish sect, enough in all reason for such leaden heads to look only to their feet; for to whom it is not given to understand so much as the affairs of men, it is certainly denied to explore things divine."

* See Minucius Felix § 12, Quarterly Review, vol. iv. pp. 503, 504, 510: and for another parallel amongst heathens to the Quarterly Reviewer's sneer at the "Methodist" refusal to eat "black-puddings," the learned reader may turn to cap. 9. of Tertullian's Apologetic, or the Apostolic Can. 55, for the reasons on which the "leaden headed methodists" of those days founded their practice,

“The spirit of dissent, (our liberal censor remarks), is as little favourable to literature as to manners.” Unless by “literature” he means such prose as the infidel speculations of Godwin and Sir William Drummond, such dramatic poetry as that of Congreve and Wycherley, or such lyric poetry as that of “*Little Moore* ;”—unless by manners, he means the manners of the masquerade and of the gaming-table ; we scruple not to say, that this passage, short as it is, contains as gross a misrepresentation as ever was penned by any man, who was not either shamefully ignorant or miserably prejudiced. If there are, as he assures us, with great emphasis, “blind reasoners, who do not see that it is to their intellect, not to their principles of dissent, that Milton, and Bunyan, and Defoe, owe their immortality ;” there are, as *he* demonstrates with equal force, though very unintentionally, other “reasoners” equally “blind, who do not see that it is to their” want of mental power and genius, “not to their principles of dissent,” that must be imputed the circumstance of others not attaining the imaginary immortality to which he points. Whether “the muses” or the sciences be “heathenish” or not, we need not here inquire ; but we *will* affirm, and not fear contradiction, that, without looking back to former times, the “age we live in” exhibits, among Dissenters, as able and as successful cultivators of every department of literature, science, and the fine arts, as can be found in the British dominions. Now, if the train of argumentation assumed by the writer, on whom we have thought it a *duty*, for once, to animadvert at length, be true, the various examples which are in every man’s recollection would always be adduced as *exceptions* to a general rule. But, do we ever hear any man of sense and candour say ?—Nonconformity is a very stultifying, debasing, grovelling thing, stunting fancy in its growth, repressing the force of intellect, checking the expansion of science, and forbidding all excursions into the regions of taste by the interposition of its *leaden* sceptre ;—yet, Dr. **** is a man of extraordinary attainments in bibliography, the oriental dialects, and general literature, and Dr. ****, one of our first-rate classical and biblical critics, though the former is a Methodist, and the latter an Independent ! That individual, also, who has, for half a century, borne the palm amongst English mathematicians, was, we learn with astonishment, from the Public Characters, when a young man, actually a dissenting preacher ! There is one of the most acute, the most original, and the most profound, of modern essayists, but “they do whisper that the man is” a Baptist ! And more than this ; one of our most celebrated chemists, one of our most accurate ornithologists, one of our sweetest lyric poets, as well as our first-rate

painter, our best engraver,—the Bartolozzi of his day, the architect who has evinced more taste and science than any of his cotemporaries; and the Barrow of modern preachers, who unites the imagination of Burke, and the accuracy and comprehension of Pitt, with the energy of Fox, and who is, at once, the most eloquent speaker, and the most eloquent writer of the age;—are all dissenters! If this gentleman of “the Quarterly” can find *any* man who will in good earnest wonder at all this, *we* shall be greatly surprised, if the next step in his experience do not show him his wonderer safely lodged within the walls of St. Luke’s.—The truth, we fear, is, that with all this writer’s affectation of liberality, he is not a genuine friend to religious toleration. Should this be the case, however, such is the spirit of the times, that he will, in all probability, soon stand alone, unless he confine himself to the society of well-meaning but narrow-minded “clerks,” of more than 50 years of age.

The great recent increase of genuine piety among men of all persuasions, has produced a corresponding diffusion of true liberality of sentiment. The evils of a sectarian, dividing spirit, are more than ever understood and deplored; while the advantages of honest, and temperate dissent, when conscience absolutely demands it, are well comprehended, and almost universally acknowledged. In England, there now exists a toleration, which, though not quite complete, is the glory of the land: this may possibly diminish the number of Dissenters; but it will not eradicate them, nor, indeed, is that to be wished. “Could we suppose toleration to exist without Dissenters, unless the church, to which all belonged, were (which is impossible) absolutely perfect, and incapable of corruption, a great proportion of the benefits of toleration would be lost. The grand benefit of toleration is, that (to a certain extent) it produces Dissenters; because the existence of Dissenters is highly conducive to the interests of religion, morality, and good government.”

To have no non-conformists would, in the present state of society and of religion among us, be a great evil; yet we dare not say, that if Dissenters should increase so as to rival Episcopalians in number, there would not be a great evil of another kind. It would be easy, however, to allow of perfect toleration with entire safety to a national establishment. Let the doctrine of the endowed church be evangelical, (as happily it is in England,) let her pay a proper attention to elementary and catechetical instruction, and let the preaching be plain, practical, expository, and devotional (seldom, if ever, polemical); let care be taken, that the clergy be pious, zealous, discreet, and able men, not merely preachers, but *pastors* of their respective flocks; let bishops be

required to *preach* frequently*, as well as to superintend the Presbyters, and “watch for the souls of all;” let there be no undue or intemperate assumption, in the establishment, of superior purity or authority over other churches, either in respect of doctrine, worship, government, or discipline; let the terms both of clerical and lay communion be such as are calculated to facilitate the admission of all pious men of evangelical sentiments, (however they may differ upon minor points), while they tend to exclude men of immoral conduct or of heterodox principles; and let there be such an augmentation to the incomes of the subordinate clergy, as shall render them both happy and useful in their stations; and such a gradual lowering of the enormous emoluments attached to a few of the bishoprics, as shall exclude all temptation to dissatisfaction in the minor clergy, as well as all risk of sudden revolution in that respect:—An establishment thus constituted, can have nothing to fear from the widest toleration; and, if we do not mistake, all circumstances are powerfully conspiring to this issue of things. While we rejoice in these prospects, we are not unthankful for what is already possessed. In regard to ourselves, though we often commit the sin of worshipping among “the gloomy professors,” we have listened with delight to the organ’s noble swell, and have felt our hearts dance within us at the sound of the Sabbath bells, while our eyes have glistened as we have gazed at the village steeple whence the sound proceeded; we have cheerfully trudged, with other worshippers, “the church-yard path along,” and have been ready to exclaim, as we approached to the sacred fane where we knew the word of God was faithfully dispensed,—O happy England, how blessed art thou amongst the isles of the earth! In thee “God is known,” and on thee he pours his richest mercies. “Thy pastures are clothed with flocks, thy valleys also are covered with corn; they shout for joy, they also sing.” Thy merchants are princes, thy hospitals are palaces. Thou receivest the word of life freely, and while thou “sittest as a queen among the nations,” thou dispensest it to them bountifully. Thy political constitution is the glory of the world; and thy civil and religious rights are so confirmed and established, that thy people “shall sit every man under his vine and under his fig-tree, and none shall make afraid.” Industry and activity are every where seen in thee, and contentment is depicted in every countenance. “Happy is that people that is in such a case: yea, happy is that people whose God is the Lord!”

* “The constant sense of all churches, in all ages, has been, that *preaching* was the bishop’s *great duty*, and that he ought to lay himself out in it most particularly.”—Burnet’s *Pastoral Care*, p. 128.

Art. V. *The Letters of Mrs. Elizabeth Montagu*, with some of the Letters of her Correspondents. Part the Second, containing her Letters from the age of twenty-three to forty, ending with the Coronation of George the Third. Published by Matthew Montagu, Esq. her Nephew and Executor. Vols. III. and IV. crown 8vo. pp. 340 and 370. Price 14s. T. Cadell and W. Davies. 1813.

BEFORE we speak of letter-writing, it should be distinctly understood what we mean by a letter. There is hardly any subject which has not been treated of in *letters*: history, divinity, belles lettres, ethics, botany, astronomy,—all these we have seen handled in series of *letters*, to a young nobleman, or to an only son, or to a youth at the university. But, in criticising letter-writing, we should no more include these under the general denomination of letters, because they may happen to have “my dear boy” at the top, and “I remain, &c. &c.” at the bottom, than, in speaking of conversation, we should include under that term the pleadings and counter pleadings of a couple of counselors, because one of them speaks in reply to the other. By conversation we understand something perfectly distinct from lecturing and discussing, and letters we consider as nothing but a conversation upon paper. It follows, that the merits of the one are also the merits of the other.

Now, every body knows what good conversation is. Its charm does, indeed, lie more in the manner than in the matter, and often leaves a general impression which it is not easy to justify by particular specimens of excellence; yet the ingredients may be put down, we suppose, much as follows: here and there an anecdote, never lengthened into a history; a philosophical observation, never spun into a discussion; a trait of character, never descending into scandal; a passing criticism, never laboured into a critique; a little reasoning, never rounded and squared into demonstration; and all this enlivened by wit that is not coarse, and humour that is not ill-natured, and the play of an imagination that is always fluttering above this little world of every day concerns, but never soaring among the stars. Above all, in conversation, every thing must be,—or must appear to be,—easy, artless, unprepared; no eagerness to set yourself off, no impatience to say your own *good things*, no winding the conversation round till you get it to a convenient point for bringing out your ready store. The subject is supposed to spring naturally, and the company to speak extempore upon it, and it will not be tolerated that one shall bear away the bell from all the rest, by bringing out, as an *improïntu*, what he has been labouring hard at for a week. Admiration is a thing of which every one likes to have as much as he can obtain; and of which, therefore, no one will permit another, if he can help it, to carry off any upon false pretences.

The foregoing remarks are made upon conversation ;—upon conversation as distinguishable from discussion, or story-telling, or tea-table chit-chat : but we think they apply equally to letter-writing. We are sorry, however, to apply them to the volumes before us, from which we are hardly prepared to bring one illustrative example. The letters are in general mere gossiping ; ‘ I like Miss A,’ and ‘ I dislike Miss B ;’ ‘ this duchess is just arrived at Tunbridge,’ and ‘ that lady has just left it ;’ ‘ I have been very ill, and am better,’ (for the lady is a valetudinarian,) and ‘ I heard that you have been very ill, but I hope you are better.’ Sometimes, however, she is grave, and then nothing in the world can be conceived more dull, more common-place, more utterly unworthy of the press than her observations. And yet this is more tolerable than her gaiety, her laboured wit, and forced antitheses. In short, we have looked nearly through the first volume, and have not been able to discover any one reason that any one letter should have been published.

We quote the following passages very nearly at random. First, for idle and insipid gossiping.

‘ We went from Salisbury to Stone Henge, which is indeed an astonishing thing ; and every way one would account for it there arises an insuperable difficulty. We then went to Amesbury, where great improvements have been and are still making ; the winding river is pretty, but the place is marshy and wet, and I think promises neither an improvement of health nor cheerfulness. The front of the house looks very prettily on the outside ; within there are but few rooms, only one good one, and that is regular, and is prettily furnished with Mr. Wootton’s landscapes. From Amesbury we reached Marlborough early enough to walk in Lord Hertford’s garden, with which Dr. Courayer was pleased as at seeing a sort of acquaintance, but it has nothing in its aspect to recommend it to strangers ; there is a mount in it of a surprising height, not raised to satisfy the curious eye merely with a prospect, but it has of old times been made as a military observatory.’ Vol. III. pp. 59—60.

‘ I am very sorry for the account you give of Miss Southwell, but I hope when the spring advances she will recover. Why did not Lady Sunderland come to Bath for her cholic ? You are very good to say you should not want any temptation to come into Berkshire but what I and my little Sandleford could offer ; I will flatter myself that Mr. Perceval will be so well as to set you at liberty this summer. You do not mention the little Pere, he does not write, and I want grievously to know how he does. Mr. Montagu and my sister join in respects to you.’ Vol. III. pp. 78—9.

And so on, page after page. And yet, after all, this insipidity is rather a negative quality, of which examples cannot be given,—rather an absence of something which you cannot bring forward, than the presence of something that you can.

Next for the philosophy of these letters. The following must be allowed to be very true, though we do not think it very lively.

‘ In my solitary musings in the coach, I had sometimes cast an eye of envy on the humble cottage, which to the beholders, if not to the inhabitants, shews the sweet aspect of content. We are apt to think their wishes have as narrow limits as their possessions, and their tempers are as uniform as their way of life ; that tranquillity must reside in minds that have never been agitated by hope or fear, awakened by solicitous cares, or refined by delicacy ; which last, is most perhaps, the enemy of human happiness. A delicate person, like a sickly traveller on an inconstant sea, suffers equally from too brisk or too languid a gale, must have fair weather, sunshine, prosperous winds, and favourable tides, to make the voyage pleasant ; while insensibility bears every change with equanimity, unruffled in the most boisterous storm, unwearied in the deadeast calm. Thus in the wanderings of imagination, had I run over all the advantages of rustic stupidity, but when your letter presented to me pleasures which can arise only from delicacy of taste and a well awakened sensibility ; I changed my opinion, envied neither shepherd nor shepherdess, but giving due preference to the pleasures of reason and taste, I sat down by my fireside with more than calm content, with real delight and satisfaction.’ Vol. III. pp. 251—2.

The following is not true.

‘ When we consider what discoveries in philosophy have been made, how many arts have been improved, how easily by printing each improvement in science is communicated to all nations, and how safely conveyed through ages, we are tempted to think meanly of the ancients. One might imagine all Newton’s light, and Bacon’s sense, entering the mind of every attentive reader ; that each age should stand on the eminence raised by the former, “ till mountains, heaped on mountains, reached the skies ;” but alas ! we know by experience it is otherwise. Great improvements are made by the extraordinary portion of intellectual gifts in individuals, not the inheritance and succession of ages. From Archimedes to Sir Isaac Newton, what a chasm ! The only great and perfect in art or science, are the self taught.’ Vol. III. pp. 213—14.

Lastly, to give Mrs. M. every chance for pleasing, let us have a specimen of her gaiety.

‘ Of all fowl I love the goose best, who supplies us with her quill ; surely a goose is a goodly bird ; if its hiss be insignificant, remember that from its side the engine is taken with which the laws are registered, and history recorded ; though not a bird famous for courage, from this same ample wing are the heroes’ exploits engraven on the pillar of everlasting Fame ; though not an animal of sagacity, yet does it lend its assistance to the precepts of philosophy ; if not beautiful, yet with its tender touch in the hands of some inspired lover is Lesbia’s blush, Sacharissa’s majesty, and Chloe’s bloom, made lasting ; and locks, which, “ curled or uncurled, have turned to grey,”

by it continue in eternal beauty; and will you forsake this creature for a little pert fowl with a gaudy feather?' Vol. III. pp. 14. 15.

'Having considered what time has done to the works of man, let us see how it deals with the men themselves; the turbulent William Rufus lies here very quiet in a stone chest; in another place, of all the pride and ambition of Cardinal Beaufort there remains only a mitred monument; of the learned William of Wickham merely a brazen figure. The bones of Saxon kings, who fought bloody battles with each other for a less compass of land than a modern gamester will lose at a rubber at whist, lie quietly interred by each other, and their bones are contained in a chest not big enough to hold a fine lady's muffs and tippets. What an excellent arithmetician is death! He subtracts and divides till he sets all accounts even, and makes the sum total of the king and cobbler equal.' Vol. III. p. 55.

We could have wished, however, that the lady had been content with being alternately dull and flippant, and had spared her profaneness. We have several very light scriptural allusions in our mind, and the following very shocking passage.

'Dear Madam, I stand, in respect to my account with you, as the wicked do in regard to a future state; I almost equally dread being annihilated in your memory, or condemned by the sentence that you must pass on me, if I exist there.' Vol. IV. p. 181.

But enough. Except for this last fault, (which is not a literary one,) none of our censure lights upon the author of these letters. They are letters of which no one, receiving them from an acquaintance, would grudge the postage. But we cannot sufficiently wonder at the partiality of the publisher, in thinking the public so far interested in Mrs. M., as to receive with eagerness and applause the diary of her illnesses, and the history of every glass of Tunbridge-water that she drank.

Art. VI. *The Letters of the British Spy*, 12mo. pp. 214. Price 5s. 6d. Baltimore: London, reprinted. Sharpe and Hailes, 1812.

THE management of the secret and the exposition of the authorship of these letters, are rather clumsy. The commencement of their appearance in the *Virginia Argus*, was preceded and prepared by an idle story, gravely told, of the manuscripts, from which they are selected, having been 'found in the bedchamber of a boarding-house in a seaport town of Virginia.' This chamber had been occupied, some time before, by a person who was represented by the mistress of the house as a 'meek and harmless young man, who meddled very little with the affairs of others, and concerning whom no one appeared sufficiently interested to make any inquiry.' He had left his lodgings, and gone nobody knew whither; and 'mine hostess' having no means of re-

storing to him his property, fairly considered it as lawful prize, and presented it to a person who liberally places a selection from it at the service of the editor of the newspaper. The writer assumes the character of a young Englishman of rank; which rank, together with his name, he represents himself as concealing, while he maintains a studied insignificance of manners and conversation, in order to be at perfect freedom in prosecuting his observations, and that the subjects of them might not be put on their guard against his inspection. He pretends to be addressing the letters to a distinguished senator of his native country, a Mr. S——, who is easily identified by a reference made to the eloquence displayed by him on the ‘charge of the Begums in the prosecution of Warren Hastings’ The most pointedly ludicrous association of ideas, is repeatedly produced by the emphatical rhapsodies addressed to this correspondent, on topics of religion, on lofty and refined points of morality, and on questions of geology,—addressed, as they all are, with the most serious assumption of their being subjects for the most sympathetic interest.

A few expressions abusive of the American democracy, are thrown in here and there, by way of preserving the consistency of the assumed character: very little art, however, is exerted on this object; and if a deception was ever seriously intended, he must have been a singularly bungling performer that could not guard himself against the repeated treachery of that notorious transatlantic word ‘grade.’ Towards the end, the ill-performed sham is very nearly dropped; and on the reprinting of the letters collectively in a volume, the American publisher, in an advertisement, avows his having obtained corrections from the author; says something about the honour which the performance reflects, not only on the author, but on his country; and bears it off with a triumphant flourish and challenge in behalf of the literary claims and glories of America, where, (if he is not putting a joke on European simplicity) there exists a marvellous and preternatural faculty, which has been refused to every other part of the terrestrial creation, notwithstanding the complaisant ascription of it to every region.

‘To those who, (he remarks,) would inculcate the degrading doctrine, that this is the country

“Where Genius sickens, and where Fancy dies,”

we could offer the letters of the British Spy, as an unquestionable evidence that America is entitled to a high rank in the republic of letters; and that the empyreal *flame* can be *respired* under any region.’

The publishers of the English edition, make proclamation before it in a somewhat less imperial style ; yet they expect it to be received 'as a specimen of American literature, highly flattering to the rising genius of that nation ;' and they are informed, by a gentleman from Baltimore, that 'no original American production had ever obtained so rapid and extensive a circulation, it having, in a very short space of time, passed through four editions.' The work may, therefore, claim a short notice here, less on its own account, than as affording an indication of the stage to which the reading part of the American population has advanced in the progress of literary taste.

The supposed Englishman happens to observe the quality of the *strata* of the Atlantic coast, as they lie exposed to view on the steep banks of some of the rivers, and he hears of the fossil remains of marine animals dug up in every part of the country, back quite to the Alleghany mountains, evincing that all this region was once under the ocean. These phenomena lead him into certain reasonings and fancies about the formation of the continent ; some of which reasonings and fancies are encountered by a writer designated 'Inquirer ;' and, as if a person who has indited sentences on paper, had, thenceforth, by some law of nature, a mysterious sympathy with the composition in all its fortunes, at whatever distance it may be, the Englishman, that had wandered away no one could guess how far, had, nevertheless, an instantaneous perception that his writing was assailed, and, by some mode of agency peculiar to authors, caused a public defence to be made forthwith.

The value of these indigested geological speculations, which form at least a third part of the production, appears to be extremely trifling. They display considerable vigour of conception ; but the author has not a tenth part of the knowledge, either of facts or of the preceding doctrines and theories of philosophers, without which it is utterly ridiculous to set up for a builder of continents. It is ludicrous to see a self-important smatterer gravely referring, with a great length of quotation, to Brydone and his *Canonico Recupero*, and to the astronomical history of the Chinese, and to Voltaire's report of what the French philosophers found in that history, and to the saving of the credit of the Mosaic record by some better system of interpretation.

These fragments of philosophizing have a particularly impertinent appearance, as here thrust in among matters of a totally different order,—observations on eloquence, taste, style, national character, and the characters of distinguished American individuals. Three or four of these, indeed, occupy a very

large proportion of the space that has been left clear of currents, alluvions, and other such things, that have been forced into the letters in special adaptation, we may suppose, to the taste and favourite studies of the writer's friend Mr. S.

There is not a great deal about national character, and what there is, should, perhaps, be understood chiefly of Virginia, to which state, we apprehend that the writer's scope of observation has been, in a great measure, limited. His acquaintance with the people of Virginia, has not grown into any passionate fondness.

'I have new reason,' he says, 'to remark, almost every day, that there is throughout Virginia a most deplorable destitution of public spirit, of the noble pride and love of country. Unless the body of the people can be awakened from this fatal apathy; unless their thoughts and their feelings can be urged beyond the narrow confines of their own private affairs; unless they can be strongly inspired with the public zeal, the *amor patriæ* of the ancient republics; the national embellishment, and the national grandeur of this opulent state, must be reserved for very distant ages.' p. 177.

He says there prevails among them, notwithstanding all their boasting pride of republicanism, a spirit grossly aristocratical, which manifests itself in both its modes, the haughty and the servile, in the relative manners and style of life of the rich planters and their labourers. This spirit had been displayed to a most humiliating excess, as he represents, in the reception experienced from the Virginian gentry by the son of a certain anonymous Lord, whose conduct in America, at some former period, had rendered him very unpopular: and nothing but the pure, servile deference to nobility, as such, could have secured what so far exceeded mere civility to the son, whose personal qualities gave him not the smallest claim to respect. There is considerable force of satire in the Spy's description of the shuffling and disclaiming manner, in which he was answered by persons of both the political parties, when he plainly taxed them with the deportment which so much belied their vaunted national virtue of republican independence.

He represents, that while the state of Virginia is collectively rich, and while the passion to be rich, is the predominant moral feature of the people, the whole system of their political economy is niggardly and wretched. The emoluments of the public functionaries, he adds, are fixed according to a beggarly calculation,* the 'roads and high-

* If an author has the misfortune of a bad memory, he should

ways are frequently impassable, sometimes frightful; the very few public works which have been set on foot, instead of being carried on with spirit, are permitted to languish and pine, and creep feebly along, in such a manner that the first part of an edifice grows gray with age, and almost tumbles in ruins, before the last part is lifted from the dust.' But he very justly lays a still greater emphasis on the neglect of mental cultivation. This, he rightly tells them, would be 'the best cure for the aristocratic distinctions which they profess to hate, and the best basis of the social and political equality which they profess to love.'

'They have only one public seminary of learning, a college in Williamsburg, about seven miles from this place (Richmond). This college, in the fastidious folly and affectation of republicanism, or, what is worse, in the niggardly spirit of parsimony, which they dignify with the name of economy, these democrats have endowed with a few despicable fragments of surveyors' fees, &c.; thus converting their national academy into a mere *lazaretto*, and feeding its polite, scientific, and highly respectable professors, like a band of beggars, on the scraps and crumbs that fall from the financial table. And then, instead of aiding and *energizing* the police of the college by a few civil regulations, they permit their youth to run riot in all the wildness of dissipation, while the venerable professors are forced to look on, in the deep mortification of conscious impotence, and see their care and zeal requited by the ruin of their pupils, and the destruction of their seminary.' p. 127.

It can be no wonder, and the writer intimates it to be the fact, that a considerable proportion of the young men of the richer class, are led into courses of low and destructive profligacy, in which, he says, they are inspirited by their infidelity, and which, he predicts, that not a few of them will terminate by 'a pistol or a halter.'

In the article of manners, he thinks that many of even the well-disposed part of the citizens of Virginia, stand in great need of improvement.

'Having heard much of the hollow ceremonious professions and

make a point of looking over his last paragraph or two, before he goes on again. In this performance, the Virginians are reproached with the want of that generous public spirit, which made Greece and Rome so illustrious. In this reproach, we may conclude, that the public functionaries are involved, and that they are told, by implication, what a fine thing it would be to resemble Fabricius, &c. &c. &c. Just four sentences later, where the author is exclaiming against the niggardly stipends of the said public servants, the noble poverty of Fabricius is expressly alluded to, as a signal example of wretchedness, as he was still worse off, it is confessed, than these ill-fated men of office in Virginia.

hypocritical grimace of courts, disgusted with every thing which savours of aristocratic or monarchic parade, and smitten with the love of republican simplicity and honesty, they have fallen into a ruggedness of deportment a thousand times more proud, more intolerable and disgusting, than Shakspeare's foppish lord, with his chin new reapt, and pouncet box. They scorn to conceal their thoughts; and, in the expression of them, confound bluntness with honesty. Their opinions are all *dogmas*. It is perfectly immaterial to them what any one else may think. Nay, many of them seem to have forgotten that others can think or feel at all.' p. 157.

The greater proportion of the cultivated ability in this state, goes, it seems, into the profession of the law, followed by a crowd of supernumeraries without ability,—whose virtues, however, we may hope, will be refined and consolidated, though their lack of talent cannot be supplied, by what is, in any nation, confessedly the best school of conscience, and guardian of rectitude. They will also improve the community; as the multitude of litigations which they may promote, will be but so many casuistical exercises to perfect the moral sense of the people.

It is from this profession, that he has selected several conspicuous characters, for an exhibition of his talent for moral painting. The figures are of great breadth, and evince considerable adroitness at striking out a spirited, dashing sort of representation: how far they are likenesses, we have no means of judging. Accurate likenesses, we may be certain, they cannot all be, in some of the points, from the glaring extravagance of expression, by which prominence and magnitude are attempted to be given to some of the intellectual distinctions. For example:

'He possesses one original and almost supernatural faculty; the faculty of developing a subject by a single glance of the mind, and detecting at once the very point on which every controversy depends. No matter what the question: though ten times more knotty than the "gnarled oak," the lightning of heaven is not more rapid, nor more resistless, than his astonishing penetration. Nor does the exercise of it seem to cost him an effort. On the contrary, it is as easy as vision. I am persuaded that his eyes do not fly over a landscape, and take in its various objects, with more promptitude and facility, than his mind embraces and analyzes the most complex subject.' p. 109.

The personages are anonymous; but if any English reader has such a thing as a Court Calendar of the United States, he may look for the name of the Chief Justice; the number of dots, in place of the words, appearing to indicate that title. With this monstrous power of intellect, he is represented as destitute of imagination, awkward in his person and gestures, and harsh in his enunciation; in all which latter points, he is contrasted

with another distinguished speaker, the Governor of Virginia, whose character is displayed at still greater length, and who is represented as a very showy, rather than a very vigorous or convincing orator.

Without dissenting from every part of the following representation, we may certainly doubt whether it was not written a little in reaction to some discourtesy experienced by the author from his fellow-citizens.

‘ In the national and state legislatures, as well as at the various bars in the United States, I have heard great volubility, much good sense, and some random touches of the pathetic : but in the same bodies, I have heard a far greater proportion of puerile rant, or tedious and disgusting inanity. Three remarks are true as to almost all their orators. First, they have not a sufficient fund of general knowledge. Secondly, they have not the habit of close and solid thinking. Thirdly, they do not aspire at original ornaments. From these three defects it most generally results, that although they pour out, easily enough, a torrent of words, yet these are destitute of the light of erudition, the practical utility of just and copious thought, or those novel and beautiful allusions and embellishments, with which the very scenery of the country is so highly calculated to inspire them.’ p. 46.

The American orators, however, may be very much consoled under the weight of their sentence, when they observe what other speech-makers stand condemned before the same judge. He thus pronounces on one of the name of Cicero : ‘ I have never met with any thing of his which has, according to my taste, deserved the name of superior eloquence.’ And there is another, ycleped Demosthenes, who comes off very little better. In passing sentence on the former, he says, with great dignity, ‘ In reading an oration, it is the mind to which I look. It is the expanse and richness of the conception itself which I regard, and not the glittering tinsel wherein it may be attired. Tully’s orations, examined in this spirit, have, with me, sunk far below the *grade* at which we have been taught to fix them.’ —Should the reader happen to open the book first about this place, he would instantly become sufficiently acquainted with the nature of his author, to feel no sort of surprise at the matchless rant and rodomontade spouted on eloquence and several other subjects. Eloquence is his favourite topic ; and determined, we suppose, to give such a specimen of it himself, as should, by comparison, shame all the world out of their old, silly prejudice in favour of Demosthenes and Cicero, he raves with all the furious extravagance of an inebriated poet-aster. The doctrine (if we may use so sober a word) which forms the burden of this rant, is simply that trite, plain maxim, that it is of great importance towards producing a powerful ef-

fect on the feelings of his auditors, that the orator's own feelings be moved. We are not to harbour any doubt that *this* great orator's feelings were powerfully in action, while he was writing the *eloquent* parts of these letters. If they were, never was exhibited a more striking exemplification of another plain principle—that however indispensable may be the warmth of an orator's own feelings to give effect to his discourse, the energy of feeling alone will be quite unavailing, with intelligent hearers or readers, if that which should be the *sense* of what he is saying, is no better than vain extravagance. We doubt whether there could any where be found better samples than in this book, of composition adapted to excite disgust and derision by the very properties for which its author admired it, the energy, the fire, the pathos, in one word, the *eloquence*, with which the writer meant and deemed it to be irresistibly glowing. There are, especially, two pieces of rant, which surpass all the rest, and probably equal, in absurdity, any thing that ever was ranted. One is concerning the morality of the first occupation of the American soil by the English colonists, and its continued and extending occupation by their posterity; including descants on the previous condition of the Aborigines,—their freedom, their innocence, their happiness, or, to use his own term, their ‘bliss;’ with descriptions of the emotions and the manners with which they first saw and received our countrymen. There is a degree of reason and justice in the eulogy of the Indian princess Pocahuntas; the rest of the effusion, besides its fallacy as a representation of facts, is a perfect burlesque of fine feeling, lofty morality, and impassioned expression. He probably deemed himself at the very climax of eloquence, in the following affected, and foolish, and profane paragraph:

‘Great God! To reflect, my S....., that the authors of all these wrongs were our own countrymen, our forefathers, professors of the meek and benevolent religion of Jesus! Oh! it was impious; it was unmanly; poor and pitiful! Gracious Heaven! what had these poor people done? The simple inhabitants of these peaceful plains, what wrong, what injury, had they offered to the English? My soul melts with pity and shame.’ p. 91.

He says, if *he* were President of the United States, he should ‘glory in going to the Indians, throwing himself on his knees before them, and saying to them, “Indians, friends, brothers, oh! forgive my countrymen! Deeply have our fathers wronged you; and they have forced us to continue the wrong. Reflect, brothers; it was not our fault that we were born in your country; but now we have no other home; we have no where else to rest our feet. Will you not then permit us to remain? Can you not forgive even us, innocent as we are? If

you can, oh ! come to our bosoms," &c. &c. &c.—He chooses to assume, that this humble attitude and most sentimental address, would infallibly conciliate the rightful lords of the continent to a cordial consent. But, after reading his own description of the spirit which, to this hour, they cherish toward the colonists, we think this a most unwarranted assumption. If that description is correct, they would very probably refuse, which, according to him, they have an absolute right to do. And if they have this right, and should choose to make a practical assertion of it, the intruding population cannot, in morality, have any right to maintain forcible possession. What then? *Fiat justitia*, &c. If our author should at length obtain, by any management, the Presidency of the States, and if, just at the same point of time, the American people should become as awfully respectful and obsequiously loyal as European subjects are to their governors,—that is to say, as all subjects every where ought to be,—we may expect to hear of the whole population of the United States quietly walking into the Atlantic, in a body, with their President at their head, who will be vociferating moral heroics, in American rhetoric, till his life and eloquence are quenched by the insensate waves.

But the maddest extravagance of all, is, a description of the author's sensations on hearing a preacher, of the name of James Waddell, in a remote, obscure part of the country. There is no knowing, nor is it of any consequence, whether the author did really hear a preacher of that name, or did not. The preacher's quoting Rousseau, naming Socrates, and pronouncing an eulogium on the character of *Sir Robert Boyle*, (as the Spy constantly calls him,) in a kind of barn in the woods of the back settlements, look much like fiction. But, for either matter of fact or fiction, the representation is equally monstrous. It is a most affected and disgusting delirium of mock-elegy, mock-tragedy, and mock-heroic. The few sentences we can afford to admit, will give but an imperfect notion of the thing. The preacher's subject was the Passion of Christ; the occasion was sacramental; the preacher was old and blind; and 'his shrivelled hands and his voice were shaking under the influence of the palsy.'

'The first emotions which touched my breast were those of mingled pity and veneration. But ah ! sacred God ! how soon were all my feelings changed ! The lips of Plato were never more worthy of a prognostic swarm of bees than were those of this holy man !'——'As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity, in his air and manner, which made my blood run cold and my whole frame shiver.'——'We saw the very faces of the Jews : the staring, frightful distortions of malice and rage ! We saw the buffet : my soul kindled

with a flame of indignation; and my hands were involuntarily and convulsively clenched!——‘Whatever I had been able to conceive of the sublimity of Massillon or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence. (Rousseau’s sentence, “Socrates died like a philosopher, but Jesus Christ like a God.”) The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart with a sensation which I cannot describe, a kind of shuddering delicious horror! The paroxysm of blended pity and indignation, to which I had been transported, subsided into the deepest self-abasement, humility, and adoration. I had just been lacerated and dissolved by sympathy with our Saviour as a fellow-creature; but now, with fear and trembling, I adored him as—“a God!”’ p. 130—6.

It is quite time to dismiss this production, with which nothing could excuse our having occupied so much space, but the English publisher’s assurance, that it has produced a great sensation in America, as a very extraordinary performance. We will confess that we think it does manifest the native faculties of what a right discipline might have made a very considerably able man. But his mind is so ill cultivated, so duped and inflated with a vain notion of its own originality and energy, so insanely fierce for dashing and roaring extravagance, and so totally devoid of good taste, that we fear it betrays a very juvenile state of mental cultivation in the readers of Virginia, to have taken these letters for a splendid exhibition of genius and eloquence.

Various circumstances in the work, tend to shew how far they are behind the old country in what may be called the literary fashions. For instance, this writer talks of the person who called himself Yorick, and of his Tristram Shandy, in a way that seems to indicate they are in high vogue at Richmond in Virginia; while here, happily, the worthless man and his worthless books are nearly gone into oblivion.

Art. VII. *The Corsair*, a Tale. By Lord Byron. 4th edition. 8vo. pp. xii. and 108. 5s. 6d. 1814. Murray.

IN the Dedictory Preface which is prefixed to this Poem, addressed to Thomas Moore, Esq. his Lordship says ‘I dedicate to you the last production with which I shall trespass on public patience, and your indulgence, for some years.’ He accordingly appears to have reserved himself for this farewell effort of his pen, as if ambitious of realizing the idea expressed by himself, of shining

——‘lovely to the last,
Extinguished, not decayed.’

“ *The Corsair*” is more vigorously conceived, and more carefully elaborated, than either of his preceding ‘*Tales*.’ His Lordship has judiciously laid aside, in this production, that bold, but slight, sketchy style, and the correspondent measure, the octo-syllabic, which have of late become so popular: and, in adopting ‘the good old, though now neglected heroic couplet,’ has ably shewn of what variety, majesty, and force it is susceptible. We have sometimes questioned, whether it is the quality of the thoughts which present themselves to the mind of the poet, that previously decides the form in which they shall be embodied; or whether the style and measure, accidentally chosen, may not, in some degree, become the mould to which those thoughts, by expanding or contracting, shape themselves. However this may be, to manage the full harmony of the ten-foot couplet, and to sustain, in each particular line, that perfect but various rhythm, which the measure demands, requires an intellectual effort of a very different kind from that, which is employed in conducting the loose versification of the iambic of eight feet. Whatever vigour may be occasionally thrown into the latter, (for some of the finest specimens of which, we might refer to the *Giaour*,) we think it is ill-adapted for the expression of thoughts of the highest class; and that this want of adaptation, arises partly from the sense the reader has of its ‘fatal facility.’ It does not admit of majesty; and is scarcely better calculated for deep pathos, or tenderness. It is the proper measure for a tale, or a minstrel’s lay: but ‘*the Corsair*,’ in spite of its title, is something better.

We shall not trouble our readers with the argument of the Poem: perhaps, the tale itself might, in prose, seem hardly worth the telling. It is in the delineation of character that Lord Byron excels almost all his contemporaries, and that, in this instance, he has excelled himself. *The Corsair* is from the same master-pencil that portrayed the dark, revolting features of *Childe Harold*; and the subject is of the same cast: but there is more mellowness in the colouring, more of contrast in the character itself, and it is more highly finished.

‘ Unlike the heroes of each ancient race,
Demons in act, but Gods at least in face,
In Conrad’s form seems little to admire,
Though his dark eye-brow shades a glance of fire:
Robust but not Herculean—to the sight
No giant frame sets forth his common height;
Yet in the whole, who paused to look again,
Saw more than marks the crowd of vulgar men:
They gaze and marvel how—and still confess
That thus it is, but why they cannot guess.
Sun-burnt his cheek—his forehead high and pale.—
The sable curls in wild profusion veil;

And oft perforce his rising lip reveals
 The haughtier thought it curbs, but scarce conceals.
 Though smooth his voice, and calm his general mien,
 Still seems there something he would not have seen :
 His features' deepening lines and varying hue,
 At times attracted, yet perplex'd the view ;
 As if within that murkiness of mind
 Work'd feelings fearful, and yet undefined :
 Such might it be—that none could truly tell—
 Too close enquiry his stern glance could quell.
 There breathe but few whose aspect could defy
 The full encounter of his searching eye ;—
 He had the skill, when Cunning's gaze would seek
 To probe his heart and watch his changing cheek,
 At once the observer's purpose to espy,
 And on himself roll back his scrutiny,
 Lest he to Conrad rather should betray
 Some secret thought—than drag that chief's to day.
 There was a laughing Devil in his sneer,
 That raised emotions both of rage and fear ;
 And where his frown of hatred darkly fell,
 Hope withering fled—and Mercy sighed farewell !'
 ' Yet was not Conrad thus by Nature sent
 To lead the guilty—guilt's worst instrument.
 His soul was changed, before his deeds had driven
 Him forth to war with man and forfeit heaven.
 Warp'd by the world in Disappointment's school,
 In words too wise—in conduct *there* a fool—
 Too firm to yield, and far too proud to stoop,
 Doom'd by his virtues for a dupe,
 He curs'd those virtues as the cause of ill,
 And not the traitors who betrayed him still ;
 Nor deem'd that gifts bestowed on better men
 Had left him joy, and means to give again.
 Fear'd—shunn'd—belied—ere youth had lost her force,
 He hated man too much to feel remorse,
 And thought the voice of wrath a sacred call,
 To pay the injuries of some on all.
 He knew himself a villain—but he deem'd
 The rest no better than the thing he seem'd ;
 And scorn'd the best as hypocrites who hid
 Those deeds the bolder spirit plainly did.
 He knew himself detested, but he knew
 The hearts that loath'd him crouch'd and dreaded too.
 Lone, wild, and strange, he stood alike exempt
 From all affection and from all contempt :
 His name could sadden, and his acts surprise ;
 But they that fear'd him dared not to despise :
 Man spurns the worm, but pauses ere he wake
 The slumbering venom of the folded snake.

'None are all evil—clinging round his heart,
 One softer feeling would not yet depart.
 Oft could he sneer at others as beguil'd
 By passions worthy of a fool or child—
 Yet 'gainst that passion vainly still he strove,
 And even in him it asks the name of Love!
 Yes, it was love—unchangeable—unchanged—
 Felt but for one, from whom he never ranged;
 Though fairest captives daily met his eye,
 He shunn'd, nor sought, but coldly pass'd them by;
 Though many a beauty droop'd in prison'd bower,
 None ever sooth'd his most unguarded hour.
 Yes—it was Love—if thoughts of tenderness,
 Tried in temptation, strengthen'd by distress,
 Unmoved by absence, firm in every clime,
 And yet—Oh more than all!—untired by time—
 Which nor defeated hope, nor baffled wile,
 Could render sullen were she ne'er to smile,
 Nor rage could fire, nor sickness fret to vent
 On her one murmur of his discontent—
 Which still would meet with joy, with calmness part,
 Lest that his look of grief should reach her heart;
 Which nought remov'd—nor menaced to remove—
 If there be love in mortals—this was love!
 He was a villain—aye—reproaches shower
 On him—but not the passion, nor its power,
 Which only proved, all other virtues gone,
 Not guilt itself could quench this loveliest one!' pp. 11—16.

We know nothing in the whole range of English poetry, which transcends this, in beauty and pathos. We must make room for the stanzas, which complete the portrait of this character, and which will put our readers at once in possession of the catastrophe.

'He ask'd no question—all were answer'd now
 By the first glance on that still—marble brow.
 It was enough—she died—what reck'd it how?
 The love of youth, the hope of better years,
 The source of softest joy and tenderest fears,
 The only living thing he could not hate,
 Was reft at once—and he deserv'd his fate,
 But did not feel it less;—the good explore,
 For peace, those realms where guilt can never soar:
 The proud—the wayward—who have fixed below
 Their joy—and find this earth enough for woe,
 Lose in that one their all—perchance a mite—
 But who in patience parts with all delight?
 Full many a stoic eye and aspect stern
 Hide hearts where grief hath little left to learn;
 And many a withering thought lies hid—not lost—
 In smiles that least besit who wear them most.

By those, that deepest feel, are ill express'd
 The indistinctness of the suffering breast ;
 Where thousand thoughts begin to end in one,
 Which seeks from all the refuge found in none :
 No words suffice the secret soul to show,
 And Truth denies all eloquence to Woe.
 On Conrad's stricken soul exhaustion prest,
 And stupor almost lull'd it into rest ;
 So feeble now—his mother's softness crept
 To those wild eyes, which like an infant's wept :
 It was the very weakness of his brain,
 Which thus confess'd without relieving pain.
 None saw his trickling tears—perchance, if seen,
 That useless flood of grief had never been :
 Nor long they flow'd—he dried them to depart,
 In helpless—hopeless—brokenness of heart :
 The sun goes forth—but Conrad's day is dim—
 And the night cometh—ne'er to pass from him.
 There is no darkness like the cloud of mind,
 On Grief's vain eye—the blindest of the blind !
 Which may not—dare not see—but turns aside
 To blackest shade—nor will endure a guide !
 His heart was form'd for softness—warp'd to wrong,
 Betray'd too early, and beguil'd too long ;
 Each feeling pure—as falls the dropping dew
 Within the grot ; like that had harden'd too ;—
 Less clear, perchance, its earthly trials pass'd,
 But sunk, and chill'd, and petrified at last.
 Yet tempests wear, and lightning cleaves the rock ;
 If such his heart, so shatter'd it the shock.
 There grew one flower beneath its rugged brow,
 Though dark the shade—it shelter'd—saved till now.
 The thunder came—that bolt hath blasted both,
 The Granite's firmness, and the Lily's growth :
 The gentle plant hath left no leaf to tell
 Its tale, but shrunk and wither'd where it fell,
 And of its cold protector, blacken round
 But shiver'd fragments on the barren ground !' pp. 91—94.

Why does Lord Byron select such views of nature for his studies ? Why does he delight in giving being, shape, and utterance, chiefly to forms of terror and wildness ? These are questions which are frequently asked, but which we should not have considered ourselves at liberty to reiterate, had not his Lordship, in the *Dedicatory Preface*, distinctly referred to such inquiries. This he has done in a way which seems the most likely to sanction the surmise, there abruptly evaded, that, in these gloomy creations of his fancy, he has but embodied the qualities and passions of a real existence : not, indeed, in that exact combination, which composes the individual character, of

which these shadowy beings are the semblances, but in separate or varied modifications, yet each, essentially, that living self. This surmise will be strengthened by his Lordship's appearing to take complacency in attracting to himself somewhat of those mingled feelings of admiration, pity, abhorrence, and sympathy, which he succeeds in awakening for his characters; as if that egotism, which is supposed to attach to the poet, could be solaced by a consciousness of possessing this unenviable interest in the minds of his readers, more soothing to the sullenness of intellectual pride, than the familiar caresses of affection. Or, perhaps, his Lordship wishes to merge his real character in that of the poet, and to substitute, in place of his conscious self, an imaginary representative bearing his name, with whose features the dark lays of his harp may seem more accordant, than with those of the satirist, or the lighter voluptuary. At any rate, it is with the poet only that we have to do. And here we cannot conceal, that we differ from those who have expressed regret, that Lord Byron has made choice of such subjects. It is no disparagement to his talents to presume, from this very choice, that, in no other, he would have displayed equal originality and depth of thought, or have preserved such fidelity to the truth of nature. He must, indeed, be deeply read in the human heart, and a perfect master of its language, that could, with equal force, convey all the emotions and passions which expand or agitate it. Perhaps, the most difficult to pourtray, though not the best adapted for dramatic effect, are those of a tragic and less mixed character, which must have been felt by ourselves, in order to be understood sufficiently to conciliate our sympathy. The calm repose of evening sunshine is less picturesque, and far less easy to express on the canvas, than the bolder traits of a stormy sky. We think Lord Byron was right in selecting those subjects, which, from whatever accidental circumstance or turn of thought, he was most able to give with accuracy; and our thanks are due to him for the manner in which this has been executed. He has not, like Crabbe, given us living, disgusting anatomies of human nature; nor has he, like the man he calls his friend, arrayed Licentiousness, in the painted charms of sentiment, and thrown over her form, that voluptuous drapery which speaks more than exposure. He has exhibited human nature in the spirit of our best tragic writers, who drew their sketches from history, and, finished them from real life. The interest his characters awaken, is not of that kind, which leads us to view them as abstract personifications of the excellencies of our nature, and, with their feelings or fortunes, to identify our own. They come before us as distinct, historic personages, partaking of that common nature, and existing as outwardly from ourselves, and almost as really, as

the living objects of daily communion ; which we feel, therefore, quite at liberty to observe and scrutinize. This being the case, we conceive, that the characters which Lord Byron has exhibited, are calculated to subserve a highly moral tendency. If in any degree they may lessen our abhorrence of vice, by making our sympathy predominate over the principle, rather than by counteracting its influence, they, at the same time, deepen our conviction of the miseries inseparably connected with a departure from virtue. Did we wish, in the most impressive manner, to exhibit the comfortless, hopeless vacuity of the sceptic's heart, we would cite '*Childe Harold*' as an illustration ; and, from the same volume, we would borrow the most thrilling confession that was ever wrung from the poisoned heart of a libertine, of the dregs which are left behind by the maddening draught of voluptuousness,

- ' ——— that weariness which springs
- ' From all I meet, or hear, or see :
- ' —That settled ceaseless gloom
- ' The fabled Hebrew wanderer bore ;
- ' That will not look beyond the tomb,
- ' But cannot hope for rest before.'

Our readers will doubtless have, in their recollection, the last verse of the poem alluded to :

- ' Smile on—nor venture to unmask
- ' Man's heart, and view the Hell that's there.'

' *The Giaour*' abounds with passages of a scarcely less striking and instructive nature.

We much doubt, indeed, if there be, in poetry itself, any moral efficiency of a nature calculated to reach those, whose passions indispose them to its reception. In this respect, it may, perhaps, be said of poetry as of music, that ' it feedeth the disposition which it findeth.' The thoughts which the lyrist stirs and quickens within the minds of others, and the feelings which he rouses, must partake of the nature in which they have their source ;—must accord with the dispositions which permanently reside in the individual. If, then, there may be some persons so nearly akin to the characters which Lord Byron has portrayed, that they will exult to find the gloomy or depraved suggestions of their perverted minds, expressed with greater energy and distinctness than they had ever assumed to themselves,—to behold the dark shades of their own thoughts deepened almost to sublimity ;—and if they be tempted to consider that force or beauty of expression, as a justification of the sentiments it envelopes, we cannot, in fairness, admit, that such a tendency is necessarily deducible from his Lordship's productions. It is but justice to say, that there is nothing, so far as we recol-

lect, in his poems, which displays any design, or which is in itself calculated to corrupt the virtuous mind, to raise a guilty glow of pleasure, or to delude the imagination into a love of splendid crime. There is, at least, a highly moral lesson to be deduced, *if the readers please*, from his poetry.

In the poem before us, especially, we discern much that favours this impression: there is, we think, more of virtuous sentiment distributed through its pages, than in the former poems, and something like an approximation, on some points, to right feeling. We give the following as examples:

‘ “ My sole resources in the path I trod
 “ Were these—my bark—my sword—my love—my God!
 “ The last I left in youth—he leaves me now—
 “ And man but works his will to lay me low.
 “ I have no thought to mock his throne with prayer
 “ Wrung from the coward crouching of despair:
 “ It is enough—I breathe—and I can bear.” ’ p. 55.

‘ Oh! too convincing—dangerously dear—
 In woman’s eye the unanswerable tear!
 That weapon of her weakness she can wield,
 To save—subdue—at once her spear and shield.
 Avoid it—Virtue ebbs and Wisdom errs,
 Too fondly gazing on that grief of hers!
 What lost a world, and bade a hero fly?
 The timid tear in Cleopatra’s eye.
 Yet be the soft triumvir’s fault forgiven,
 By this—how many lose not earth—but heaven!
 Consign their souls to man’s eternal foe,
 And seal their own to spare some wanton’s woe!’ p. 58.

We must make room for one more extract: it requires no comment from us.

‘ She stopp’d—threw back her dark far-floating hair,
 That nearly veil’d her face and bosom fair:
 As if she late had bent her leaning head
 Above some object of her doubt or dread.
 They meet—upon her brow—unknown—forgot—
 Her hurrying hand had left—’twas but a spot—
 Its hue was all he saw—and scarce withstood—
 Oh! slight but certain pledge of crime—’tis blood!
 He had seen battle—he had brooded lone
 O’er promised pangs to sentenced guilt foreshown—
 He had been tempted—chastened—and the chain
 Yet on his arms might ever there remain—
 But ne’er from strife—captivity—remorse—
 From all his feelings in their inmost force—
 So thrill’d—so shuddered every creeping vein
 As now they froze before that purple stain.

That spot of blood, that light but guilty streak,
 Had banish'd all the beauty from her cheek !
 Blood he had view'd—could view unmoved—but then
 It flow'd in combat, or was shed by men !' pp. 81, 82.

We have thought it unnecessary to say much on the subject of the genius, which is so richly displayed in this, as well as in Lord Byron's former works. Circumstances have contributed to form the public opinion to a just appreciation of his powers : and we have already given our sentence upon this point. We have recognized an evident and rapid progression in his Lordship's intellectual character, at every successive interval of his public appearance. His first pretensions to fame, as 'George Lord Byron, a minor,' were, indeed, very slightly founded : there was little indication, in his early poems, of the eminence to which he was afterwards to attain. His next appearance was as a satirist ; the resource, in general, of unsuccessful talent, or of wounded pride. Of this production Lord Byron seems anxious to suppress all remembrance ; and, certainly, the contrast which it would present to his later professions, and *affectionate dedications*, if rigidly compared, would be somewhat ludicrous and humiliating. There was, however, much in that production, which excited sanguine expectation. Again his Lordship retired behind the scenes, or rather from the stage ; and, on his re-appearance, he seemed to have gained a head and shoulders in intellectual height, and to tower above his compeers ; but his features bore the marks of the 'pilgrimage' which Childe Harold had, in the meanwhile, accomplished. The keen and bitter satirist had been matured into a moralist of kindred mood, but of darker spleen. 'The Giaour,' his Lordship's next production, displayed a power of thought, at least equal to any that had preceded it ; and, passing over the lighter beauties of his next poem, we think 'the Corsair' a still more favourable exhibition of his Lordship's mental character.

Lord Byron now threatens us with another recess. If we might be permitted to frame any hope, in relation to the circumstances of his future appearance, our respect for his Lordship's genius, and the interest which it imparts to his character, would lead us fervently to wish, that the next stage of his progress may conduct him to a point of mental elevation still higher than he has yet attained ;—or rather introduce him to a higher sphere, in which he may find objects more commensurate with the grasp of intellect and the energies of passion. Visionary as the prospect may be, we cannot resist the temptation to indulge ourselves, for a moment, in realizing the glorious emancipation which Christianity would induce on the faculties of so noble a mind. His Lordship must forgive us for characterizing

that, as a bondage the most inglorious, which enchains the desires and the affections to the dust;—a Promethean bondage, by which the struggle of self-will with Heaven is visited, when the soul is doomed to become the prey of its own energies. A cotemporary writer has expressed this idea with singular beauty.—“ C’est d’un avenir, dont l’homme a sans cesse besoin. “ Les facultés nous devorent comme le vautour de Prométhée, “ quand elles n’ont point d’action au dehors de nous.’—‘ L’ennui véritable, celui des esprits actifs, c’est l’absence d’intérêt pour tout ce qui nous entoure, combinée avec des facultés qui rendent cet intérêt nécessaire : c’est la soif sans “ la possibilité de se désalterer.” But there *is* a future suited to the wants of man : he was not “ made in vain,” nor placed here in mockery. There is a meaning in those vague desires, which are continually prompting him towards an indefinite object. His destiny explains the mystery of his nature, and solves all the enigmas of his existence. With what ardour, what intensity of interest, might we suppose a mind, to which ‘ Childe Harold ’ should be allowed to bear any affinity, would embrace the system which explains all these phenomena ; which would unfold to its contemplation realities intrinsically worthy to engage the noblest powers of the soul. Deeply were it to be regretted, that such a mind should be occupied with any thing short of the infinite and the eternal ! The ‘ Romaunt ’ needs a sequel : the pilgrimage of Childe Harold appears, at present, to be without object, and the rest, in which it should terminate, unknown and undefined. The pilgrim is benighted :

‘ There is no darkness like the cloud of mind
(On inward sight) the blindest of the blind !
Which (will) not, dare not see, but turns aside
To blackest shade—nor will endure a guide !’

Where is that sun which could dispel this gloom, and chase away this “ winter of the soul ;”—which could revive the withered feelings, the blasted affections of a wounded heart, and give the frost-bound currents of the soul again to flow and sparkle in its beams ? Lord Byron consoles himself, ‘ that the man who is alike the delight of his reader and his friends—the poet of all circles—and the idol of his own, permits him to subscribe himself’ his affectionate servant. We should have thought that, to a mind like his Lordship’s, this was but small satisfaction ; that the fame and the favour of that “ idol of his circle ” would have been far beneath his envy or concern. Our sincere, and certainly disinterested wishes for his Lordship’s consolation and happiness, would compass far nobler objects of ambition ; yet such as are well within the reach of a gifted and energetic mind, were those gifts consecrated to

their noblest purpose, and those energies guided by manly and patriotic feeling : we would wish for his Lordship, and nothing more is necessary than that he should wish it for himself, the civic wreath in addition to the bays he has won ; the gratitude of his countrymen, as well as the respect of posterity ; the enjoyment of that self-esteem which outweighs them all ; and an immortality more glorious than genius can secure, or imagination realize.

Art. VIII.—*Discourses delivered at the Ordination of the Rev. J. Tait, to the Pastoral Office, at Maldon, Essex, 8vo. pp. 68. Price 2s. Gale and Co. 1813.*

THOSE persons among our readers who have frequently attended upon the religious exercises, which are usually denominated by Protestant Dissenters, “Ordination Services,” cannot have failed to observe, that they generally make a deep impression upon the audience, even when conducted by men of ordinary attainments. It is by no means difficult to account for the powerful interest which they excite, independently of the talents of those who are engaged in them. There is something in the situation of a pious youth, who has just finished his academical career, and is standing on the threshold of the sanctuary, ready to enter upon a work, at once the most arduous and the most honourable, in which a mortal can be employed—who brings the stores of a cultivated and well-furnished mind to the altar of God, and there, before many witnesses, solemnly pledges himself to devote them without reserve to the service of the Redeemer—who shrinks not from the difficulties, the discouragements, the responsibility, and the appalling dangers, that are inseparable from a faithful discharge of the sacred office—there is something in the situation of such a young man, that must awaken the tenderest sympathies of every susceptible mind. But in addition to this principal cause of excitement, the comparative novelty of some of those subjects which are properly brought forward on such occasions,—the solemn personality of the addresses,—and the variety of ministers engaged in delivering them, tend to increase the interest of the whole. Yet, it is obvious that this interest will be for the most part local and temporary ; and *that* which most powerfully excited, when heard, will frequently prove flat and uninteresting, when read. For this reason, it would be both injudicious and superfluous to submit the greater part of ordination discourses to the test of public opinion.

But this remark is far from being applicable to the series of

discourses contained in the pamphlet before us, all of which rise considerably above the usual level, and one of which it appears to us, stands pre-eminent. The first is an Introductory Discourse by the Rev. S. Morell, illustrative of the principles upon which Dissenting Churches are constituted, and by which they are governed, and which are stated with a distinctness that is calculated to instruct, and a liberality that must be approved, even by those who differ most widely in sentiment. The next is a summary of Christian doctrine, (called somewhat improperly, we conceive, *the confession*;) delivered by the candidate for ordination, in which an explicit avowal is made of his belief in all those leading articles of *revealed truth*, which are usually denominated *evangelical*; purified indeed from those technical and scholastic terms which tend rather to obscure than to elicit truth. But that which constitutes the principal attraction of this interesting pamphlet; is the *charge*, or pastoral address to the recently-ordained minister, by the Rev. Dr. Smith. In this address, pastoral fidelity is so happily blended with parental tenderness, the sound instructions of an able Theological Tutor, are so agreeably combined with the simplicity of thought and expression requisite in a preacher of the gospel---that we could most sincerely wish it were in the possession of every Christian Minister, whether aged or young, whether within or without the pale of the national establishment. From this excellent discourse we shall give an extract, not as possessing superior merit, but as exhibiting a fair specimen of the whole; and exemplifying that species of didactic eloquence, which befits the solemnity of the occasion.

‘Yours will be the sacred effort to raise the minds of your hearers to the only True God, the glorious origin of all that is good, the high object of all true religion. You have this morning borne a solemn testimony to the greatness, and purity, and loveliness of the Eternal Majesty; and I doubt not that your expressions were the utterance of the heart. O let their unspeakable import ever fill your own soul, and be thence poured forth into the souls of your people! Lead them, my brother, to the reverential and affectionate contemplation of his perfections, as displayed in his universal providence, shining with richer lustre in the cross of redemption and the experience of the christian, and hereafter to be the object of the believer’s sweetest intimacy and perfect conformity in the heavenly state.—Assert the honors of his righteous government. Exalt his law, as holy, just and good. Clearly prove and strongly enforce the spirituality of its import, the equity of all its precepts, the broad extent of the obedience which it requires, and the perpetuity of its obligation. Unveil the retributions of the world to come. Declare the judgment of the dread tribunal. Shun not to denounce the

terrors of the Lord. Tremble yourself, and teach your hearers to tremble, at the damnation of hell. O be not a party to the diabolical delusion, "Ye shall not surely die!" Be it even your lowest care, to say with confidence that none have descended from under the sound of your voice, untaught, unimplored, unwarned, to the abyss of everlasting punishment, "where their worm dieth not, and the fire is not quenched!" Dwell, also, on the theme of the believer's most joyful hope. Lead your flock to the heavenly pastures. Let them anticipate the society of the blessed; and piercing the interposing shade of death, let their faith behold "the innumerable company of" angels, the general assembly and church of the first born, God "the Judge of all, and Jesus the Mediator of the new covenant."

'But, with the perfections and the government of God, fail not to exalt the glories of his grace. Soar on the pinions of revealed truth, and carry the minds of your hearers to the first cause of salvation and of every good, the eternal, sovereign, free, and undeserved love of God. Let them behold its immortal activity, and its wondrous operations, in the election of grace, in the counsels of peace, in the transcendent gift of the Saviour, in the new creating work and ever-abiding influences of the Holy Spirit, and in the invitations and promises of the everlasting gospel. O make most prominent in your preaching, these glories of unutterable love! Proclaim these unsearchable riches of Christ. Warn, command, persuade, invite, interest all whom your vocal or your silent influence can reach; that they may, without one moment's delay come to Christ for mercy, pardon, peace, and life. Assure them of his power and his readiness to save sinners, even the chief. Lift high his cross, to attract them to him: and proclaim aloud the message of his authority and grace, "Whosoever will, let him come and take the water of life freely!"

'Nor, while you pour the copious streams of holy truth, will you be unmindful of the mysterious manner of the divine existence. You have justly observed, that it is no less impious to withhold belief from what God has revealed, than to refuse obedience to his explicit commands. O display the glory of the Divine Father; his sovereign majesty, his legislative authority, his all-originating benevolence! And "as you honor the Father, even so honor the Son," the brightness of his glory, and the express image of his person. Exalt the Messiah as "over all, God blessed for ever." Preach the reality and the holy perfection of his human nature. Shew that "he humbled himself, and became obedient unto death, even the "death of the cross." Dwell often, tenderly, and largely, on his holy life and his agonizing sufferings. Teach reconciliation, forgiveness, and acceptance, through the atonement of his blood, and the merit of his righteousness. Explain the evidence and the designs of his resurrection, the glory of his mediatorial kingdom, his power, his compassion, and his fidelity, as a Prince and a Saviour. Look to the exalted Jesus, as the Source of Strength for every trial and duty; and teach your people to do so likewise. You will possess the secret of happiness and usefulness, if you realize the feelings of our christian poet:

Thou art the Source and Centre of all minds,
 Their only point of rest,—ETERNAL WORD!
 From Thee departing, we are lost and rove
 At random, without honor, hope, or end.
 From Thee is all that soothes the life of man;
 His high endeavour, and his glad success,
 His strength to suffer, and his will to serve.
 Thou art, of all thy gifts, THYSELF the crown!

COWPER.

The last of the Series of discourses, is a sermon "the hearing ear," &c. by the Rev. S. Newton, which is characterized by much originality of thought, couched in plain, nervous, and impressive language.

Art. IX. *A View of the Pleasures arising from a love of Books: in Letters to a Lady.* By the Rev. Edward Mangin, M. A. Author of the *Life of Malesherbes*, from the French; *Oddities and Outlines*, *George the Third*, a Novel; an *Essay on Light Reading*, &c. fcap. 8vo. pp. vi. 268. Price 6s. Longman and Co. London, and Upham, Bath. 1814.

WE wish to give the Rev. Mr. Mangin fair play, and have, therefore, accurately transcribed the whole of his title-page. We do not say it is the most amusing page in the volume; but booksellers and authors both know that the title-page is often the most important: for instance, it may often tempt to the purchase, though not always to the perusal, of a volume like the present. From the Reverend Author of 'Oddities and Outlines' and 'an Essay on Light Reading,' the person whose eye has been caught by the neat display of words in front of the work, and who has stopped to read the motto so happily chosen, "Sweet rills of thought that cheer the conscious soul," will naturally expect something light and amusing; and if, glancing at the foot of the page, he should observe that Bath shares in the honour of the publication, he will as naturally associate with that circumstance, a pretty correct idea of the polite coterie in which this elegantly printed volume aspires to circulate. The work is represented to have originated in 'Letters to a Lady,' 'whose proper pride (there is something pretty in the expression) induced her to request that the author in writing to her, would compliment her so far (good again!) as to suppose her capable of relishing subjects of rather a higher order than the state of the weather and the markets; or the misdeemeanors, quarrels, and rash marriages of his neighbours. 'It was accordingly and very gladly resolved, &c.' The writer (we are told) thinks, (and here we are still happy to agree with

him) 'that men are not sufficiently solicitous to do justice, 'either in *their letters*, or general behaviour, to the *importance* of the *female character*.' The latter part of the sentence is not so much in our style of thought. 'He is of opinion that 'it would become them more to adopt, what the poet says was 'the gallant and elevated sentiment of the Aboriginal Briton, 'who

"Deemed some effluence of th' omniscient mind

"In woman's beauteous image lay inshrined."

We shall content ourselves with illustrating the first part of this sentiment, by the following extracts from the work.

'That such reading as I have last spoken of (history) affords useful instruction, may be alleged; as it may that it is pleasant to be instructed: but after all, the feelings of ordinary readers talk a different language; and *common consent* cries out in favour of somewhat less *wise*, and more entertaining. The mind which demands amusement, gives a warmer welcome to the *gossiping*, and (if it must be so,) the unprofitable and unphilosophical page of the antiquarian enthusiast, and the homely biographer; to the black-letter ballad, and the domestic anecdote; to the light effusion of the essayist, or the volume of poetry, which, without enlarging our knowledge, appeals to, and perhaps improves, the best sensibilities of our hearts, than it ever does to the most sublime dissertations of Smith or Gibbon; or any name equally celebrated! ' pp. 150—1.

'It might appear too bold a declaration, were I to assert that such extracts as the preceding (from Milton and Thomson) or extracts of any kind, or the works from which they are taken, would tend to heal a *broken heart*, or to correct a *bad* one; neither is it probable that the victim of affliction, remorse, or bodily pain, would, in such effusions, find enough to attract his attention,' &c. p. 127.

'None but the *initiated* can conceive how many and how great are the pleasures which books afford; and this will appear more strikingly true, if we advert to the numerous points of view in which a volume may be considered, independently of its specific character; and solely as the form in which the workings of the human mind are enveloped; the means whereby the thoughts of one intellectual being are transmitted to another.' p. 129.

'Books should be considered as companions,—whether for example, the writings of STERNE will bear the test. They are, perhaps, as generally known, as frequently reprinted in different forms, and as constantly read among us [*US?*] as those of any modern English author.'

The Rev. Mr. Mangin having confessed that 'in his allusions to sacred subjects, it is not saying too much to aver that he (Sterne) now and then approaches the confines of blasphemy; and besides, not only never misses, but incessantly creates op-

portunities for the introduction of gross ideas ;'—proceeds to state to his *fair* correspondent, that

'there is hardly a book in the English language *more strictly applicable to the present design* than Sterne's *Sentimental Journey*, of which *I shall therefore take a larger view* than I can allow myself of some other works ! The popularity of the '*Journey*' has been rather increased than diminished by time.' p. 92.

It is hardly worth while to notice, *en passant*, that this is notoriously untrue. We must make room for two more extracts, which will connect themselves with the preceding.

'A taste for books, I have formerly observed, is probably conducive to a more important end than that of rendering our mortal condition tolerable. I have ventured to surmise that the love of books, *properly directed*, operates as a preparative for that mighty change we shall undergo, when we have done

"With this our day of proof, our land of hope,"

and are called upon to pass into regions of IMMORTALITY.'
pp. 257—9.

'Although we cannot form any conjecture as to the kind of happiness we are to expect in our eternal state'—p. 266.

Enough, enough. 'Letters to a Lady, by the *Rev. E. Mangin, A.M.!!*' The subject becomes too grave for ridicule. 'Whatever may be the character of the writing from which they originate,' says this gentleman, 'the *reflexions* accompanying the perusal of a book, are the sources of our literary pleasures.' The reflexions suggested by the perusal of this book, certainly constitute its only recommendation, but these are the source of any thing but pleasure.

Art. X. *Carmen Triumphale*, for the commencement of the year 1814. By Robert Southey, Esq. Poet Laureat. 4to. pp. 32. Price 3s. 6d. Longman and Co. London, 1814.

IF it be necessary, for the glory of the British Court, to have a Poet Laureat, we presume it is equally so, that he should be a man of genius, and that the emoluments of the office should be worthy of the munificence of the Sovereign. We recollect no living bard, who has more ability to confer honour on the bays, or less occasion to seek honour from princes, than Mr. Southey. But, we think some objections lie against the place itself, considered in its present degraded state, as being beneath the dignity of the court to offer to a man of transcendent intellect,—not to say whether it be not beneath the dignity of such a man to accept it. From the

manner in which its duties have hitherto been performed, the office can confer on him who holds it but a small portion of credit, inferior even to its scanty emolument. To furnish laudatory odes, at certain seasons, appears to be a servile duty; yet surely the annals of this country, in an age so fruitful of great events as the present, might, twice a-year, supply themes, on which the noblest talents might be happily employed in the small compass of an ode. A hundred pounds and a butt of sack, were, we confess, monstrous overpayment for such annual strains of stupefying praise as Cibber, Whitehead, and Pye, were wont to pour into the ear of royalty, being after the rate of twenty shillings a line for pigmy lyrics. Brevity, indeed, was their principal merit; a merit of no 'ordinary size in dull poetry, which, like a humming-top, spins the longest when it sleeps; for, when the quality of poetry is indifferent, the quantity cannot be too small. Mr. Southey's booksellers might not perhaps venture to purchase the copyright of his best verses at the royal price; yet, considered as being the bounty of a great monarch, which ought to reflect lustre on himself, and for such services as might be rendered by a poet of high order, the remuneration is mean. In the reign of James I. a hundred pounds a year were adequate to the support of one of his Majesty's servants in ease and affluence, according to the style of those days; and a butt of sack, even in the present day, is quite as much wine, as any poet, accustomed to purer and more delightfully exhilarating draughts from Helicon, could well drink, yet probably far too little for "rare Ben Jonson," to whom this inspiring perquisite was first awarded. To continue the same stipend, from generation to generation, while the modes and expences of living are progressively changing and increasing, is to sink the office lower and lower in poverty, and consequently into disrepute, the inevitable attendant on splendid poverty. On a recent occasion, the Court has done only half a good deed,—it has conferred the laurel on a man unquestionably worthy to wear it; but to have done the whole, and to have done it well, it ought to have made the emolument equivalent to a hundred pounds in the days of Old Ben; and also, to have given the poet a *carte blanche*, to be filled up in respect both to time and subject, according to his own judgement. That no degrading conditions have been imposed on Mr. Southey, we have the evidence of his first Ode now before us, in which there is not a line of flattery to the great personage who at present exercises the sovereign authority, and to whom an expression of gratitude for the appointment, could neither have been unseasonable nor reprehensible. The poem is wholly

national; and Mr. Southey has conferred, both on his Royal Patron and on himself, the highest honour, by coming out as the Poet Laureat of the British Isles rather than of Carlton House.

But ought a man of integrity and independence of mind to accept such a post? Upon this point we do not think ourselves competent to say any thing decisive. Yet there does not appear, at least, to us, any sufficient reason that should influence a highly gifted and truly honest man to reject it, if proffered to him. The discussion of this question, may, however, well be suspended, till there be another vacancy;—a vacancy which, we sincerely hope, will not take place in our day. A man, of whose integrity and independence of mind we have always entertained an exalted opinion, notwithstanding some change in the tone of his politics, has accepted the post, and long may he live to celebrate the glories of his country,—once, and *but* once more in war, and ever after in peace and prosperity. Since the time of Dryden, the Court has not bestowed the bays on any poet comparable to Mr. Southey. Warton alone deserved the name; and yet we have never felt that he was a poet of Nature's making, but such an one as any man of mind and study can make of himself by patient brooding within the walls of a college. A king is always a king, a poet always a poet. The actor who assumes the dignity of a monarch, however excellently he may sustain it, is a monarch only while he is performing the part: as soon as that is finished, he returns into himself, or transmigrates into another character. But he who inherits a throne is, at all times, and under all circumstances, like poor mad Lear, "every inch a king." He, too, who is born a poet, is a poet in all things, in prose as well as in verse, in his greatest failures as well as in his most glorious performances. In every production of his mind there is the peculiar form of thought, habit of feeling, and tone of expression, which belong to him exclusively, and distinguish him unequivocally from the man who merely loves poetry, and practises it as an art,—who is a poet only when he *acts* a poet's part. Mr. Southey is eminently a poet, in the first sense of the term as we have used it: Mr. Warton was one in the second sense. In his *History of English Poetry*, Warton is thoroughly the critic and the antiquary; he understands, admires, and loves his subject; but if he had never written a line of metre, we doubt whether he would have written a line of those three heavy quartos otherwise than as it is written. Southey, who busies himself with literature in every shape, whether he writes history, biography, criticism, romance, or "*Omnia*," inevitably

shews himself to be a poet ; for though he may occasionally be prosaic in his poetry, he is always poetical in his prose ; we do not mean ostentatiously, or even meritoriously so, but that he treats all these subjects as no one but a poet would treat them. We therefore augur well of the laureatship during his reign ; for though his periodical lyrics should be deemed tame in comparison with the choice themes of his heart, into which he has breathed his whole soul, they will still be of a character far superior to the feeble, cold, and insipid effusions of ordinary laureats, and possess more natural interest than the gorgeous pageants exhibited by Warton's Gothic Muse.

It was a perilous experiment to take so long a first flight as the new Laureat has done in his *Carmen Triumphale*. We remember no precedent, except the late Mr. Pye's *Carmen Seculare*, on the commencement of the present century, of which we now recollect nothing but the first two lines, and that there were several hundreds equally energetic and sublime.

“ Incessant down the stream of Time,
“ And days, and years, and ages roll.”

In his attempt to give a poetical bird's eye view of the progress of “ the deliverance of Europe,” from the time that Spain, aided by Britain, unexpectedly made a stand against the usurpation of Bonaparte, and turned the tide of fortune against him, from the straits of Gibraltar to the shores of the Baltic, Mr. Southey has succeeded as well as poetical talent could be expected to succeed. A good political poem, we think, does not exist. Even in Lucan's *Pharsalia*, (which, however, is rather an *historical* romance,) the patriotism overpowers the poetry : and what can be made of a chronicle in verse of modern warfare, of which the scene alternately lies in Spain, Germany, Holland, and Russia, and remains in neither long enough to make the reader feel at home in it ? The sentiments, personages, and events, the hopes and fears, speculations and realities, contemplated or described in this multifarious composition, are so immediately connected with politics,—the politics of to-day, or rather the politics of yesterday, for to-day every interest in the war centres in the heart of France itself,—that all the fine “ ideal,” the quickening, invisible, undefinable spirit of poetry, is lost, or so mingled with grosser matter, as to be rarely felt, and perceived with difficulty, amidst the tumult of ordinary sensations excited by the public details of these events ;—from which details we have received our first and strongest impressions of them. We do not intend the whole weight of our objections to bear against Mr. Southey. We entertain an opinion of his *Song of Victory* far

more favourable than has yet been publicly expressed ; but we regret that he should spend his strength in beating the air from Lisbon to Moscow, and from Moscow to Amsterdam, instead of displaying his admirable powers to the highest advantage in a narrower compass. When we see a poem, equally long and excursive, accomplishing all that has been unreasonably expected of Mr. Southey, we will judge him by *that* as a standard. Filicaja's two Odes, on the siege of Vienna, and that addressed to Sobiesky, King of Poland, rank among the noblest lyrics of any age or country ; but there is an undistracted interest, a perfect unity in the subject of the former two, while the latter is a crown of glory to both. Had Filicaja himself attempted to sketch in rhyme the history of Europe for only twelve months, he would not have succeeded better than our countryman has done in his poetical retrospect of five years.

Of all the forms of verse which Mr. Southey has attempted, we think he shines least in the Ode. His measures are frequently slow, interrupted, or inharmonious. In the work before us, abounding with vigorous, manly, and patriotic sentiments, the diction, the pauses, the turns, and the whole strain of argument, are rather those of eloquence than of poetry. The following lines will illustrate our meaning, and also discover the politics of the piece: the latter, however, we shall not presume to criticise.

‘ O virtue, which above all former fame,
 Exalts her venerable name!
 O joy of joys for every British breast!
 That with that mighty peril full in view,
 The Queen of Ocean to herself was true!
 That no weak heart, no abject mind possess’d
 Her counsels, to abase her lofty crest,—
 Then had she sunk in everlasting shame,—
 But ready still to succour the oppress’d,
 Her Red-Cross floated on the waves unfurl’d,
 Offering redemption to the groaning world.
 First from his trance the heroic Spaniard woke ;
 His chains he broke,
 And casting off his neck the treacherous yoke,
 He call’d on England, on his generous foe :
 For well he knew that wheresoe’er
 Wise policy prevailed, or brave despair,
 Thither would Britain’s succours flow,
 Her arm be present there.
 Then too regenerate Portugal display’d
 Her ancient virtue, dormant all-too-long.
 Rising against intolerable wrong,

Southey's *Carmen Triumphale*.

On England, on her old ally for aid
 The faithful nation call'd in her distress :
 And well that old ally the call obey'd,
 Well was her faithful friendship then repaid.' pp. 7, 8.

The following is incomparably the grandest stanza in the poem.

' From Spain the living spark went forth ;
 The flame hath caught, the flame is spread !
 It warms,—it fires the farthest North.
 Behold ! the awaken'd Moscovite
 Meets the Tyrant in his might ;
 The Brandenburg, at Freedom's call,
 Rises more glorious from his fall ;
 And Frederic, best and greatest of the name,
 Treads in the path of duty and of fame.
 See Austria from her painful trance awake !
 The breath of God goes forth,—the dry bones shake !
 Up Germany !—with all thy nations rise !
 Land of the virtuous and the wise,
 No longer let that free, that mighty mind,
 Endure its shame ! She rose as from the dead,
 She broke her chains upon the oppressor's head—
 Glory to God ! Deliverance for Mankind !' pp. 16, 17.

Though the march of the numbers in this magnificent stanza is at first heavy, there is a rising gradation of thought, language, harmony, interest, and emotion, amidst the changes of scene, subject, and imagery, to the very last line, when

' Glory to God ! Deliverance for Mankind !'

is sounded forth with a voice of music and of power, that might "create a soul under the ribs of death." Three such stanzas would have constituted a finer New Year's Ode than we have ever met with from a Poet Laureat's pen. Further criticism and quotation are equally unnecessary, the Poem itself having been made universally public by the periodical press.

ART. XI. SELECT LITERARY INFORMATION.

** * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Dr. Henry Herbert Southey has nearly ready for publication, *Observations on Pulmonary Consumption*. In 1 vol. 8vo.

Mr. Saurey is preparing for publication, the *Morbid Anatomy of the Brain in Mania and Hydrophobia*; with the Pathology of the two Diseases, and experiments to ascertain the presence of water in the Ventricle and Pericardium; collected from the papers of the late Dr. Andrew Marshall, Lecturer on Anatomy in London; with a Biographical Sketch of his Life.

In the course of April will be published, Part I. of *Archaica*. Containing a Reprint of scarce old English Tracts, with Prefaces and Notes, Critical and Biographical. The *Archaica* will be handsomely printed in quarto.

Also in the press, and speedily will be published, Part I. of *Heliconia*. Containing a Reprint of the most scarce and curious Collections of our old English Poetry, first published in the reign of Queen Elizabeth; with Notes, Biographical and Illustrative. By Thomas Park, F.S.A. and other Gentlemen most conversant in that branch of Literature. The *Heliconia* will be handsomely printed in quarto. These two collections of the *Archaica* and *Heliconia* will mutually illustrate each other; and according to the plan proposed for editing them, will form a singularly interesting body of old English Literature. As the impression of the *Archaica* and *Heliconia* will be limited to two hundred copies; gentlemen who wish to possess these works, are requested to lose no time in communicating their names to the publishers, otherwise it will be impossible to insure them copies.

Lord Lauderdale is preparing a pamphlet on the Corn Laws.

The Third number of Daniell's Voyage round Great Britain, illustrated

with coloured prints, will be ready for publication on the 2d of April.

Matthew Montagu, esq. is preparing a third portion, or volumes V. and VI. of Letters of Mrs. Elizabeth Montagu, and some of her correspondents.

Lord Thurlow is preparing for publication, the *Doge's Daughter*, a poem, with several translations from Anacreon and Horace.

Dr. Adams has put to the press, his long projected work on the erroneous opinions and consequent terrors usually entertained concerning Hereditary Diseases.

Mr. John Craig will soon publish, *Elements of Political Science*, in three octavo volumes.

Viscount Dillon has in the press, in a quarto volume, *Tactica*; being the System of War of the Grecians, according to Ælian, with the notes of commentators, explanatory plates, and a preliminary discourse.

Mr. Nichols's Continuation of the *Literary Anecdotes* to the year 1800, from the numerous additions with which he has been favoured, will extend to two volumes, one of which may be expected early in May.

Dr. Benjamin Heyne, who has been for several years in the confidential service of the East-India Company, is preparing to publish, *Tracts, Statistical and Historical, on India*.

The Rev. Henry Kett has in the press, in two small volumes, the *Flowers of Wit*, or a select collection of Ben Mots, with biographical and critical remarks; to which are added some gasconades, puns, and bulls.

Dr. Bunnett, late physician to the Mediterranean fleet, has in the press, a practical Account of the Mediterranean Fever; also the History of Fever

during 1810 to 1813, and of the Gibraltar and Carthagea Fevers.

Dr. Badham, physician to the Duke of Sussex, has in the press, an Essay on those Diseases of the Chest which have their seat in the Mucus Membrane, Larynx, or Bronchæ.

A selection of Old Plays, in fifteen octavo volumes, with biographical notices, and critical and explanatory notes, by Mr. Octavius Gilchrist, founded on Dodsley's Old Plays, and edited by Mr. Isaac Reed, is preparing for publication.

Dr. Lloyd is engaged on a complete translation of Valerius Maximus, which he purposes to print in a quarto volume.

Mr. Charles Pope has nearly ready for publication, an entirely new edition, greatly improved, of his Practical Abridgement of the Custom and Excise Laws.

A new edition of Fitzosborne's Letters on several Subjects, written by Wm. Melmoth, esq. is printing in an octavo volume.

A second edition of Mr. Baker's Translation of Livy, in six volumes octavo, is in the press.

The Rev. Robert Stevens, of the Asylum and Magdalen, has nearly ready for the press, a volume of Sermons, calculated for general reading.

Mr. John Pinkerton has nearly completed his General Collection of Voyages and Travels; forming a complete His-

tory of the Origin and Progress of Discovery, by Sea and Land, from the earliest Ages to the present Time. Embellished with 200 Engravings, in 17 Vols. 4to.

On the 2d of April will appear, Historical Sketches of Politics and Public Men, for the Year 1813-14. (To be continued Annually.) In One Volume, 8vo.

Mr. John Dunlop has completed the History of Fiction; being a Critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the present Age, in Three Volumes, post 8vo.

Mr. Arthur Clifford, Editor of the Sadler's State Papers, and of the Tixall Poetry, has in the Press a New Work, entitled Tixall Letters, or the Correspondence of the Aston Family and their Friends during the Seventeenth Century. This Work, which will consist of 2 Vols. 12mo. will appear early in June.

In the press, The Rape of Proserpine, and other Poems, translated from the Latin of Claudian: with a Prefatory Discourse and Occasional Notes. By Jacob George Strutt, Esq. Elegantly printed in 8vo.

The 4th Volume of Wilson's History of Dissenting Churches may be expected in the course of the present Month.

A Rural Poem, entitled "A Sketch from Nature," is in the press, and will shortly appear.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

An Historical and Critical account of the Lives and Writings of James I, Charles I, and of the Lives of Oliver Cromwell and Charles II, after the manner of Bayle, from original writers and state papers. By William Harris, D.D. To which is now added, (to complete the collection of Dr. Harris's works) the Life of Hugh Peters, 5 vols. 8vo. 3l. bds.

General Biography, by Dr. Aikin and Mr. Johnston, Vol. 9. 4to. 2l. 2s.

Chalmers's Biographical Dictionary, Vol. 14. 8vo. 12s.

EDUCATION.

P. Virgilii Maronis Opera, in fidem optimorum Exemplarium castigata. 8mo. 4s.

Sermons, adapted to the use and perusal of Schools, for every Sunday in the year, by the Rev. S. Barrow, 12mo. 7s.

The Arithmetical Preceptor, in 5 parts, by Joseph Youle, 12mo. 5s. bds.

LAW.

A Narrative respecting the various Bills which have been framed for regulating the Law of Bankruptcy in Scotland, 8vo. 2s. 6d.

Law of Auctions, or the Auctioneer's Practical Guide; by T. Williams, Esq. 12mo. 4s. 6d.

The Pocket Companion to the Law of Bills of Exchange, Promissory Notes, checks, drafts, &c. &c. To which are added, Tables of the Stamp Duties, &c. By the editor of the Legal and Literary Journal, 2s. 6d.

MEDICINE AND CHIRURGERY.

A Treatise on Hydrancephalus, or Dropsy of the Brain. By James Carmichael Smith, M.D. &c. 8vo. 6s.

Lectures on Comparative Anatomy; in which are explained the Preparations in the Hunterian Collection. By Sir Everard Home, Bart. F.R.S. Serjeant Surgeon to the King, Senior Surgeon to St. George's Hospital, and Honorary Professor to the Royal College of Surgeons. Illustrated by 132 Engravings by Basire, after Drawings by Mr. Clift. 2 vol. 4to. 7l. 7s. bds.

MILITARY.

A Treatise on the Defence of Fortified Places; by Mr. Carnot. Translated from the French, by Lieut. Col. Baron de Montalembert, 8vo. 8s.

MISCELLANEOUS.

An Abridgement of Brady's Clavis Calendaria; on a complete analysis of the Calendar, Illustrated by Ecclesiastical, Historical, and Classical Anecdotes. 12mo. 10s. 6d. bds.

The First Nine Reports of the British and Foreign Bible Society, 1805 to 1813 inclusive; uniformly printed in two thick volumes, 8vo. Price of Vol. I. 3s. 6d. Vol. II. 4s. 6d. extra boards.

Select Extracts of Correspondence since the Publication of the Ninth Annual Report. Price 8d.

An Address, explanatory of the Principles, Views, and Exertions of the British and Foreign Bible Society. Extracted from the First Report of the Auxiliary Bible Society of Stirlingshire and its vicinity. Price 8d.

A New Dutch Grammar, with Practical Exercises; containing also a Vocabulary, Dialogues, Idioms, Letters, &c. By J. B. D'Hassendonck, M.A. Price 6s.

Zenobia, Queen of Palmyra; a Narrative founded on History. By the Author of Patriarchal Times. 2 Volumes duodecimo. Price 12s. in bds.

A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems. By the Rev. William Hales, D. D. Rector of Killesandra, in Ireland. 4 vols. 4to. 2l. 8s. bds.

An Abstract of the Annual Reports and Correspondence of the Society for Promoting Christian Knowledge, from the Commencement of its Connection with the East India Missions, A.D. 1709, to the present day; together with the Charges delivered to the Missionaries, at different periods, on their departure for their several Missions. 8vo. 13s. boards.

POETRY.

Orlando in Roncesvalles, a Poem in 5 Cantos. By I. H. Merrivale, Esq. crown 8vo. 8s. 6d.

The Legend of Iona, with other Poems. By Walter Paterson. 8vo. 12s.

Sortes Horatianæ, a Poetical Review of Poetical Talent, &c. with notes, 12mo. 6s. 6d.

Pleasures of Pity, and other Poems. By Ferdinand Fullerton Western, Esq. 4to. 1l. 11s. 6d.

POLITICAL.

Napoleon's Conduct towards Prussia since the Peace of Tilsit, from the original Documents published by Order of the Prussian Government. Translated from the German, with an Appendix and Anecdotes by the Editor.

Russia or the Crisis of Europe; with an Account of the Russian Campaign, 6s.

Greenfell's Observations on the Expediency and Facility of a Copper Coinage of Uniform Weight and a Standard Value, 1s.

A Letter to Matthew Gregson, Esq. treasurer of the Blue Coat School, Liverpool; by the Rev. R. Blacow, B.A. 1s.

THEOLOGY AND SACRED LITERATURE.

Part I. of a Hebrew, Latin and English Dictionary: containing all the Hebrew and Chaldee words used in the Old Testament, arranged under one alphabet, &c. By Joseph Samuel C. F. Frey. Royal 8vo. 12s.

The Prophecy of Ezekiel concerning Gog, the last Tyrant of the Church, his Invasion of Ros, his discomfiture, and final fall; examined, and in part illustrated. By Granville Penn, Esq. fep. 8vo. 6s.

Lawrence's Remarks upon the Systematical Classification of Manuscripts, adopted by Griesbach, in his Edition of the Greek Testament. 8vo. Price 5s.

CORRESPONDENCE.

. The length to which the Critique on Dr. Williams's work has unexpectedly extended, compels us to reserve many articles of literary information till our next number. We were unwilling to divide the first article, it being a continuation of what appeared in our January number: we feel persuaded that the importance of the subjects which it discusses, will amply atone with our readers, for the unusual portion of our pages which it occupies.

We have received a letter with the signature X, and feel ourselves much obliged to the unknown writer. We hope that our future numbers will furnish the best reply to his friendly suggestion.

If the Friend who signs himself Justinius will acquaint the Publisher with his real name and address, his communication shall be immediately attended to.

We have pleasure in laying before our readers the following communication from the Rev. A. Creak, relative to the question, which has been lately agitated, as to Dr. Watts's latest sentiments, on the doctrine of the Trinity.

To the Editor of the Eclectic Review.

Dear Sir,

Yarmouth, March 18, 1814.

As a Pamphlet, entitled "A faithful Enquiry after the Ancient and Original Doctrine of the Trinity taught by Christ and his Apostles," has been involved in the recent discussions respecting the genuine sentiments of Dr. Watts, I will thank you to insert the following remarks upon it.

It was prepared for the press, and a small edition of it was taken off, in the year 1745. The whole of this edition, with the exception of a very few copies, was destroyed, in consequence, as tradition informs us, of the representations of some of the Doctor's friends. Since the publication of the *Eclectic Review* of the late Rev. Mr. Palmer's piece on this subject, I have been favoured, through the kindness of Joseph Parker, Esq. of Mettingham, Suffolk, with the perusal of Dr. Watts's printed copy of the Enquiry, &c. On the outside of it, there are written, with his own hand, the words "*not corrected fully*;" and, in the body of it, there are twelve erasements and interlineations. Several of them are merely verbal, and no one of them is of the least possible importance in the controversy respecting his sentiments.

As Mr. Parker's father was amanuensis to Dr. Watts, his family and some of his connexions are well acquainted with the Doctor's hand-writing, and are qualified, if it were necessary, to give the most satisfactory parole evidence, derived from the purest traditionary sources, of the Doctor's reputed and substantial orthodoxy.

The particulars which have been just recited, will, it is presumed, be allowed to be decisive of two points, viz. the genuineness of the pamphlet in question, and the real sentiments of Dr. Watts, within three years of his death. Some of the abettors of the Doctor's orthodoxy have thought it right to deny the one, and the assertors of his heterodoxy have laboured under a misconception of the other. It is hoped, that, as the public are now in possession of the whole evidence of the case, the Doctor's friends will renounce their scepticism, and his enemies abate their triumph.

I have made these observations, not with the view of implicating myself in any particular theological speculations, but of placing, as far as lay in my power, an historical question on its true grounds.

I will just add, that the edition of Dr. Watts's pamphlet which was printed in 1802, is, so far as I have compared them, an exact reprint of the edition of 1745, with the exception of the "Extracts from the Author's other writings on the Trinity," which, of course, were not appended to the original edition.—

Yours, respectfully,
A. CREAK.

THE ECLECTIC REVIEW,

FOR MAY, 1814.

ART. I. *The World before the Flood*, a Poem, in Ten Cantos ; with other occasional Pieces By James Montgomery, Author of the *Wanderer of Switzerland*, the *West Indies*, &c. 2d Edit. 12mo. pp. xvi. 328. Price 9s. 1813. Longman and Co.

IF it comported with established usage, or with the dignity of our office, to make apologies in any instance of apparent neglect, either to our readers, or to the writers whose works form the subject of our criticism, Mr. Montgomery would have a peculiar claim upon us for a confession of protracted dilatoriness. The public, however, have not waited for our judicial sanction, a second edition of this volume having long since been called for. We thus find ourselves anticipated in our decision upon its merits ; and though we have so far gained by the delay, that we can give our opinion with the greater confidence, we fear that it will be received with a degree of diminished interest.

We confess that we were not of the number of those who were led by the announced title of Mr. Montgomery's poem, to expect from him a panoramic epic, an heroic chronicle of a former world, which should either add to our scanty stock of knowledge, in regard to our antediluvian ancestors, or unfold to our imagination regions of novelty and forms of wonder differing at all from daily experience, or corresponding in any degree to those indefinite fancies which we are apt to entertain of the strange and distant past. To those who have never contemplated the peculiar difficulties which the poet has to overcome in adapting such a subject to his purpose, it may appear surprising, that the ground which Mr. Montgomery

has taken, should not long since have been occupied. Nothing would be easier than to imagine all manner of impossible ways in which the subject of 'the World before the Flood' might have been laboured into a poem. It is probable that many an abortive effort, prompted by such vague conceptions, has been, at different periods, made by others, who, when they attempted to fix into some definite outline, the dream-like shapes which flitted before them, found themselves confused by the disorderly variety of images, and the opposite associations, which composed the unsubstantial vision, and resigned the pencil with a sense of hopeless incompetency. Among these opposing associations, if in their youth they were familiar with the classical fictions of antiquity, the fascinating delusion of a golden age of blissful innocence, would not fail to occupy their imagination. It is not without reluctance that we part with our early credulity in regard to fables, so soothing to the pride of our nature, and consecrated to our feelings, by the charm which time has thrown over these fair creations of genius. We are apt to believe, that in the infancy of the world, there prevailed, in the human race, a simplicity, a peacefulness of character, analogous to that of childhood; and the pensive fondness with which we often look back on the careless pleasures of our youth, is insensibly extended to the retrospect of man's fancied primeval happiness. It is, however, obvious, that these fictions are extremely remote from historic truth; and that the ideas which they awaken, are absolutely irreconcilable with the scriptural representation of the older world. Not only are we compelled to give up, as worthless fancies, the descriptions of the poets, so rich in beauteous imagery, but we are introduced to a scene little congenial with the feelings, or, rather, wholly repulsive to the predilections of human vanity. In the place of the picture of peaceful innocence, we are presented with a brief but forcible narrative of outrageous wickedness,—a detail of crimes, commencing with fratricide, and terminating in universal catastrophe. Instead of spontaneous plenty, we find the earth groaning under a curse, for the sake of man, fertile only in thorns and briars, and circumscribed by tyranny and the lust of conquest. The events, indeed, which distinguish this period, are of a character stupendously sublime; but they are such as are little susceptible of poetical embellishment; and the emotions which they awaken, are far from being akin to those of taste. As to the apocryphal supplements which tradition furnishes to the sacred records, they are not less at variance with all poetical associations, than they are with rational probability, and the dignity of truth. They exhibit a humiliating instance of that decrepitude which superstition induces on the human faculties, in the absence of pure religion; while they

serve to shew, at the same time, the hopeless folly of attempting to blend, with the simple record of eternal truth, the pitiful figments of human invention.

It is not without reason, then, that Mr. Montgomery confesses, that 'the subject is unpromising;'—that 'its difficulties are numerous; and the objections that might be urged against it formidable.' Still, the antecedent presumption in favour of the subject; the general notion, however indefinite or erroneous, of its suitableness for poetical effect; the universality of the interest attached to all the particulars of the history, and the highly moral tendency to which a poem, embracing those particulars, might be made subservient:—all these would combine to oppose a desponding relinquishment of the plan, if it had once sufficiently captivated the fancy; and the sense of difficulty would but instigate an ardent mind to persevere in the noble undertaking. It would become, indeed, an object worthy to employ the energies of a Milton's genius, to reconquer, for the imagination, the World before the Flood, from the lawless usurpation of heathen or rabbinical fiction; to overcome the false associations which have pre-occupied our minds, and to reconcile the truth of history with those natural feelings of complacent interest, with which we have been accustomed to contemplate the fables of the poets. To render truth interesting, by making its affecting qualities predominate over that insensibility, or those prejudices, which indispose us to its reception, and by calling in the aid of scenic beauty and impressive circumstance, to enforce its appeal to our feelings, are, without doubt, the noblest purposes to which the efforts of genius can be directed. The illustration of truth was the original, and is the only legitimate design of fiction. Though it may sound paradoxical, we will venture the assertion, that the only use of fiction is to rescue our imagination and our taste from the influence of falsehood, and to beguile us into a love of reality. Falsehood consists, not in what is ideal or imaginary, but in what is contrary to the truth of things; in mistaken views, in incorrect estimates, in the misappropriation of our passions to inadequate or unworthy objects, and in erroneous associations of sentiments. There is a 'fiction that represents truth, and that is truth,—truth in the essence, though not in the name; truth in the spirit though not in the letter.' To this character the poem before us lays its pretensions; and, certainly, the highest praise that could be conferred on such a production would be, that it justifies its claim. After all that has been said and sung by poets in praise of themselves and their art, we know not of any thing which could so highly exalt their character, or give such value to their productions, as the merit of conducing in this way, not

to the imaginary interests, but to the moral well-being of society. Let their works be tried by their moral purpose and their efficiency for this purpose, and, if they will not endure the test, they are, after all, however specious may be their beauty, worthless, or something worse than worthless.

We are unwilling to trespass on the patience of our readers by the length of our prefatory observations ; yet there is another point, in relation to the difficulties which opposed the execution of a poem on such a subject, on which we wish, in justice to Mr. Montgomery, to make a few remarks. With our views of the subject, whatever might be, in the judgement of some persons, its poetical capabilities, there was but one way in which a Christian poet could treat the theme. To have attempted, under the shelter of the supposed authority of Milton, in a case where no successful precedent could confer the sanction of authority, to interweave allegorical truth with historical narrative, or to add any thing in the shape of ostensible fact to the sacred records, would have been injudicious and vain. Still more objectionable would it have been, to have borrowed from classical fiction, materials for a poem founded on scripture history. Yet, the particulars to be gathered from the inspired pages are so few and simple, that some expedient was, of necessity, to be sought for in the imagination, in order to expand and accommodate them to the purposes of poetry. It is evident also, that whatever method had been adopted, even were the scripture narrative exceedingly more explicit, the detail of circumstance, the delineation of specific character, and the disposition of the whole subject, must still have been purely imaginary. Nor could any objections lie against such a poem, which would not bear, with equal force, against not only poetry in general, but the greater part of those writings which pass for history. ‘ Nothing could justify a work of this kind,’ observes Mr. Montgomery, ‘ if it were, in any way, calculated to impose on the credulity, pervert the principles, or corrupt the affections of its approvers. Here then,’ he continues, ‘ the appeal lies to conscience rather than to taste ; and the decision on this point is of infinitely more importance to the poet than his name among men or his interest on earth. It was his design, in this composition, to present a similitude of events, that might be imagined to have happened in the first age of the world, in which such scripture characters as are introduced would probably have acted and spoken, as they are here made to act and speak. The story is told as a parable only, and its value in this view must be determined by its moral, or rather by its religious influence on the heart.’

p. x.

Yet in making this poem assume a character so decidedly religious, in the full sense of the term, Mr. Montgomery must have felt that he was at once endangering its popularity, with a large proportion of readers; and that if fame were his object, or at least the present and immediate enjoyment of fame in the admiration of his contemporaries, he was considerably narrowing the compass of his hopes. The number of those whose minds would be sufficiently cultivated to appreciate the poem as a work of genius, and at the same time, capacitated for enjoying all its moral beauties, he must have reckoned, would be comparatively small. And not only so; but in the execution of this plan, the poet was imposing on himself the necessity of rejecting all factitious ornament, all exuberance of fancy which should not comport with the solemn realities which occupied his song: he was undertaking to reconcile religious with poetical associations; undertaking to disprove the assertion, to which some former failures had lent plausibility, that they were scarcely compatible with each other. But it is time that we proceed to the poem itself, which is to show to what extent these difficulties have been overcome; and with what degree of success Mr. Montgomery has realized the object which he designed to accomplish in it.

The 'Introductory Note' states, in reference to the scene of action in which the Poem is laid, that the descendants of the younger children of Adam are supposed, by the author, to occupy a territory on the eastern side of the Tigris, near its junction with the Euphrates, including the land of Eden: the other inhabited parts of the world having been gradually colonized by emigrants from these, or peopled by the posterity of Cain. 'In process of time, after the Sons of God had formed connexions with the daughters of men, and there were Giants in the earth, the latter assumed to be Lords and Rulers over mankind, till among themselves arose One, excelling all his brethren in knowledge and power, who became their King and by their aid, in the course of a long life, subdued all the inhabited earth, except the land of Eden. This land at the head of a mighty army, principally composed of the descendants of Cain, he has invaded and conquered, even to the banks of the Euphrates, at the opening of the action of the poem.'

'In vain the younger race of Adam rose,
With force unequal, to repel their foes;
Their fields in blood, their homes in ruins lay,
Their whole inheritance became a prey;
The stars, to whom as Gods they raised their cry,
Roll'd, heedless of their offerings, through the sky;

Till urged on Eden's utmost bounds at length,
 In fierce despair they rallied all their strength.
 They fought, but they were vanquish'd in the fight,
 Captured, or slain, or scatter'd in the flight :
 The morning battle scene at eve was spread
 With ghastly heaps, the dying and the dead ;
 The dead unmourn'd, unburied left to lie,
 By friends and foes the dying left to die.
 The victim, while he groan'd his soul away,
 Heard the gaunt vulture hurrying to his prey,
 Then strengthless felt the ravening beak, that tore
 His widen'd wounds, and drank the living gore.

‘ One sole-surviving remnant, void of fear,
 Woods in their front, Euphrates in their rear,
 Were sworn to perish at a glorious cost,
 For all they once had known, and loved, and lost ;
 A small, a brave, a melancholy band,
 The orphans, and the childless of the land.’ pp. 14 15.

While the hostile armies are encamped in this position, a youth, whose character and fortunes form the connecting principle of the poem, secretly withdraws at midnight from the tents of Cain, and pursues his flight over the southern hills to the valley of Patriarchs. It was the Minstrel Javan.

‘ The Giant King, who led the hosts of Cain,
 Delighted in the Minstrel and his vein ;
 No hand, no voice, like Javan's, could controul,
 With soothing concords, his tempestuous soul.
 With him the wandering Bard, who found no rest
 Through ten years' exile, sought his native west.’

‘ — o'er his shoulder hung,
 Broad as a warrior's shield, his harp unstrung,
 A shell of tortoise, exquisitely wrought
 With hieroglyphics of embodied thought ;
 Jubal himself enchased the polish'd frame ;
 And Javan won it in the strife for fame,
 Among the sons of Music, when their Sire
 To his victorious skill adjudged the lyre.’ pp. 24, 25.

Upon this character, Mr. Montgomery has evidently bestowed elaborate pains ; and has, perhaps, been seduced by a strong identification of himself with the imaginary bard, to rest too much of the interest of the poem on sympathy with his individual fortunes : the action of the narrative is not made to depend sufficiently upon his sufferings or exertions, to constitute him the hero of the song. In pursuing his flight, we find ourselves reluc-

tantly hurried away, far from the business and action of the history, and are, at first, rather impatient at our detention in the Patriarch's glen. The conduct of this part of the story wears too much the appearance of an episode not apparently connected with the progress of the general drama, and, therefore, is of a length disproportionate to an underplot. Mr. Montgomery seems to have almost forgotten the position of events and the opposing armies, and at length he succeeds, by the melody of his numbers, and the rising dignity and interest of the narrative, in making us forget them too. We mention in this place what appears to us, the principal fault in this plan, because we think it must be admitted at the outset to be a fault, and that it may then be dismissed, as detracting little from the merit or subsequent interest of the poem. We cannot conceive that the perusal of the third, fourth, and fifth Cantos, which are occupied with Enoch's reception of the returning prodigal, his narration of the death of Adam, his performance of the anniversary sacrifice, and his prophecy, is likely to be interrupted by any disturbing conjectures relative to the antecedent narrative, or by any dissatisfaction with the Poet. They are in themselves highly interesting; and they cannot be read, we think, without strong and almost overpowering emotion by any one who has the least pretensions to sympathy with the enthusiasm of genius, or the inspiration of devout feeling. The portrait of Adam, in the fourth Canto, and the circumstances of his death, form a perfect *Cartoon*. Enoch is the narrator.

‘ Would that my tongue were gifted to display
The terror and the glory of that day,
When, seized and stricken by the hand of Death,
The first transgressor yielded up his breath!
Nigh threescore years, with interchanging light,
The host of heaven have measured day and night,
Since we beheld the ground, from which he rose,
On his returning dust in silence close.

‘ With him his noblest sons might not compare,
In godlike feature and majestic air;
Not out of weakness rose his gradual frame,
Perfect from his Creator's hand he came;
And as in form excelling, so in mind
The Sire of men transcended all mankind:
A soul was in his eye, and in his speech
A dialect of heaven no art could reach;
For oft of old to him, the evening breeze
Had borne the voice of God among the trees;
Angels were wont their songs with his to blend,
And talk with him as their familiar friend.

But deep remorse for that mysterious crime,
 Whose dire contagion through elapsing time
 Diffused the curse of death beyond controul,
 Had wrought such self-abasement in his soul,
 That he, whose honours were approach'd by none,
 Was yet the meekest man beneath the sun.
 From sin, as from the serpent that betray'd
 Eve's early innocence, he shrunk afraid;
 Vice he rebuked with so austere a frown,
 He seem'd to bring an instant judgment down,
 Yet while he chid, compunctious tears would start,
 And yearning tenderness dissolve his heart;
 The guilt of all his race became his own,
 He suffer'd as if *he* had sinn'd alone.
 Within our glen to filial love endear'd,
 Abroad for wisdom, truth and justice fear'd,
 He walk'd so humbly in the sight of all,
 The vilest ne'er reproach'd him with his fall.
 Children were his delight;—they ran to meet
 His soothing hand and clasp his honour'd feet;
 While 'midst their fearless sports supremely blest,
 He grew in heart a child among the rest:
 Yet as a Parent, nought beneath the sky
 Touch'd him so quickly as an infant's eye;
 Joy from its smile of happiness he caught,
 Its flash of rage sent horror through his thought,
 His smitten conscience felt as fierce a pain,
 As if he fell from innocence again.

‘ One morn, I track'd him on his lonely way,
 Pale as the gleam of slow awakening day;
 With feeble step he climb'd yon craggy height,
 Thence fix'd on distant Paradise his sight;
 He gazed awhile in silent thought profound,
 Then falling prostrate on the dewy ground,
 He pour'd his spirit in a flood of prayer
 Bewail'd his ancient crime with self-despair,
 And claim'd the pledge of reconciling grace,
 The promised Seed, the Saviour of his race.
 Wrestling with God, as Nature's vigour fail'd,
 His faith grew stronger and his plea prevail'd;
 The prayer from agony to rapture rose,
 And sweet as Angel accents fell the close.
 I stood to greet him; when he raised his head,
 Divine expression o'er his visage spread,
 His presence was so saintly to behold,
 He seem'd in sinless Paradise grown old.’ pp. 74—77.

We are tempted to make room for the concluding part of the description of the death of Adam. What in point of poetical merit, may be the exact quality or degree of excellence to

which this passage rises, we confess ourselves unable, after repeated perusal, coolly to determine. In the whole range of poetry, we know but very little of so powerfully impressive, of so deeply affecting a character. Its beauty and pathos, however, can be adequately felt by those only whose dispositions of heart accord with the expression of feeling which 'the Parable' puts into the mouth of the first transgressor.

‘—“ Ó ye, that shudder at this awful strife,
This wrestling agony of Death and Life,
Think not that He, on whom my soul is cast,
Will leave me thus forsaken to the last;
Nature’s infirmity alone you see;
My chains are breaking, I shall soon be free;
Though firm in God the Spirit holds her trust,
The flesh is frail, and trembles into dust.
Horror and anguish seize me :—’tis the hour
Of darkness, and I mourn beneath its power;
The Tempter plies me with his direst art,
I feel the Serpent coiling round my heart,
He stirs the wound he once inflicted there,
Instills the deadening poison of despair,
Belies the truth of God’s delaying grace,
And bids me curse my Maker to his face.

—I will not curse Him, though his grace delay;
I will not cease to trust Him, though he slay;
Full on his promised mercy I rely,
For God hath spoken,—God, who cannot lie.

—THOU, of my faith the Author and the End!
Mine early, late, and everlasting Friend!

The joy, that once thy presence gave, restore
Ere I am summon’d hence, and seen no more:
Down to the dust returns this earthly frame,
Receive my Spirit, Lord! from whom it came;
Rebuke the Tempter, shew thy power to save,
O let thy glory light me to the grave,
That these, who witness my departing breath,
May learn to triumph in the grasp of Death.”

‘ He closed his eye-lids with a tranquil smile,
And seem’d to rest in silent prayer awhile:
Around his couch with filial awe we kneel’d,
When suddenly a light from heaven reveal’d
A Spirit, that stood within the unopen’d door;—
The sword of God in his right hand he bore;
His countenance was lightning, and his vest
Like snow at sun-rise on the mountain’s crest;
Yet so benignly beautiful his form,
His presence still’d the fury of the storm;
At once the winds retire; the waters cease;
His look was love, his salutation “Peace!”

' Our Mother first beheld him, sore amazed,
 But terror grew to transport, while she gazed :
 —“ 'Tis He, the Prince of Seraphim, who drove
 Our banish'd feet from Eden's happy grove ;*
 Adam, my Life, my Spouse, awake !” she cried ;
 “ Return to Paradise ; behold thy Guide !
 O let me follow in this dear embrace :”
 She sunk, and on his bosom hid her face.
 Adam look'd up ; his visage changed its hue,
 Transform'd into an Angel's at the view :
 “ I come !” he cried, with faith's full triumph fired,
 And in a sigh of ecstasy expired.
 The light was vanish'd, and the vision fled ;
 We stood alone, the living with the dead :
 The ruddy embers, glimmering round the room,
 Display'd the corpse amidst the solemn gloom ;
 But o'er the scene a holy calm reposed,
 The gate of heaven had open'd there, and closed.

' Eve's faithful arm still clasp'd her lifeless Spouse ;
 Gently I shook it, from her trance to rouse ;
 She gave no answer ; motionless and cold,
 It fell like clay from my relaxing hold ;
 Alarm'd I lifted up the locks of grey,
 That hid her cheek ; her soul had pass'd away ;
 A beauteous corse she graced her partner's side,
 Love bound their lives, and Death could not divide.

“ Trembling astonishment of grief we felt,
 Till nature's sympathies began to melt ;
 We wept in stillness through the long dark night :
 —And O how welcome was the morning light !” pp. 87—91.

In the prophecy of Enoch, the Poet, by a pardonable anachronism, boldly anticipates the language of after-predictions, and attributes to the antediluvian Saint, a measure of clear evangelical knowledge which may appear inappropriate and improbable. We are of opinion, however, that this license is justified, not only by the propriety of giving the awful burthen, as nearly as possible, in the words of inspiration, but also by the ground which many think there is for believing, that the communications made to our first parents and preserved by tradition, were much more explicitly intelligible, and considered in connexion with the institution of sacrificial rites, were more clearly apprehended, than we are apt to imagine. In the following lines, the grouping of the principal subjects of our Saviour's miraculous power, is very fine.

* Paradise Lost, Book xi. v. 238.

“ How beauteous on the mountains are thy feet,
Thy form how comely, and thy voice how sweet,
Son of the Highest!—Who can tell thy fame?
The Deaf shall hear it while the Dumb proclaim;
Now bid the blind behold their Saviour’s light,
The lame go forth rejoicing in thy might;
Cleanse with a touch yon kneeling Leper’s skin;
Cheer this pale Penitent, forgive her sin;
O, for that Mother’s faith, her Daughter spare;
Restore the Maniac to a Father’s prayer;
Pity the tears those mournful Sisters shed,
And BE the RESURRECTION OF THE DEAD!’ pp. 111—112.

We cannot forbear continuing the extract.

‘ What scene is this?—Amidst involving gloom,
The moonlight lingers on a lonely tomb;
No noise disturbs the garden’s hallow’d bound,
But the Watch walking on their midnight round:
Ah! who lies here, with marr’d and bloodless mien,
In whom no form or comeliness is seen;
His livid limbs with nails and scourges torn,
His side transpierced, his temples wreathed with thorn?
’Tis He, the Man of Sorrows! He, who bore
Our sins and chastisement:—his toils are o’er;
On earth erewhile a suffering life he led,
Here hath he found a place to lay his head;
Rank’d with transgressors he resign’d his breath,
But with the rich he made his bed in death.
Sweet is the grave, where Angels watch and weep;
Sweet is the grave, and sanctified his sleep:
Rest, O my Spirit! by this martyr’d form,
This wreck, that sunk beneath the Almighty storm,
When floods of wrath, that weigh’d the world to hell,
On him alone, in righteous vengeance fell;
While men derided, demons urged his woes,
And God forsook him,—till the awful close;
Then in triumphant agony he cried,
—“ ’Tis finish’d”—bow’d his sacred head, and died.’

pp. 112, 113.

The sixth Canto contains some very beautiful poetry. Javan, at evening, visits the scenes of his youth, the scattered dwellings of the Patriarch’s glen; and sings to his harp, amidst the assembled inhabitants, Jubal’s song of the creation. In the seventh, the Patriarchs and their families are surprised by a detachment from the army of the invaders, and carried away captives, ‘ meekly yielding to their foes.’—Enoch and Javan are among the number. During their march, the Prophet relates the murder of Abel; and informs Javan of the origin of the giants, and of the infancy and early adventures of their king.

In the eighth Canto, the captive Patriarchs are presented before the king and his giant chieftains, who are assembled on the summit of a mountain, listening to a bard of Jubal's lineage, the envious rival of Javan. The monarch is thus portrayed.

‘ Exalted o’er the vassal Chiefs, behold
 Their Sovereign, cast in Nature’s mightiest mould;
 Beneath an oak, whose woven boughs display’d
 A verdant canopy of light and shade,
 Throned on a rock the Giant-King appears,
 In the full manhood of five hundred years;
 His robe, the spoils of Lions, by his might
 Dragg’d from their dens, or slain in chace or fight;
 His raven locks, unblanch’d by withering Time,
 Amply dishevell’d o’er his brow sublime;
 His dark eyes, flush’d with restless radiance, gleam
 Like broken moonlight rippling on the stream.
 Grandeur of soul, which nothing might appal,
 And nothing satisfy if less than all,
 Had stamp’d upon his air, his form, his face,
 The character of calm and awful grace;
 But direst cruelty, by guile repress,
 Lurk’d in the dark volcano of his breast,
 In silence brooding, like the secret power,
 That springs the earthquake at the midnight hour.’

pp. 163, 164.

The Patriarchs are led before him.

‘ A lovely and a venerable band
 Of young and old, amidst their foes they stand;
 Unawed they see the fiery trial near;
 They fear’d their God, and knew no other fear.*

‘ To light the dusky scene, resplendent fires,
 Of pine and cedar, blazed in lofty pyres;
 While from the east the moon with doubtful gleams
 Now tipt the hills, now glanced athwart the streams,
 Till, darting through the clouds her beauteous eye,
 She open’d all the temple of the sky.
 The Giants, closing in a narrower ring,
 By turns survey’d the prisoners and the King;
 Javan stood forth—to all the youth was known,
 And every eye was fix’d on him alone.’ pp. 176, 177.

The king announces his determination to sacrifice the captives to his demon-gods, decreeing special vengeance upon Javan. While the sentence is yet delayed by the undaunted courage of the minstrel, and the frantic distress of his beloved Zillah, the

* Je crains Dieu, cher Abner, et n’ai point d’autre crainte.

object of his long-concealed and faithful attachment, the sorcerer, the monarch's ancient foster-sire, who had snatched him from the flood and nursed him up to cruelty, and

‘ Who, still his evil genius, felly bent
‘ On one bold purpose, went where’er he went,’

suddenly appears, pretends to disclose the secret of his birth, and proposes his deification. In the midst of his blasphemy, while uttering the name of God, he is arrested by the vengeance of heaven,

‘ A spasm of horror wither’d up his frame ;
Even as he stood and look’d,—he looks, he stands,
With heaven-defying front, and clenched hands,
And lips half-open’d, eager from his breast
To bolt the blasphemy, by force repress ;
For not in feign’d abstraction, as before,
He practised foul deceit by damned lore,
A frost was on his nerves, and in his veins .
A fire, consuming with infernal pains ;
Conscious, though motionless his limbs were grown,
Alive to suffering, but alive in stone.

‘ In silent expectation, sore amazed,
The King and Chieftains on the Sorcerer gazed ;
A while no sound was heard, save through the woods,
The wind deep-thundering, and the dashing floods :
At length, with solemn step, amidst the scene,
Where that false prophet shew’d his frantic mien,
Where lurid flames from green-wood altars burn’d,
Enoch stood forth ;—on him all eyes were turn’d,
O’er his dim form and saintly visage fell
The light that glared upon that priest of hell.
Unutterably awful was his look :
Through every joint the Giant Monarch shook ;
Shook, like Belshazzar, in his festive hall,
When the hand wrote his judgment on the wall ;
Shook, like Eliphaz, with dissolving fright,
In thoughts amidst the visions of the night,
When, as the Spirit pass’d before his face,
Nor limb, nor lineament his eye could trace ;
A form of mystery, that chill’d his blood,
Close at his couch in living terror stood,
And death-like silence,—till a voice, more drear,
More dreadful than the silence, reach’d his ear :
Thus from surrounding darkness Enoch brake,
And thus the Giant trembled while he spake.’ pp. 194—196.

The prophecy of Enoch concerning the sorcerer, the king, and the flood, is given in the concluding Canto. His translation to heaven in the presence of his dismayed and confounded enemies, the miraculous deliverance of the captives, and the panic

flight of the giant hosts, form the sublime conclusion of the poem.

‘ As, when the waters of the flood declined,
Rolling tumultuously before the wind,
The proud waves shrunk from low to lower beds,
And high the hills and higher raised their heads,
Till Ocean lay, enchased with rock and strand,
As in the hollow of the Almighty’s hand,
While earth with wrecks magnificent was strew’d,
And stillness reign’d o’er Nature’s solitude:
—Thus in a storm of horror and dismay,
All night the Giant-Army sped away;
Thus on a lonely, sad, and silent scene,
The morning rose in majesty serene.’ p. 215.

The copious extracts which we have made, will give our readers a tolerably correct idea of the execution of Mr. Montgomery’s poem. Little now remains but to notice some parts of the poem, which seem to require a few more particular observations.

We have already remarked upon that which appears to us an obvious defect in the arrangement of the poem. Connected with this is the objection, which some persons will be disposed to bring against nearly the whole of the second Canto, of its being too much like an episode within an episode. The striking beauty and picturesque richness of much of the poetry would atone with us for its length; but in regard to its position in the order of the narrative, though we can venture to suggest no alteration, we fear that it will be felt, on account of the subordinate and inconsequential nature of the subject, to be faulty. The argument of the Canto is simply, that Javan, pursuing his flight, through a forest where ‘upright and tall the trees of ages grow,’ arrives at the place where he had formerly parted with Zillah, when he withdrew from the Patriarch’s glen. The preceding Canto has made us acquainted with the conflict of feelings which the minstrel had suffered before he forsook his home to pursue

‘ Round the vain world the phantom Fame,
And cast away his birth right for a name.’

‘ But when ambition, with a fiercer flame
Than untold love, had fired his soul for fame,
This infant passion, cherish’d yet repress’d,
Lived in his pulse, but died within his breast;
For oft in distant lands, when hope beat high,
Westward he turn’d his eager glistening eye,
And gazed in spirit on her absent form,
Fair as the moon emerging through the storm,
Till sudden, strange, bewildering horrors cross’d
His thought,—and every glimpse of joy was lost.
Even then, when melancholy numbed his brain,
And life itself stood still in every vein,

While his cold, quivering lips sent vows above,
—Never to curse her with his bitter love!
His heart, espoused with hers, in secret sware
To hold its truth unshaken by despair :
The vows dispersed that from those lips were borne,
But never, never was that heart forsworn.' pp. 26, 27.

This companion of his childhood, the object of his faithful and secret attachment, he accidentally discovers slumbering in a bower, formed on the spot where they parted. The sensations produced by the music of his pipe, mingling itself at first with her romantic dreams, and prolonging their enchantment when she awakes, are finely conceived. The lovers abruptly separate, without Javan's disclosing himself to her suspicions. The first impression, however, which this 'tale of ancient constancy' will make on the minds of many readers, will be its incongruity with the solemn business of the poem; of course no intelligent reader will consider the subject of a pure and faithful attachment in itself unsuitable in a poem of this cast; nor will he have any difficulty in supposing it to consist with the circumstances and simple manners of the antediluvian age, that the law of our nature, which inclines the heart to love, and provides for its reciprocation, should operate in the way which the poet has represented. Nor will it be any deduction from the interest which such a representation would excite, to find it exhibited, free from that licentiousness or grossness which characterizes the passion of love, as felt and described by the heathen poets of antiquity. The example of Milton would be sufficient to justify its alliance to the highest and most sacred themes. We must, however, concede, that the impression of incongruity to which we have alluded, is not to be wholly removed by these considerations; and we are disposed to attribute it to the associations insensibly attached to the subject, as connected with the sickly sentiments of novelists, or the absurdities of real life. In Milton, the dignity of the persons of the drama, the majesty of the diction, and the elevation as well as purity which is imparted to the expression of love, rescue it from all such degrading contaminations. But we have seen even Milton, when translated into the polite language of a neighbouring country, and that by the hand of no ordinary genius, sink, as a poet, into the narrator of undignified gallantries. In our tragic writers, love is heightened into the sublimity of energy or of pathos, by the situations in which it is exhibited, or the consequences which it involves. But the display of the simple feeling in an individual, however natural, however beautifully developed, unallied to consequences of sufficient interest to command our sympathy, will please only in proportion as the feeling has connected itself with the reader's

own experience. We are unwilling to suppose that, in this part of his poem, Mr. Montgomery will fail of generally pleasing. We think that it well becomes the Christian poet to endeavour, by his best efforts, to rescue the name and the passion of love from the degrading or debasing associations to which we have alluded. It is that principle of our nature which is of universal and mighty operation; and according to the object on which it fixes, sinks the man into a slave, or exalts him to a hero; enchains or ennobles his faculties; subverses the powers of his nature, or elevates him to the highest exertions and the most extatic enjoyments of which, next to those of devotion, he is capable. A tale of antediluvian courtship may, to some persons, sound too ludicrously improbable even for romance; but as a 'similitude of events,' as a transaction of real life, we can contemplate it as neither improbable nor ludicrous; or so to those only who have suffered ridicule to make them incredulous of the best feelings of our nature. We had intended to make a few observations on the introduction of the goatherd sorcerer, in the 7th Canto, but our limits forbid our entering upon a fresh topic. We must also leave our readers to form their own judgement of Mr. Montgomery's versification, briefly observing that it is, in general, very melodious and varied, and often splendid. He sometimes succeeds in giving to a particular line an exquisite effect; but, not unfrequently, the construction is such, that the whole strength of the line depends upon the cæsura, and is very likely to be destroyed by a careless reader. The effect of art, in some places too, is to give the appearance of the want of it; the melody of the couplet is sacrificed to obtain a varied harmony; the general style of the poem, also, is rather diffuse, which gives a tameness to some passages; but upon the whole, we think, Mr. Montgomery has evinced himself a master of versification.

We may leave the 'Occasional Pieces' to speak for themselves. Their author is sufficiently known to our readers as a lyric poet. He now stands forward with loftier pretensions,—pretensions which his contemporaries have recognized, and which, we have no doubt, posterity will still more highly appreciate. As a work of genius, 'the World before the Flood' bears the stamp, and contains a principle of immortality; while the purity of its sentiments and the distinguished excellence of its tendency, will render that immortality a moral benefit to the world; and constitute for the brow of its author, a crown whose glory shall outlive the verdure, and outshine the fairest honours of the laurel.

Art. II. *The Philosophy of Nature* ; or, *The Influence of Scenery on the Mind and Heart*. Post 8vo. 2 vols. pp. 664. Price 18s. Murray. 1813.

IT may be asserted that there is a relation between the human mind and the whole known creation : in other words, that there are some principles of correspondence in the constitution of the mind, and in the constitutions of all known created things, in consequence of which, those things are adapted to produce some effect on the mind when they are presented to it, whether through the medium of the senses, or in any more immediately intellectual manner*. It may be added, perhaps, that if the condition of the mind were absolutely and perfectly good, this effect would always be beneficial.

As the mind must, in all periods and regions of its existence, receive its happiness from causes exterior to itself, and as it is probable the one Supreme Cause of that happiness, the Deity, will make a very great part of the happiness which human spirits are to receive from him, come to them through the medium of his works, it is a matter of inexpressible exultation, that those works are so stupendous in multiplicity and magnitude ; that they are, indeed, for all practical purposes, infinite. It is with a triumphant emotion that an aspiring spirit, assured of living for ever, trusting in the divine mercy that it shall be happy in that eternity of life, and certain that its happiness must arise from the impressions made on it by surrounding existences,—it is with an emphatic emotion of triumph that such a spirit considers the vastness of the universe, as progressively demonstrated to us by the advances of science, and as attempted to be realized by an earnest, a delightful, but still an overwhelmed effort of imagination. For it regards the infinity of things as the scene of its indefatigable and everlasting activity, in which it shall find that millions of contemplated manifestations of beauty and sublimity are but preparing it to advance to new visions, with perceptions for ever becoming more vivid, and delight for ever growing more intense.

A spirit of this order will regard the ample display of beauty and magnificence made even to the inhabitants of this globe, as forming a kind of introductory stage for the indulgence and exercise of curiosity and admiration ; and as adapted, in combination with the objects of religious faith, to operate on the conformation and habitudes of the mind with an influence not less salutary than pleasing. This admirer of the Creator's

* Such as some modes of inspiration.

works will, indeed, be sometimes compelled to regret the feebleness of the senses by means of which the soul is reduced to receive its perceptions of creation ; will sometimes be tempted to deplore the inferiority of the terrestrial region itself to such worlds as he can easily imagine to exist ; and will much oftener lament, that even of this sublunary scene, he is, by many causes, confined to contemplate, immediately with his own faculties of perception, an extremely diminutive portion, and perhaps of an immensely inferior character, in point of beauty and sublimity, to many other portions of it ; yet he will, nevertheless, be arrested and delighted by many phenomena ; will often lose himself in inquisition and wonder ; and, on the whole, will be sensible that nature greatly affects the habitual state of his mind.

Such a description is applicable, however, to a very small number, comparatively, of the human race. This captivity of nature is felt by extremely few but highly cultivated minds, and, indeed, by the smaller proportion only even of them. Here and there, a rare individual who has received from nature an extraordinary measure of imagination and sensibility, feels the enchanting influence in the early years of life, antecedent to the high cultivation of the faculties ; and onward through life, though the full means and advantages of that discipline should never be enjoyed. But it is notorious that the generality of men are exempt. Savages are quite insensible to the beautiful or the awful aspects of the scenes in which they are pursuing their occupations of hunting, fishing, and war. They would stand without emotion on the precipice from which they would look down on the cataract of Niagara. Nor, perhaps, would the half-civilized Canadian hunter be betrayed, in the same situation, into any great excess of solemnity or enthusiasm. We remember the perfect sobriety of prose with which an American man of the woods, who was even capable of writing a book, Patrick Gass, has described or mentioned the great falls of the Missouri. The same want of what may be called poetical feeling, regarding the sublimities of scenery, is apparent in all the uncultivated and slightly cultivated nations, from the savage up to the confines of the civilized state ; in the South Americans, the Tartars, the Laplanders, the Norwegians, and even the Icelanders,—excepting that some among these North European nations associate certain mysterious ideas of reverence and fear with their great mountains. We are not aware, that even in the inhabitants of Switzerland, an admiration of its grand scenery constitutes any material part of that passion for their country for which they are so celebrated. We need not say a word of the mass of the population of those regions,

which combine the beauties of nature with the striking remains of the Grecian and Roman taste and magnificence. If we come, at last, to what assumes, and, indeed, we believe justly assumes, to be the most cultivated people on earth, we doubt whether we can make any striking improvement of the representation, as to the inspiring and elevating influence of nature, and the number and enthusiasm of her pupils. Of the several divisions of our territory and people, the country and posterity of Ossian have assumed greatly the highest character for influences exerted by the scenery and felt by the people. We have read, in close succession, Dr. Johnson's account of the region and the race, and Mrs. Grant's : a conjunction and comparison which reminded us of the description given by travellers of the flowery tracts immediately on the edge of the eternal ice on the lower declivities of the Alps. It would be delightful to receive Mrs. Grant's representation as the correct one ; and, therefore, we endeavour, with all our might, to believe in it ; nevertheless, we are visited by strong surmises of *unintentional* poetry in the lady's very interesting memorials of a national character, which, she confesses, is fast approaching to extinction. While we can conceive, and indeed admit, that there was in the character of the Highlanders, before the breaking up of their ancient social economy, something more imaginative, more perceptive of the gloomy sublimity of their scenery, more responsive, by solemn and elevated sentiments, to its aspects, than was perhaps ever to be found in any other uncultivated tribe inhabiting a similar region, it would yet be absurd to set substantially aside, in favour of this one race, the general law, that unexpanded faculties, undisciplined taste, scantiness of associated ideas, want of the means of judging of objects by comparison ;—in one word, that ignorance must inevitably preclude, in a great degree, that kind of sensibility and reflection by which the mind has its perception of the fair, the marvellous, and the sublime in Nature. And, doubtless, the contemplative enthusiasm indulged on the mountains, among the rocks, by the torrents and cataracts, and on the sea shore, was confined to the few spirits of the family or the kindred of genius, while the great majority could behold such objects with only a little less temperance of emotion than the ordinary tone of sentiment among other rustic portions of mankind. Assuredly it was not every Highlander that gave out emanations of poetry while passing under impending precipices, or standing on the summits of mountains.

If we descend from that legendary, visionary, and almost vanished race, to the uncultivated population of England, Wales, and Ireland, there will need no other experiment than that of a short sojourn in Cumberland, in Carnarvonshire, or

near the Lakes of Killarney, to estimate the influence of natural beauty and grandeur on the generality of the people placed under their habitual operation. And we apprehend that the investigator will be utterly disappointed if he expects to find any mental modification, corresponding to the nobleness of the scenes. He will find that the main proportion of their habitual spectators are not either consciously or unconsciously the subjects of their power. Not unconsciously: they have not acquired insensibly a richer imagination; they have not a more vivid sensibility to the sublime and beautiful generally, as elements in the constitution of the natural and moral world, and as displayed in literature and the arts. Not consciously: they are not haunted by the images of the grand peculiarities of the scene around them; their minds are not arrested and thrown into trains of thought by their aspect; they can pass long spaces of time without even distinctly recognizing them as objects to be thought of when they are seen, and still longer spaces without employing any of their leisure in visiting the spots (perhaps not far off) which are the most striking in themselves, or which afford the most commanding views of the wonders of the region. And if sometimes a party of pleasure is made up for such a visit, it is very commonly seen that the graces or the majesty of Nature engage but very little of their attention, and that they scarcely at all, unless perhaps by augmented hilarity, affect the tone of their feelings. The looks, sometimes thrown vaguely over the scene, are evidently not such as to bring the soul in contact with it;

‘ There is no speculation in those eyes.’

The lively talk about indifferent subjects, the freaks and frolic, the good or bad cheer, the little diverting or vexatious incidents, shall so besport away the hours and faculties, that the whole expedition might appear to have been planned as an insult on the goddess (that has had so many pretended worshippers, and so few true ones) Nature, in the way of practically telling her how little all her fine things are good for.

Among a multitude of flights of rhapsody in the work that has led us into these observations, there is one in glorification of Snowdon, in which, after a great deal of probably real, and certainly reasonable enthusiasm, with an addition of what we suspect to be rhetorical affectation, it is asserted, without the compliment of looking round in anticipation of any body's scepticism, that ‘ No one ever mounted this towering eminence but he became a wiser and a better man.’ And several particulars are specified, in which it is assumed as infallible, that this transforming energy must evince itself on a summit which, it seems, is high enough to attract the influences of a heaven superior to

that of the lightnings. This bold position imports at the very least, and as the minor part of the fact which it asserts, that every one who beholds what may be seen from that eminence, is profoundly affected by the magnificent vision. Now, we happen to have had plentiful evidence on the spot, that a number of human beings may look from that sublime position, on all that it commands, by the light of the rising sun, and be little more impressed and detained by the view than they would in standing to contemplate, on the busy day, the market place of any large town, and very much less than in surveying that area when filled with the exhibitions of a fair. As the rule must be, that the subsequent effects on the mind can only be in proportion to the force of the impression, it is not worth while to waste even a guess on the probable improvement in goodness, wisdom, or taste, derived by these spectators from a scene to which these islands, perhaps, do not afford an equal.

It is to the uncultivated portion of a nation which, nevertheless, accounts itself collectively more cultivated than all others, that we have mainly limited these observations. But whoever has had many opportunities of observing, with respect to the point in question, the much smaller portion that may make pretensions to be distinguished as cultivated, will have to testify that a real, thoughtful perception, and a genuine, ardent admiration, of the beautiful and sublime of Nature, are among the very rarest endowments or acquirements of educated and well informed persons. His deposition will unquestionably be, that but very few among the elegant and polished part of the community, very few among the studious and learned, very few of those who are occupied in the higher professions, are intent observers of the material world, with the direct thought of its being the very basis and archetype of whatever we can know of the fair, the harmonious, and the grand; with a direct wish and study, therefore, to have the economy of the mind, as to taste and imagination, and partly as to intellect itself, formed and modified in accordance to it; and with a feeling that there is, through all Nature, some mysterious element like soul, which comes, with a deep significance, to mingle itself with their own conscious being.

Nevertheless, there is a proportion of cultivated minds (and we must reckon, inclusively or additionally, an extremely few spirits but slightly cultivated in a strictly literary sense, yet strongly instinct with genius) that find, in the wide field of Nature, something indefinitely more than a mere indifferent ground on which to prosecute the journey and accomplish the ordinary business of life. They find it a scene marked all over with mystical figures, the prints and traces, as it were, of the frequentation and agency of superior spirits. They find it

sometimes concentrating their faculties to curious and minute inspection, sometimes dilating them to the expansion of vast and magnificent forms; sometimes beguiling them out of all precise recognition of material realities, whether small or great, into visionary musings, and habitually and in all ways conveying into the mind, trains and masses of ideas of an order not to be acquired in the schools, and exerting a modifying and assimilating influence on the whole mental economy.

Now a clear intellectual illustration of all this might fairly assume the title of 'The Philosophy of Nature.' Such a work would not, perhaps, have been required to commence with the very elements of the philosophy of the mind, or an abstruse investigation into the principles of sublimity and beauty. It might, perhaps, not improperly begin with inferences from the striking and obvious fact, repeatedly dwelt on by philosophers and poets, that in the constitution of the material world, the Creator's intentions were much beyond a provision for mere necessity and plain utility, in the strict sense of those terms; that it was determined there should be, in the mundane economy for man, something besides the means of physical well-being, something besides moral order, and even religious truth: that the system was made to include a marvellous provision for taste and imagination, and for an infinity of pleasing emotions excited through the medium of these faculties. The comprehensive inference, capable of being established in several forms and illustrations, is plainly this, that the human mind should not be insensible to this signally remarkable part of the divine economy, but should be both passively and actively responsive to it.

A rapid general view might then be taken of the actual state of the human mind, past and present, as to its modes and degrees of sensibility to this grand circumstance in the Creator's work. It might be shewn in what manner this sensibility has appeared to manifest itself in various nations, in the character of their philosophy and their superstitions, of their poetry and other fine arts. Such a survey would contribute to ascertain the influence of civilization in bringing this otherwise nearly dormant sensibility into an effective state. And it would, alas! too opprobriously shew how easily this fine faculty may be perverted into superstition and idolatry. There would sometimes occur, during this review, the very remarkable fact, of this sensibility's acquiring, when perverted into superstition, tenfold the poignancy it ever had before; tribes of human beings, who would have been but feebly impressed by the beauty and grandeur of Nature in itself, or as a work of God, being enthusiastic for that beauty and sublimity just when, and so far as, profaned into the materials of a false religion. Thus men obtained something like the accomplishment of the expectation of

our first parents, a more vivid perception, by means of their sin, of what was fair and sublime.

The supposed work might inquire what class of the beauties, that may be comprehended within the wide term 'scenery,' may have had the greatest power over susceptible minds. And it might be shewn how the different orders of genius are attracted and modified respectively by those different classes of Nature's exhibitions.

It would be a matter of very great interest to determine, under what conditions this influence of Nature, where it does actually operate on the taste and imagination, shall also be salutary in a *moral* respect. It has been a favourite doctrine with many men of sensibility and genius, that these captivations of Nature are absolutely and almost necessarily conducive to the moral rectitude of the mind; that they unconditionally tend to purify, to harmonize, and to exalt, the principles and the affections. If the maintainers of this opinion, so kind to our nature, had not examined the human mind enough to know, from its very constitution, that in some modes and degrees of its depravity, it not only may fail to be corrected by the perception of these charms of Nature, but may receive their influence so that it shall augment the depravity,—it is strange that their faith was not shaken by the notorious fact, that many fine geniuses of the very class most alive to the beauty and sublimity of Nature, poets and painters, have been among the most profligate of men:—not to notice that the inhabitants of some of the most paradisiacal and romantic sections of the earth, are among the most basely corrupt of the whole human race. Let any man recollect what he has read and heard of the inhabitants of the most exquisite countries on the Mediterranean.

Another object of the supposed inquiry, would be to determine what mode of training from childhood, what kind of locality for residence, what studies and occupations, would most effectually dispose and gratify a mind possessed of the requisite native sensibility, for feeling these finer influences of the material world. It would also be a very capital object to teach the art and habit of *observing* the scenery of nature;—an instruction which might, with the greatest propriety, be accompanied by an emphatical censure of the careless stupidity of the man who can, for half a century, carry about the world a soul, accommodated with the organs of sight and hearing, and scarcely twenty times in that whole lapse of duration fix an intense, examining, prolonged attention, on any of the innumerable displays exhibited in the elegance and grandeur of the creation.

It would be a gratifying and an easy part of the undertaking, to shew, chiefly by means of well-selected examples, the vast advantage to eloquence, and indeed to all serious moral and

religious instruction,—derivable in the form of striking analogies, happy illustrations, and a diction full of colour and life,—from having the prodigious world without the mind, brought, in its representative imagery, to be an ideal world, almost as rich, within it.

In the last place, it would be proper, in some part of such a work, to caution men of genius, who both perceive the palpable material beauty and grandeur of the creation, and feel, in the contemplation, the influence as of some more refined and ideal element, far beyond the perception of the senses, against suffering themselves to be deluded into a notion that this abstracted and elevated mode of feeling is something so analogous to *religion* as to render it of less importance to attain that distinct and diviner sentiment. The fine enthusiasm of this feeling made some ancient, and has made some modern philosophers, content with acknowledging, as supreme in the universe, some kind of all-pervading spirit, *less than a real intelligence*. And among certain modern poets, we have heard of a mystical spiritualization of the earth and the heavens, which, under the denomination of *physiopathy*, was to be regarded as the most refined mode of religion, and peculiarly adapted to the most subtile and purified human spirits, though it was less than an acknowledgement of absolute intelligence in the object adored!—It is not, however, against this that we particularly mean the caution; but against the delusion, in minds firmly believing in a God, of the self-flattery that being exceedingly enchanted and elevated in contemplating his works, must of itself necessarily be, in effect, identical with devotion towards them.

These paragraphs may serve as a slight rudimental suggestion of the topics of an investigation which, in proper hands, might be interesting and valuable;—most eminently so, if it were possible to compel to such a task, for instance, one genius that, more than any other, has sojourned on that frontier, where the material and the ideal worlds join and combine their elements; that has seen those elements, as it were, mutually interfused, in a state of assimilation more intimate than mere analogy.—It may not have been with a very sanguine hope of finding such a service performed that we took up the present work; we did, however, reckon on a certain measure of systematic and continuous investigation; but we soon perceived that the lively author was not at all enamoured of regular and hard labour. We found he had been injudicious rather than intentionally deceptive, in the choice of a title of so grave and high import. His work was designed for a discursive and amusing miscellany, rather than an elaborate disquisition; and if some title indicative of this had been adopted, instead of the term of large profession and assumption, “*Philosophy*,” the reader might have

had no great cause to complain; for it contains, though in the most dissipated and desultory form it is possible to conceive, a great number of spritely sentiments, with a multitude of slight notices of facts, places, and remarkable persons; and the whole is decorated with a liberal sprinkling of classical quotation. The writer is evidently a man of cultivated taste, of very extensive reading, and of active, buoyant fancy. We only regret that he should never have cared to know there are such things as order in thinking, and method in composition.

He introduces himself in an unassuming, ingenuous, and, therefore, conciliatory manner.

‘The following pages are the result of hours stolen from an application to higher interests, and from the severity of graver subjects.—They were written in the privacy of retirement, among scenes, worthy the pen of Virgil, and the pencil of Lorrain:—Scenes, which afford perpetual subjects for meditation to all those who take a melancholy pleasure in contrasting the dignified simplicity of nature, with the vanity, ignorance, and presumption of man.

“There is no one,” says one of the best and soundest moralists of our age, “there is no one, however limited his powers, who ought not to be actuated by a desire of leaving something behind him which should operate as an evidence that he once existed.”—During those hours of peaceful enjoyment, in which these pages were composed, such was the ambition by which the writer was animated. Upon revising what he has written, however, and comparing it with those ideas of excellence, which, in no very courteous language, whisper a knowledge of what abler pens than his would have written, on a subject so well selected for eliciting all the best energies of genius, he is awed from any expectation of an honourable distinction; and nothing supplies the place of those golden dreams which once delighted him, but the satisfaction of having passed, happily and innocently, hours which would otherwise have been listless, useless, and unnumbered.’

We do not well comprehend why, unless the author suffered some physical disability for roving, his hours should necessarily have been listless, in such scenes, though he had *not* been stimulated by this ambition, and animated by these golden dreams. Are, then, the charms of nature, so passionately and poetically chaunted through several hundred pages, in truth, after all, so feeble, that even their ‘fond enthusiast’ would soon cease to feel their power, were they not so fortunate as to become the accessories of his vanity or ambition? When we see the pupil and devotee of nature, apparently insensible that he is wandering or that he is fixed to the spot; when we perceive his eye sometimes arrested and fixed in its gaze, as if by some enchantment, and sometimes in a ‘fine frenzy rolling;’ when we are fearing and avoiding to disturb him by a movement or a word, as we should a person engaged in an act of religious

worship ; when we are envying the rapture with which he contemplates the beauty of the groves, and listens to their music, or beholds the torrent, the mountain, or the vast landscape ;—what ! are we soon to find out that the vital sentiment, the predominant idea in all this enthusiasm, has been no other than the anticipation of the praise to be got by a fine, printed description of these objects, and of the tasteful delirium into which they have rapt him ?—And then as to what the quoted and approved ‘moralist’ says ;—doubtless every man should endeavour to do so much good, that some part or trace of it will necessarily stay behind him, when he quits the world : but if it is meant that the actuating motive in such exertion ought to be ambition to secure a monument to his fame, we think it must have been a lying oracle that this so excellent a moralist had consulted.

But it will seem trifling to have noticed those matters in the introduction, when the reader finds that the whole work swarms with all the peccadillos with which carelessness, versatile fancy, random wildness of declamation, and a morality without a sufficiently fixed standard, could furnish it.

No critic can attempt the book in the ordinary methods of the profession. It is perfectly without plan in either fact or pretension. It has no divisions, except that all the paragraphs are distinguished by Roman numerals, to the amount of between four and five hundred. In some places there is a small degree of sequence and relation among half a dozen of these neighbour paragraphs : but, taking the whole work together, we think it would be possible, without impairing the book in point of regular connexion, to put the series in twenty very different orders of succession. And yet, from whatever cause, we think we have never had a feeling so tolerant for so unpardonable a contempt of arrangement. For one thing, the subject itself is rich and attractive, whether exhibited in order or confusion : and indeed our author would plead, if called rigorously to account, that he has, in this disorder, imitated Nature herself, who throws her multitudinous productions in the most promiscuous manner over the terrestrial scene. He is, besides, we think, in a very considerable degree, a real enthusiast for Nature ; and therefore he gains a good deal of that favour which is always attracted by what appear to be genuine avowals of passion for a deserving object :—at the same time there is not a little of what we must regard as very extravagant, and suspect of being downright extravagance prepense. The principal thing, however, that prevents the reader’s weariness, and beguiles the critic’s anger, is, that this extensive tract of utter confusion is not a mere rhapsody of sentiment : it is crowded with brief references to matters of fact which are well worth knowing. The excursive manner in which the author pursues his general object, carries him and his

readers into every part of the globe; and though this 'racing and chasing' would be unnecessary and undesirable, and we might endure to be kept much more still, if we were in the company of a veritable philosopher, it must be confessed that the lively talk of our author does better as the accompaniment of these excursions, than it would without them. We are entertained with the transient views of grand natural objects, of the present or ancient state of places memorable in history, of the peculiar aspects of various picturesque regions, or of the monumental relics that give occasion to recall to memory the great human actors or thinkers of past times. We have, besides, animated characters and eulogiums of the most distinguished poets of nature, and notices of the most celebrated landscape painters.

The width of the author's excursions comprehends almost all that is the most remarkable in the natural scenery of the whole earth. His reading of books of travels must have been prodigious; and with the finest of what we may call the home scenery, he appears to be personally familiar. The grand transient phenomena of the elements do not escape his attention in his range. He sometimes speculates very briefly on their causes, in a way rather to shew that he has read the conjectures and theories on the subject, than that he has scientifically studied them. He greatly prefers, and indeed is justified by the design of his work in preferring, moral and sentimental descants to any thing approaching to strictly philosophical disquisition. He has reflections and emotions to express at every place and on every subject; and considering the unlaboured, uninvestigating strain of thought and feeling which he revels in, we almost wonder there is not a greater degree of sameness.

By the plan of his work, he crowds the dominion of Nature with even more than honestly belongs to her, for in rambling among the riches of the physical region, he is continually finding matters of literature and art thrown in his way; and in fantastic, sudden, and endless changes, he sports the character of critic or historian, mingled with that of antiquary, virtuoso, or ranting enthusiast. Sometimes he will be a sober geographer, then he is called upon to estimate the respective merits of the orders of architecture; next it is violets and roses, and birds of paradise, and music, and beauty, and all for love; immediately at hand, however, are battles, and thunders, and whirlwinds, and inundations, and earthquakes, and volcanic fires; next an adventure in the regions of Aurora Borealis, and thence a desperate plunge to the bottom of the ocean; but quickly emerging, this volatile and wayward spirit probably goes to study philosophy and poetry in India.—No transitions of gay, and rapid, and brilliant confusion that any reader can have previously imagined, will be found;

when he comes to the book itself, to have been too fantastic an anticipation of its character.

There is frequently a considerable intermingling of apparently devotional sentiment: it will not be wondered at if this sentiment has too little of the definite character of religious faith; and if there are many heedless expressions, assumptions, and implications, not very compatible with a cautiously strict adherence to the oracles of revelation, though doubtless clear of any intentional discordance with them. The general spirit of the work is rather too much like a worship alternately of nature itself, and of the God of nature, as divested of any other character in which the inhabitants of this world have to contemplate him.

There is much amiable moral sentiment in the work. The author is a zealous inculcator of peace, and all the principles and duties of justice and charity. He has also the Greek and Roman spirit of liberty.

But we have hardly even yet expressed ourselves with sufficient strength respecting the monstrous extravagancies into which he seems not so much to be driven by the fury of an involuntary *possession*, as actually to solicit to be driven by deliberately invoking, on the tripod, the fierce afflatus. Take as an example what he says and imprecates, on beholding the wonders of Nant Frangon.

‘Indulging in the contemplation of this scene, till all the faculties of the mind are suspended, pursue the windings of the defile; and, after guarding yourself from the possibility of falling from the margin of a precipice, stand upon its edge, and cast your eyes below!—A beautiful and romantic glen stretches at the bottom!—No!—not in all nature can a scene more truly grand, or more exquisitely captivating, be seen than this! *May he, who sees Nant Frangon, (“Beauty sleeping in the lap of Horror!”) and sees it with indifference, stand, to eternal ages, at the bottom of the Glen, a marble monument of his baseness!*’—For my own part, my Lelius, I should have considered it a moral misfortune, as well as a moral disgrace, had I been capable of witnessing such a scene with any other feelings than those of wonder and awe, astonishment and devotion:—Rather than have felt

—— “Such vast, such matchless woe,
I’d rise a rock o’erspread with endless snow,
Or frown a cliff on some disastrous shore,
Where ships are wreck’d and tempests ever roar.”

Grainger’s Tibullus.

Many passages might be cited to prove a more than ordinary reach and sensibility of the contemplative faculties. It is very nearly at random that we transcribe the following, in which the author describes, not indeed with any nice accuracy of expression,

the overwhelming and even mortifying sentiment impressed by what we may venture to call the revelations of astronomy.

‘ You, my friend, have also a high delight in the cultivation of astronomical science. For my own part, I am ready to confess, that, after venturing a little out to sea, I desisted out of pure cowardice. Globes and planets hanging on their centres in the arched void of heaven by a single law, and systems connected to each other by the revolution of comets, were far too vast for my mental ray.—Passing the bounds of place and time, (*flammanitia mania mundi*,) I could glance from earth to heaven, and give to the various orbs their various appellations, and calculate their courses;—but when I began to perceive, that the work of creation was always going on; that the alteration of one system produced the germination of another; that, though light travels with almost incredible swiftness, there exists bodies which, from their immensity of distance, have not yet visited the eye of the astronomer; when I began to perceive that, even if it were possible for me to transport myself to the most distant of those orbs, which are suns to other systems, I should then be only standing in the vestibule of nature, and on the frontiers of creation; imagination ceased to have the power to soar:—feeling became painful, and the faculty of thought, by being too much extended, wasted into nothing.

‘ I have searched the depths of caverns; I have thrilled beneath high and impending rocks; I have contemplated the vastness of ocean, and climbed one mountain while the sun has risen behind another, and all around has been one continued scene of wonder and glory:—In those moments I have been lost in admiration and astonishment at the power of that tremendous Being, who alone was capable of forming such gigantic works as those; but what are high and impending rocks, what are the giant heavings of an angry ocean, and what the proudest summit of the Andes, when placed in the scale of such interminable vastness, as the creating, balancing, and peopling, of innumerable globes?—In contemplating systems so infinite, who can forbear exclaiming, “What a mole-hill is our earth, and how insignificant are we who creep so proudly on her surface.”’—
V. II. p. 263.

In another place he endeavours to console the consciousness of insignificance which is forced on the mind of man amidst the great objects of nature.

‘ Shall Nature, my Lelius, present her most beautiful objects to our sight, and we refuse to look upon them? Shall the solitary wanderer, when roving amid the grand and terrific scenery of Switzerland, his soul fraught with stupendous ideas, called forth into their farthest latitude by the objects around him, shall he, I enquire, refuse to partake of those sublime emotions, because the scene before him reminds, in strong, and energetic language, of his own comparative insignificance?—No! small as he appears in the general scale of nature, he wanders along the sides of the mountains, fissured into abrupt precipices, with astonished rapture; and as from a cragged rock, the most

beautiful and enchanting scenes burst full and unexpected on his sight, his soul, raised before to the utmost limits of awful wonder, bursts into an ecstasy of wild and uncontrollable delight.' Vol. II. p. 248.

There is much less harm in our author's merely poetical extravagancies, than in the excess of his assertions, (of which we could, if we had space, quote some equally contradictory to fact and to religion,) respecting the power of the influences of nature to console the severest sorrows, and to correct dangerous moral habitudes.

It may not be amiss to notice, that the printing, and the whole appearance of the book, are particularly beautiful.

Art. III.—*A Key to the Writings of the principal Fathers of the Christian Church*, who flourished during the first three Centuries : in Eight Sermons, preached before the University of Oxford in the Year 1813 ; at the Lecture founded by the Rev. John Bampton, M.A., late Canon of Salisbury. By the Rev. John Collinson, M.A., Rector of Gateshead, Durham. pp. xv. 353. Rivingtons, London ; Parker, Oxford, 1813.

WHAT innumerable evils would have been averted from the Church, if the injunction of Christ to call no man master, had been practically regarded by his professed followers ; and if every religious question had been submitted to the sole determination of the Scriptures ! Unhappily, another practice was early adopted, which has proved to be the source of unspeakable injury to the interests of Christian truth, sullyng its beauty, corrupting its institutions, and finally superseding its use. Instead of appealing for the proofs of the truth of their sentiments to the authentic documents of Revelation, many of the early Christian writers adduced as authority the names and opinions of their predecessors ; and thus introduced that deference to human standards to which the genius of the Gospel is entirely opposed. A specimen of this improper mode of managing an argument may not be unacceptable to our readers. Irenæus, who was Bishop of Lyons in Gaul towards the close of the second century, refers an opponent, whose errors he was attempting to correct, not directly to the word of God, but to the sentiments of those whom he had succeeded in the Church. Instead of shewing that the Scriptures do not sanction his opinions, he employs the *argumentum ad verecundiam*, and thus reasons with Florinus : " Those notions you have not derived from those who were Presbyters before us, and who received their instructions from the Apostles themselves." He proceeds to oppose, to the positions of his adversary, the authority of Poly-

carp, a disciple of John, whom he principally intends by 'those who were before us;' and, after repeating the accounts which he had received from Polycarp, of the doctrine and miracles of Christ, concludes his expostulation by saying, 'these things are agreeable to the Scriptures.' A direct reference to the divine word would have been a better method of opposing error and of establishing truth. The natural tendency of such a mode of address, is the depreciation of the inspired volume, and the exaltation of its rivals; nothing being more common than for that object which is made most prominent to our minds, to be esteemed the most important. It might easily have been foreseen how pernicious this direct deference to human authority would prove. The case of the Jews, who had incurred the displeasure, and received the sharp rebuke of Christ, for making the word of God of none effect by the superior honour which they paid to the traditions of their Elders, already existed as a warning against a practice so improper and injurious. This spirit, however, received no effectual check from the Christians of the first centuries. It proceeded and gathered strength, till, in the eighth century, the reputation of the Fathers surpassed all bounds. The most servile homage was paid to them; their writings were considered as the oracles of truth; and their names were held in the highest veneration. The employment of the few learned men of those times, was to abridge their treatises, and to make selections from their works. 'The Book of Sentences,' compiled by Peter of Lombard, in the twelfth century, which consisted of extracts from the writings of the Fathers, forming a body of divinity, is a sufficient proof of the authority which they had attained. It was the admiration of the age: it was in much greater reputation than the Bible; and superseded its use in the public schools. The dictates of the Fathers, under the management of the subtle Disciples of Lombard, were associated with the dogmas of Aristotle; and produced the 'scholastic theology,' that mass of distorted philosophy and of corrupt religion. From this source, most of the seats of learning drew their supplies, till the Reformation opened the fountain of divine knowledge, and diffused, far and wide, its pure and salubrious streams. Through a long series of ages, in which almost every lamp of science was extinguished, and the fetters of a dark and melancholy ignorance were rivetted on the human mind by a politic and cruel Ecclesiastical Tyranny, the Fathers maintained their authority. The voice of inquiry rarely interrupted the profound slumbers of the Church. Reference to a Father or a Council generally awed into silence those who ventured to intrude on her solitude: or if this was ineffectual to repress the disturbers of her repose, she could obtain the prolongation of her slumbers, by consigning them over

to the dungeon or to the flames. The authority of the Fathers in their writings, and in the traditions of which they were supposed to be the depositaries, was employed to sanction and to consecrate the multiplied errors, and the pompous superstitions of a Church, which truth and purity had long forsaken.

At length the morning broke, and the sun of freedom rose. The phantoms and horrors of a long and dark night were dissipated; man awoke from his slumbers, to assert his liberties; and to wrest from his spiritual oppressors, the privileges and blessings of which they had deprived him. The word of God, 'quick and powerful, and sharper than any two-edged sword,' was the weapon with which he conquered. The Reformers commenced their glorious efforts to deliver mankind from their degraded state, by an appeal to the writings of the Evangelists and Apostles; and owed their success, under God, to the intrepidity with which they arrested the paramount authority of the inspired writings, as the sole standard of religious faith and practice. Their appeals to these infallible guides, made an indelible impression on the minds of multitudes; their propriety was admitted; and their effects were every where visible. In the recently invented art of printing, they found a powerful auxiliary. Copies of the Scriptures, original and translated, were multiplied and circulated. They were sought with avidity, and read with eagerness. The majesty and grace of divine truth were unveiled, and displayed themselves in all the attractions of novelty. The light of heaven, strong and bright, created a new day; the owls and the bats, unable to bear its effulgence, fled to their dark recesses; and beasts of prey growled in their gloomy dens.

One of the effects naturally resulting from the principle established at the commencement of the Reformation, that the Scriptures are the supreme judge in Religion, the exclusive standard of faith and practice, was the reduction of other (supposed) authorities to their proper level. Attempts were not wanting on the part of the Romanists, and other partizans of ecclesiastical power, to uphold their authority; but they were made in vain. The Fathers found few readers, and fewer admirers; and, at the present day, their reputation is probably rated below their real merits.

In England, several writers have, at different times, endeavoured to raise the early ecclesiastical authors in the public estimation. Amongst these, Dr. Cave and Archbishop Wake are conspicuous. The former, by his 'Primitive Christianity,' 'Lives of the Fathers,' and 'Historia Literaria,' (a valuable work). The latter, by his 'Translation of the Apostolical Fathers, accompanied with a preliminary Dissertation;' in which he very much over-rates their authority and merits. Nor

is Cave by any means to be viewed as an impartial writer : his admiration of the subjects of his performance, ' *The Lives of the Fathers*,' is too great, and his encomiums are too frequent. The object of Mr. Collinson in these Sermons, is partly the same ; and though he appears to us to entertain too high an opinion of the Fathers, he is, on the whole, more moderate than his predecessors. We cheerfully do justice to his acknowledgement of the great principle of the Protestants, expressed in the following passage :

' The revealed word is the rule of true religion, which it is the duty of all members of Christ's church, and particularly of the ministers of his flock, unceasingly to study, and by all just means to explain, recommend, and enforce.' p. 5.

We are sorry, however, to observe, in other parts of the volume, expressions inconsistent with this admission ; and manifestly conveying improper deference for the Fathers. He not only remarks that

' A just estimation and proper use of the writings of the Fathers, are a great means for promoting true religion.' p. 24.

That

' The authority of the Fathers must have great weight with impartial and reasonable men.' p. 163.

But he exhorts the Romanists

' To return to the simple authority of the Gospel, and of the Fathers, whose writings are to us Apostolical traditions.' p. 201.

And further declares,

' We maintain, that religious doctrines, which are not in the writings of the primitive Fathers, cannot be considered essential articles of Christian faith ; but are in reality innovations, and rest solely upon human authority.' p. 203.

Now this appears, we think, very much like placing the Fathers in the seat of judgement, and making their writings the standard of religious opinions. It is clearly at variance with the admission of the divine word, as the rule of true religion. If the meaning of the author be, that if a doctrine is found in the writings of the primitive Fathers, it is therefore true, he is inconsistent with himself ; for he admits that ' there are some instances of ignorance, some of error, in the writings of the Fathers,' p. 248 ; and speaks of ' the heresy of Origen, the schism of Tertullian, and the error of Irenæus.' p. 281.

Have the Fathers any authority in religion ? We feel no hesitation in saying, they have no authority. Authority in religion rests on ground which the Fathers cannot occupy. Their piety may have been eminent ; their lives, useful ; and their deaths, glorious : the influence of their example may be great ;

and their writings, profitable; some of them were the contemporaries of the Apostles; and others, the disciples of those who had been their companions: but none of these circumstances constitute authority in religion. What, then, conveys this power? The direct commission of Christ, accompanied by the extraordinary illumination of the Holy Spirit. This character exclusively belongs to the Apostles; and they only are the authorized teachers of the Church. To them alone did Christ give the promise of the Holy Spirit to lead them into all truth. This promise, we know, was accomplished, and the qualifications which constitute infallibility in Christian doctrine, were conveyed to them on its fulfilment. In every instance, then, in which an Apostle presents himself to our attention as a religious instructor, his character is sacred; he is the "ambassador of Christ;" his communications are to be received; if we reject his doctrine, we reject it at our peril. 'He that receiveth you, receiveth me,' said our Lord to his Apostles, when he sent them forth to enlighten the world. There is no room for supposing that the extraordinary inspiration of the Holy Spirit was not extinguished in the Church on the death of the Apostles. They had given to the world a revelation, complete in all its parts; 'able to make men wise unto salvation,' and 'profitable for instruction in righteousness.' There remained nothing to be disclosed. The Fathers, even of the earliest age, were not the depositaries of any further communications to the Church. They can therefore claim no authority. Their opinions are to be tried by the word of God; and their writings are valuable, just in proportion to the correctness of their sentiments, and the accuracy and extent of their information. The statement of Middleton, which Mr. Collinson seems to disapprove, appears to us, in this instance, perfectly fair: 'The Fathers are witnesses only, not guides.' To attribute to them the latter character, is plainly to derogate from the authority of the Scriptures, and to impeach their sufficiency. But the perfection of the word of God is the great principle of Protestants; from it nothing can be taken away; to it nothing can be added: it is neither redundant, nor deficient; it contains every article of Christian faith; and every maxim and rule by which, either as individual believers, or as parts of religious communities, our practice is to be regulated. We recommend to Mr. C., as a Protestant divine, to revise his text, and to amend the passage which we have quoted, by omitting 'Primitive Fathers,' and inserting 'Evangelists and Apostles;' it will then be unexceptionable. 'We maintain that religious doctrines, which are not in the writings of the *Evangelists and Apostles*, cannot be considered essential articles of Christian faith; but are in reality innovations, and rest solely upon human authority.' We shall

have occasion, in the course of our review of this volume, frequently to advert to this golden canon, and to admonish our readers of its importance, as the great safeguard of religious liberty. Our business with religious doctrines and practices is not so much to determine their antiquity, as to ascertain their truth; 'and if they are not derived from Christ, or his Apostles, nor founded in the Holy Scriptures,' it is wholly indifferent to Protestants, in what age they date their birth; or by what vouchers they are sanctioned.

The writings of the Fathers, like those of other authors, are to be estimated according to their intrinsic worth; and every man is at liberty to form his own judgement of their merits, and to use or neglect them as his taste and pursuits may prompt him.

The Apostolic Fathers are more distinguished for piety and zeal, than for genius or learning; their treatises relate generally to the practical duties of the Christian life; and, as compositions, are altogether plain and artless. To the primitive and succeeding Fathers, a higher degree of intellect belongs. Many of them were educated in the schools of human wisdom, and received the instructions of the most celebrated teachers of the different sects of philosophers. They were men of vigorous minds and of profound erudition. The real interests of divine truth had, however, not been the less promoted, if, on their admission into the school of Christ, they had made a surrender of many of their tenets; and had imbibed, in greater purity, the principles of the Gospel, which are ever most efficacious where they are most simple. The Epistles of Clemens Romanus, Ignatius, and Polycarp, preserve the Christian doctrine and spirit in a considerable degree of primitive simplicity; but in the writings of Justin Martyr and Clemens Alexandrinus, Christianity assumes a new form, and her professors appear in a new character; they are no longer *αγραμματοι και ιδιωται*, but the wise and learned. They blended the tenets of their philosophy with the doctrines of Revelation; and infused into its morality the severe spirit of their own discipline. This forced association of discordant elements, was the occasion of introducing into the Church many corruptions in doctrine, and many errors in practice; and to this source may be traced many of those superstitions, which, in following periods, were so detrimental to the interests of pure Christianity, and which almost extinguished its vitality.

In proceeding through the records of ecclesiastical history, from the second century downwards, our situation bears some resemblance to that of the prophet, when, conducted by the Spirit, he beheld the various scenes of Israel's idolatry, and heard, at every step of his progress, the warning voice, 'Turn

thee yet again, thou shalt see greater abominations than these.' That age does not indeed exhibit the worshippers of the sun; but the image of jealousy was, even there, to be seen standing at the gate of the altar. Mr. Collinson admits that

'The writings of Clemens Alexandrinus are faulty in attempting to blend Christianity with heathen philosophy, a mixture which the gospel will not bear.' 'The excellencies of Origen,' (he observes,) 'were sullied by an extravagance in theological opinions, totally incompatible with the simplicity of Christian doctrine.' p. 127.

As expositors of the sacred writings, the early Fathers adopted and carried to a most pernicious excess, the allegorical mode of interpretation. Many of their reasonings are puerile. They had more fancy than sobriety of judgement. In many instances their credulity is conspicuous. They are deficient in precision and methods, and are often inconsistent with themselves and with each other.

'Dr. Lardner,' Mr. Collinson remarks, 'has accurately established the Canon of Scripture upon evidence collected from the writings of the Fathers.'

But this circumstance is not in favour of any authority in the Fathers. They can be considered only as witnesses bearing testimony to the fact, that the books composing the New Testament, were, in the main, as we possess them. The writings of reputed heretics afford the same kind of testimony. We do not know of any traditions of consequence, which are contained in the writings of the Fathers. According to Irenæus, the ministry of our Lord extended to almost twenty years: Clemens Alexandrinus includes it in one year; and this is the common opinion of antiquity. To the tradition conveyed by Irenæus, no credit is due, though he relates that he had received it from the elders of Asia, to whom it had been delivered by John, and the other apostles. As theological guides, the Fathers have no claim to our confidence.* Would we then consign the Fathers even to

* We shall, we trust, be excused for introducing to the attention of our readers, the following sentences of the celebrated Chillingworth. 'The Bible, I say, the Bible only, is the religion of Protestants.—I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but on this rock only. I see plainly, and with my own eyes, that there are Popes against Popes; Councils against Councils; some Fathers against others; the same Fathers against themselves; a consent of Fathers of one age against a consent of Fathers of another age; the Church of one age against the Church of another age: traditive interpretations of scripture are pretended, but there are none to be found. In a word, there is no sufficient certainty, but of scripture only, for any considerate man to build upon.'

oblivion and contempt? By no means. We consider many parts of their writings as worthy of attention; the knowledge of them, in general, as reputable to a divine; and though we cannot go all the lengths of this author, we unite with him in recommending to 'Ministers of the Gospel, and to Students of Divinity,' the study of ecclesiastical history as appropriate to their profession.

The object of Mr. Collinson's work is, not so much to furnish the reader with information of a preliminary kind, as to present him with a view of the contents of the respective authors brought under notice. Though more copious in analysing the works of the early Fathers, than the '*Succession of sacred Literature*,' by Dr. A. Clarke, it is, in some particulars, less satisfactory and less useful. Mr. C. notices and recommends some of the principal writers who treat of the Fathers; but this performance is not bibliographical, nor is it very critical. It is principally expository. In the following extract he states his design.

'The subject proposed for your consideration is an investigation of religious truth, by means of the writings of the Christian Fathers, who lived during the first three centuries. In pursuing this plan, my meaning is to enter into a detailed account of their contents, to give a key, as it is called, to the genuine compositions of three apostolical Fathers, and of six of their principal successors. For the sake of preserving distinctness and method in examining a wide range of various matter, I wish to select two points in particular for observation; and these are the Divine Atonement, and the Evidences of the Inspiration of the Holy Ghost. This arrangement will direct our inquiries to fundamentals of vital religion, essential articles of faith and practice, without precluding such remarks as may seem pertinent upon the peculiar leading characteristics of each author. A secondary benefit flowing from it will be, an opportunity of defending most important doctrines of our established church against prevailing errors: and there can be no doubt that a defence of this kind was among the objects, which the Founder of this salutary and honourable appointment chiefly intended and had most at heart. To support that visible Society in which true religion is maintained in greatest purity, is the next thing to supporting true religion.' Ser. 2. pp. 31, 32.

In the first discourse are stated, the opinions which have been entertained of the Fathers of the first three centuries, by those of the fourth and fifth,—from the sixth to the sixteenth century,—at the time of the reformation,—and by writers of succeeding times. The second furnishes brief accounts of Clement of Rome, Ignatius, and Polycarp; with an analysis of their epistles, and extracts from them. The three following discourses are devoted to the consideration of Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, and Cyprian. The sixth is directed against the authority and tenets of the Church

of Rome. The seventh is concerning Protestant Dissenters in England. The eighth is a recapitulation of the whole. An appendix is added, containing translations of passages from the Fathers, and an abstract of Justin Martyr's dialogue with Trypho.

The sentiments contained in the following quotations are important and just.

'Augustin thus expresses in general terms his opinion of the authority of the primitive writings; "Compositions of this kind have not canonical authority. Readers of the Fathers are not to suppose that the testimonies produced from their works are unexceptionable; for their opinions may in particular cases be untrue. Truly catholic and praise-worthy as they were, we are not to esteem their writings on a level with Holy Scripture: on the contrary, we may, with all the honour and deference due to them, blame whatever in them, by divine assistance and sound reasoning, we discover to be unfounded." p. 8.

'Martin Luther in one of the tracts which he published, A. D. 1520, in answer to the Pope's bull of excommunication, uses this exhortation; "Setting aside an implicit dependence on all human writings, let us strenuously adhere to the scriptures alone. The primitive Church acted thus; she must have acted so; for she had no writings of the Fathers. Let the Fathers be allowed to be holy men, still they were only men, and men inferior to the Prophets and Apostles. It is enough that we have learned from them the duty of studying and diligently labouring in the scriptures: it is not necessary that we should approve of all their works." pp. 14, 15.

The author has not prosecuted any inquiry into the genuineness or spuriousness of the Epistles attributed to the Apostolical Fathers. On the authority of Jeremiah Jones and Mr. Milner, he regards the Catholic Epistle of Barnabas, and the Shepherd of Hermas as spurious, and omits them in his review. This, we think, is the only decision which a judicious mind can form respecting them. The first epistle of Clement, the shorter epistles of Ignatius, and the epistle of Polycarp, he considers as genuine. If we concur in this opinion, it is not without some degree of hesitation; we do not find the evidence which supports their credibility so strong as to overcome every doubt; and if we concede their genuineness, the suspicion of their being corrupted will still remain. The first Epistle of Clement to the Christians seem the least exceptionable; but even in this, it appears to us very remarkable, that, in treating on the resurrection, Clement should omit all reference to the admirable discourse of the Apostle on the same topic, addressed to the same community to which his own epistle was sent; and that he should illustrate this doctrine by the story of the Phoenix; a story which Herodotus explodes as a fable. This omission is the more singular, as Clement, in another part of his own Epistle, directly refers to the first

Epistle of Paul to the Corinthians. To us who build only 'on the foundation of the Apostles and Prophets,' this question is not of supreme importance. It is, however, proper to give it some consideration, were it only to feel conviction of the superiority of the evidence which confirms the authority of the New Testament. When we consider the number of Gospels, Acts, Revelations, Epistles, Traditions, and Constitutions, which were put into circulation during the first three centuries, and which are unquestionably spurious, we find sufficient reason for examining with care, and for receiving with extreme caution, productions attributed to men of eminent name in the primitive Church. Some of the early Christians do not appear to have possessed, in some points, a very nice sense of moral obligation. The writing of books under false names, and the circulating of fables in the place of facts, were not accounted violations of duty: or if the impropriety of such conduct was felt, the end proposed, the promotion of the Christian cause, was thought to justify the means employed for its accomplishment. This judgement can seem harsh to those only, whose acquaintance with ecclesiastical history is of the most superficial kind.

This work contains a very inaccurate and unscriptural theology. In the very onset, the author speaks of 'the religious principle which providence has interwoven with our constitution as an instinctive guide to true happiness.' He quotes from the Fathers in support of the sentiment that 'men are regenerated and justified by the grace conferred at baptism.' p. 218. If, indeed, the Fathers held this opinion, into the truth of which we shall not now inquire; if they maintained baptism and justification to be one and the same thing, or that the latter is necessarily conveyed by the former; we are furnished with fresh cautions to resist all human authority in matters of religion, and to stand fast in the liberty with which Christ has made us free. We are equally surprized and grieved that intelligent men, who have access to the New Testament, can adopt a sentiment so incompatible with its decisions, and so completely opposite to its genius. It is, indeed, not less irrational than unscriptural. It is a fundamental and a fatal error. The Church of Rome teaches not any thing of a more absurd and dangerous nature. And if it be, according to Mr. Collinson and other persons who are of high station in the established Church, the doctrine of *that Church*—if her creed and public formularies declare that our justification with God is invariably conferred by baptism duly administered,—no other proof of her corruption is required; no other reason, (if this were true) would be wanted for separation from her communion. 'Art thou a master of Israel

and knowest not these things?' Mr. C. maintains that 'the peculiar doctrines of Calvin are not in the writings of the Fathers,' p. 212. and refers his readers to Bishop Tomline's "Refutation of Calvinism." The question discussed in that work involves, not merely the peculiar tenets of Calvin himself, or the system which goes by his name, but the great principles of evangelical doctrine. Viewing it in this light, we beg, in return, to refer Mr. Collinson and his readers, to the candid and able performance of the late admirable Dr. Edward Williams, 'A Defence of Modern Calvinism,'—a work, we venture to assert, which has scarcely a superior in polemical theology. We cannot praise Mr. C. for either caution or consistency: after denouncing Dissenters as heretics on account of their (supposed) Calvinistic tenets, it is surely with something different from wisdom that he uses the language found at p. 204. 'The subject of predestination on the divine decrees' (which had just been mentioned as a peculiar tenet of Protestant Dissenters) 'at present agitates our Church more than any other point of theological controversy.' Does he then proclaim the heresy of his own Church? In page 173 he appears to consider the right of remitting sins claimed by the Church of Rome, as an extravagant and unlawful pretension. In reasoning against Dissenters, p. 222, he seems to adopt the sentiment contained in quotations from Cyprian which he produces, that the power of retaining and remitting sins is exercised in baptism by those who have a regular accredited commission to perform the offices of the Church.

The following extracts are a specimen of the selections contained in this work from the early Fathers in support of the divinity and atonement of Christ.

"Christ," he says, 'is theirs who are humble, and who do not exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in tumult of pride and ostentation, though he could have done so; but with humility, as the Holy Ghost spake concerning him.'" p. 37.

"There is one Physician, both of the flesh and of the spirit, made and not made, God incarnate, true life in death, both of Mary and of God; even Jesus Christ our Lord.'" p. 46. *Ignatius*.

"Christ fulfilled the law for us; and as we all transgressed in the first Adam, so in the second Adam we are all reconciled to God. The Lord became incarnate that he might be a mediator for us with the Father, and offer up a propitiation and satisfaction for our sins. He also remitted sins, and thus showed himself who he was: for none can remit sins but God alone. As man he suffered with us; as God he pities and forgives our trespasses.'" pp. 87, 88. *Irenæus*.

Justin Martyr, in his first apology, thus describes the custom of the primitive Christians in their assemblies on the Lord's day.

"In all our oblations," these are the author's words, "we bless the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit. And upon the day called Sunday, all meet together in one place, when the writings of the Apostles and Prophets are read, as time serves. When the reader has ceased, the Pastor (*πρεσβυτης*) makes a discourse for the purpose of edifying the people, and animating them to the practice of such excellent things. At the conclusion we all rise up and pray: and the bread and wine and water are carried round, accompanied with fervent prayer and thanksgiving by the Minister. And moreover contributions are deposited with him, and he relieves from this fund of voluntary charity orphans and widows, the needy, the sick, captives and strangers; and in a word all who are in want." pp. 72, 73.

The following reflections founded on the character of Tertullian, which is, on the whole fairly represented by Mr. Collinson, are judicious and good. After censuring his rigid opinions and practice, he observes,

'Here are the beginnings of those errors, which introduced as Christian duties an abstinence from meats and marriage, and a renunciation of social intercourse. From the ascetic institutions of the Solitudes of Egypt, the cradle of monks and hermits, adopted gradually by the western nations, these austerities spread over the Christian world; and being established in the public opinion, in little more than a century, as marks and criteria of true religion, unfortunately were considered characteristics of the ecclesiastical profession, and still retain an undeserved pre-eminence over active virtues in the Church of Rome.

'St. Benedict, one of their models of sanctity, retires from human society into a wilderness of woods and streams, to live among beasts and fowls, and creeping things. In the description of Fleury, you may still behold him stretched on the bare earth, squalid and emaciated; he hardens himself against the seasons and the elements, and the calls of natural appetite and feeling. He is sorrowing for his sins: but repentance is most truly manifested by amendment of life and good actions, not by apathy and useless sloth. He is atoning for them by a sacrifice of his worldly affections: rash, proud, profane thought! Can man, the thoughts of whose heart are impure continually; who, when he has performed his utmost, is an unprofitable servant, claim merit towards his God? Can he hope to expiate guilt committed, by omitting to do what ought to be done? What account will he render of the talents entrusted to his care, noble birth and abundant possessions, an inheritance and stewardship which he has by wilful abdication cast away? That capacity of intellect which can measure the heavens and the earth, that dexterity of hand which shapes and subjects the material world to its purposes,

those feelings glowing with the flame of universal charity, are all these gracious endowments, which in the human composition reflect the image of God, to lie waste like an uncultivated garden? Is it to love God with all the strength, and mind, and heart, when strength is turned into weakness, the reasoning powers are unexercised, and the affections are dried up in their source?

‘We do not indeed deny, that this romantic piety was useful in taming a barbarous age to habits of peace and order. But we contend that, abstractedly considered, a rule of piety and morals is both redundant and deficient, which comprehends a rigid abstinence from things indifferent in themselves, and overlooks the obligation to real duties and active usefulness. The virtue enjoined by the precepts, and recommended by the example of our Lord, is a human virtue, growing out of the constitution of our nature and the relations of society; not extinguishing the passions, but regulating them; not a speculative metaphysical theory, but practicable in the daily intercourse of life; not affecting extremes which from their ostentation captivate the unthinking multitude, but moderate, consistent, begun in sincerity, and completed with steadiness.’ pp. 118—121.

The extracts from Cyprian’s treatise ‘on Mortality’ p. 267, 268, might be included in a selection of the Beauties of the Fathers.

“My beloved brethren, we must consider, we must always bear in mind, that we have renounced the world, and that we pass our time of sojourning here as pilgrims and strangers. Let us look forward to that day, which assigns to each their proper habitation: who that dwells from home would not hasten to return to his country? Our country, so let us deem it, is paradise. There dear friends in great numbers expect us: there our fathers, brothers, sons, long for our arrival, a large and goodly company, enjoying their own immortality in security, and anxious now for our salvation. How great will be the mutual joy to them and to us in seeing and embracing each other! What will be the pleasures of those heavenly kingdoms without fear of dying, in eternal life! What perfect and perpetual felicity! There is the glorious band of Apostles: there the company of exulting prophets: there the innumerable army of martyrs, crowned with victory over trials and sufferings: there triumphant virgins: the pitiful of heart now recompensed with reward, who in food and benefactions to the poor formerly did the works of justice: and those who by keeping the Lord’s precepts have laid up earthly possessions in the treasure-houses of heaven. To these, my beloved brethren, let us hasten with all avidity: let our Lord Christ see the fixed purpose of our mind and faith: he will give the more ample rewards of his glory to those who shew greater love to him.”

The death of Cyprian is thus narrated.

‘Let me conclude with an account of the martyrdom of St. Cyprian. A.D. 260, he had returned from exile, and lived in a garden near Carthage; when the persecution under Valerian began. It was

particularly directed against Christians of rank, whether laymen or ecclesiastics; and Cyprian was recommended by his friends to seek safety in flight. He was sought for, and carried in a chariot between two officers to a village called Sextus, six miles from Carthage, by the sea-side; where the Proconsul dwelt. He was guarded in a courteous manner, and his Christian friends passed the night in the street before his lodgings.

‘The next morning he was carried before the Proconsul, who interrogated him, “Are you Thascius Cyprian?” “I am.” Are “you he whom the Christians call their Bishop?” “I am.” “Our Princes have ordered you to worship the Gods.” “That I will not do.” “I pity your case; you would judge better to consult your safety, and not to despise the Gods.” “My strength is Christ the Lord, whom I desire to serve for ever.” “You must then be an example to the rest, that by the shedding of your blood they may learn their duty. Let Thascius Cyprian, who refuses to sacrifice to the Gods, be put to death by the sword.” “God be praised,” said the Martyr: and while they were leading him away, a multitude of people followed, and cried, “Let us die with our holy Bishop.”’

‘The soldiers led him into a plain surrounded with trees, and many climbed up to the top of them to see him at a distance. Cyprian took off his mantle, and kneeling down, worshipped God: he gave money to the executioners, and himself bound a napkin over his own eyes: a Presbyter and Deacon tied his hands, and the Christians placed clothes to receive his blood. His head was then severed from his body.’

‘His biographer Pontius, who was also one of his Deacons, represents himself as wishing to have died with him; and as divided between the joy of his victorious martyrdom, and sorrow that himself was left behind.’ pp. 160, 161

We were soon apprized of the object to which this review of the principal early Fathers is made subservient. In page 32, the author avows his intention ‘of defending most important doctrines of our established Church against prevailing errors.’ ‘The Sacraments of the Church, and the regular ministration of the clergy,’ are by him called ‘the appointed means of grace’ p. 216, and are the ‘most important doctrines’ for which he contends. He speaks with a kind of pious horror, of many who reject established forms and ceremonies, and deny the obligation of them upon their consciences, p. 215. At p. 45, he thus addresses his readers.

‘In the present age, in which no bounds seem to be set to claims of liberty of conscience, it is deserving of the most serious consideration among Christians, that the chief topic insisted upon by the two Apostolical Fathers, Clement and Ignatius, is Church union; and the great object of their writings is to dissuade men from separating for slight pretences, from their lawful Pastors. We do not endeavour to persuade any to act so as to do violence to their con-

sciences; but we wish to shew that it is the will of God that private opinion should, on many occasions, give way; and that individuals, instead of arrogating a continual right of choosing and judging for themselves, should consider, that without some submission, there can, in great societies, be no union and concord, which are most acceptable in God's sight.'

In this paragraph there is much that requires explanation before its principle can be ascertained and established. In the dark ages which preceded the Reformation, there were many great societies in Britain, as there are now in Spain and Portugal, distinguished for 'union and concord,' but we should not be very ready to predicate of these that they were 'most acceptable in God's sight.' The 'union' which pleases him must be the 'concord' of enlightened and willing minds in his service; but can this harmony exist separate from the 'right in individuals of choosing and judging for themselves?' Is Mr. Collinson prepared to deny the right of individuals to choose and judge for themselves in religious matters, and to shew that this claim is a vain-glorious assumption? Does he not perceive that the following questions, including subjects of the greatest importance, are involved in the above sentences, and must be solved before the nature and degree of that submission which is necessary to 'union and concord' can be understood? What constitutes a Christian Church? Who are lawful Pastors? What is precisely the kind of relation which subsists between them and Christian societies, and what are the circumstances which may justly dissolve it; or if it be assumed as indissoluble, on what ground does its inviolability rest? On what occasions, and to what extent, should private opinion give way? Who is to be the judge of differences which may arise in Christian Churches? and how, in relation to these objects, and to every other principle of union or separation, is the will of God to be ascertained? Mr. C. has omitted all discussion of these topics. We shall endeavour to supply this defect, and should we trespass upon the patience of our readers, we shall hope for their indulgence, as we cannot allow ourselves to overlook much of the contents of this volume, in which dissentients from the national Church are grossly misrepresented and aspersed; and the most arbitrary high Church claims asserted. That we may not be suspected of injustice in stating Mr. C.'s sentiments, we shall give them in his own words.

'This common appellation (Protestant Dissenters) includes men who hold very different theological opinions; most of which are plants of foreign extraction, and not natives of our soil. First, in order of time and in importance are the Presbyterians, or followers of Calvin. Their system of divinity has existed in England since the reign of Elizabeth: and its chief peculiarities are, in doctrine,

an assertion of divine absolute decrees ; and in discipline, a rejection of episcopal government.' p. 204.

' We may felicitate ourselves that the virulent opposition which formerly assailed prelatical power has abated : but in its place have sprung up opinions, which contain the seeds of still more extensive disunion, in the Church, and have a tendency to overthrow the order and function of the clergy altogether. This species of dissent may be traced to a foreign origin.' p. 213.

Mr. Collinson describes the Anabaptists of Westphalia ; and then remarks,—

' It is easy to perceive a resemblance between the leading features of the Anabaptists, and of the English Independents of the sixteenth century. Since that time the pernicious errors of Socinus have found many followers, who are said to be tolerated in the communion of modern Baptists.' p. 214.

' Many there are amongst us, under various denominations, who, like the German Anabaptists, from the plea of a devotion more spiritualized than ordinary, reject established forms and ceremonies, and deny the obligation of them upon their consciences. Under a supposition of their enjoying an extraordinary measure of divine inspiration, holy Scripture itself becomes of secondary importance in their eyes.' p. 215.

' The great and increasing evil in the Church at the present day is schism.' p. 225.

' The great existing defection from the Church may be traced to the criterion of salvation which is established in inward feelings and persuasion : and which, springing, as we have seen, from a foreign origin, has become a great characteristic distinction of many societies who differ widely from each other upon subordinate points. They all agree in disparaging human attainments, and the province of reason in religion : violent effusions of the feelings, and unbounded professions, are with them tests of sincerity, or rather of inspiration. They are for the most part people of little or no education, often of profligate habits in preceding life, but being regenerated, as they suppose, by the irresistible operation of the Holy Ghost, they deem an examination of their conduct superfluous.' ' They are washed with holy cleansing, they are renewed, they are sanctified. Who shall lay any thing to the charge of God's elect ?' p. 226. ' In the balance of fanatical zeal, learning, virtue and education, weigh as chaff.' p. 227. ' This licentious exercise of private judgement is subversive of social order, decency and law.' p. 229. ' What waywardness and infatuation of mind, that men who agree in using the same language, the same laws, the same bible, should yet refuse to join the national worship of God.' p. 243.

There is more of the same kind in the volume. *Servetur adimum.*

Such is the picture of the Protestant Dissenters drawn by the Bampton-Lecturer of 1813, and exhibited to the University

of Oxford and to the world ! but as he has not informed us who sat for the portrait we are at liberty to suppose that some imposition has been practised upon him ; or that the picture which he asserts is a striking likeness, is a fictitious representation, purely the creature of his own imagination. The exhibition, doubtless, will produce its intended effect on some of the ingenuous youth of Oxford, who, in future, will very carefully endeavour to avoid coming in contact with a Dissenter.—

‘ Hic niger est ; hunc tu, Romane, caveto.’

There may be others, however, who adopt another maxim ; ‘ prove all things, hold fast that which is good.’ Should any of these ask ‘ are these things so ?’ and wish to know what Dissenters really are, we shall endeavour to inform them. They know the maxim ‘ audi alteram partem,’ and we venture to say they will be repaid for the perusal of such works as ‘ Peirce’s Vindication of the Dissenting Brethren,’ and ‘ Towgood’s Letters.’ We can assure them too, notwithstanding Mr. Collinson’s frightful picture, that there are about 600 Baptist churches in England and Wales, which do not contain a single avowed Socinian ; and that there are Dissenters who are neither ignorant nor fanatical, and who, if asked for ‘ a reason of the hope that is in them,’ and for the grounds of their dissent, are very competent to give an answer—nor will it be necessary for inquirers, on this business, to go beyond the bounds of Oxford.

It cannot fail of exciting the surprise of every sensible person who is acquainted with the writings of the national Clergy in opposition to Dissenters, on observing their imperfect knowledge of a subject on which they undertake to read lectures ; and how ill-appointed they are for the service on which they venture. We recollect a Christian advocate by profession, in an official ‘ address to Methodists and other conscientious Dissenters,’ stumbling *in limine*, with the awkward confession that he could not say what constituted a Methodist, or in what respect Dissenters differ from each other. Mr. Collinson is, on this subject, in the same predicament with *Mr. Cockburn* : his ignorance is equally palpable, though he either has more prudence, or is less manly—he confesses nothing. Our readers will have perceived in the preceding quotations indubitable proofs not only of inaccuracy in Mr. Collinson’s statements—not only of want of candour towards men whose opinions are different from his own—but of the want of knowledge demanded by his subject—nor, culpable as is this deficiency, is it the worst feature of his book : it is calculated to

render persons obnoxious, not on account of immoralities, or improper demeanour, but on account of their worshipping the Divine Being in other places, and in another manner than the author allows. A man ought surely to furnish himself with the requisite information on any subject before he publishes upon it, and if the censuring of others be part of his plan, he should be doubly cautious in advancing his assertions. He who takes upon himself to condemn others, cannot, when his errors are detected, avail himself of the plea, that he was mistaken. Where the sources of information are easy of access, a writer has no excuse if he neglects them, and must be held responsible for the misrepresentations, which are found on the pages of his work. If Dissenters be made the subject of any publication, let their principles be fairly stated, and let their opponents adopt a better method of proceeding against them than substituting caricature for truth, and calumny for reasoning. In the account of Dissenters which Mr. Collinson has furnished, there is no discrimination: they are all equally irrational, governed by enthusiastical feeling and impulse; and are confounded together in one pernicious mass of error and folly. The charges brought forward against them are too general and too gross to be correct. Can he name the many societies, who, differing widely, from each other on subordinate points, 'all agree in disparaging human attainments'—'in whose eyes holy Scripture becomes of secondary importance'—and who 'deem an examination of their conduct superfluous?' Had these enormities been alledged against any particular class of Dissenters, they might have appeared plausible; or had they been insinuated against a few individuals in every Church of separation, they might have been accredited. With this limitation they will apply with as much propriety to members of the established Church as to Dissenting societies. But as they are preferred against Dissenters in general, we must inform the author that they want the support of truth; and we wish him to consider whether his conduct, in circulating accusations so groundless, may not expose him to the guilt incurred by violations of the commandment, 'Thou shalt not bear false witness against thy neighbour.' On the grounds of scriptural information, reverence for the word of God, sincere devotion, and moral deportment, Dissenters have nothing to fear from comparison with Churchmen. The theological opinions of those against whom Mr. Collinson inveighs are, we admit, 'not natives of our soil,' a character which belongs only to the druidical superstitions of remote ancestors; 'but are plants of foreign extraction.' They are of heavenly growth, and have been transplanted from Judea; though exotics

their virtues are unimpaired ; nourished by celestial dews, they preserve their vividness, and produce in full maturity the fruits of righteousness and peace.

‘ — non procellæ, non calor, non frigora
Honore nudant frondium.’

We must complain of the disingenuous arts employed by writers like the author of this book, to depreciate Dissenters, and to affix a stigma to their very name. Why do they so frequently associate in their performances political with religious considerations, and represent dissentients from national establishments of religion as holding theological opinions ‘subversive of social order, decency, and law.’ Cannot they view the latter apart from the former, and perfectly distinct from every modification of civil government? We would ask those who are so fond of asserting the inseparable union of the polity of the established Church with the civil constitution of England, whether they believe that the founder of Christianity intended that, of all the forms of government adopted by states, it should be restricted to one of them? Christ’s kingdom is not of this world. Christian Churches may exist in all their purity under any, and every form of civil government—there is nothing restrictive in the gospel ; it is communicated like the influences of the heavens for the benefit of all nations. Christianity is more ancient than the British constitution, and may survive it. Of the stability of the former we entertain no fear, divine power being engaged in its support : of the latter we say as Fra. Paolo, of Venice, *esto perpetua!* Cannot a man be a good subject in Britain unless he has been baptized according to the form in the book of common prayer? or is belief in the divine right of episcopacy necessary to ensure obedience to the constituted authorities of a state? Is subordination the fruit only of that polity? What, we ask, are the offences against decency produced by attachment to the principles of nonconformity? Do these dry up the charities and exhaust the sympathies of social life? The domestic circles of Dissenters exhibit harmony not inferior to that which may pervade the families of Churchmen—they are equally correct in the discharge of relative duties : and a village or a town is not the less peaceable because some of its inhabitants frequent the meeting-house. It is, we think worth remarking that the theological opinions of Dissenters are never, by this class of writers, accused of a tendency to support arbitrary rule, against which it is surely not less natural to feel horror, and to furnish cautions, than against the violation of that ‘social order’ towards which they feel so tremblingly alive. Dissenters, with

all their variety of theological opinions, never withhold the homage which is due to civil authority; they fail not in enlightened obedience to the laws. If Mr. Collinson means to affirm that national establishments of religion are the only pledges of good-will amongst men, and necessary to secure the tranquillity of society, he has not done wisely in making the state of the Christians during the first three centuries the subject of his work: Christianity was not then established by law; and we have yet to learn that the Christians of those ages were disobedient subjects, and promoters of domestic discord. Accusations of the kind, and to the extent of those made by these writers, can affect only their own characters. As they can have no force separate from their truth, and as the only proof of their truth is fact, a writer should be cautious in hazarding them, lest, in failing to substantiate them by evidence, the blow which he aims at others should recoil upon himself.

One of Mr. Collinson's objects in this review of the Fathers, is 'to ascertain the evidences of the inspiration of the Holy Ghost,' or more correctly, the proofs of divine influence, the evidences of true religion.

'Different tests, and criteria of sanctification have been proposed; as a communion with the Church of Rome, or an inward assurance and witness of the Holy Spirit, which a man feels within himself.' p. 236.

This he affirms is the test proposed by Protestant Dissenters:

'The criterion of salvation which is established in inward feelings and persuasion, has become a great characteristic of many societies, who differ widely from each other upon subordinate points.'

And he remarks with great complacency on the 'doctrines of our church,' as being in unison with the sentiments of the Fathers, and equally opposite to the 'arrogant pretensions of the Romanists,' and to the 'sentimental nonsense' of Dissenters, p. 238. If Mr. Collinson possessed that knowledge of Dissenters which is required by the subject of his work, he could not have written in this manner. If he be unacquainted with them, how can he answer it to his conscience thus to denounce numerous bodies of religionists, bearing a common appellation, as spurning the obligations of Christian morality? Dissenters have a standard by which they measure religious character different from that which, this writer asserts, is common amongst them. They do not 'exalt uncertain feelings,' and 'an undefined assurance of salvation,' into solid proof of divine illumination. The only criterion of sanctification established in their Churches, is the conformity

of the temper and conduct of men to the will of God, declared in the Scriptures: this is the qualification on which they insist as an indispensable requisite for communion with them.—‘He that doth righteousness is righteous.’ In the admission and application of this rule, Presbyterians and Independents, Baptists and Methodists are agreed. It is peculiarly unfortunate for this author that his assertions must be met by one uniform objection—they are not founded on truth

Dissenters of every class (for there is no discrimination throughout the volume) are represented by the author as all agreeing to disparage human attainments, and estimating learning and education as they would estimate chaff. He had already described them as entertaining sentiments subversive of order, decency, and law: after this it was unnecessary to inform the reader that they are contemners of learning, a race of Goths and Vandals; for of what importance can it be to the interests of society that learning is retained where morality is discarded? Had Mr. Collinson represented Dissenting Ministers as deficient in solid learning, in classical erudition, and mathematical science,—often superficial and ostentatious in their acquirements; we should have found some difficulty in noticing this part of his work, and justice would have demanded large concessions from a Dissenting advocate. But they are now to be vindicated from the charge of despising all learning, between which and the reputation of literary eminence, there is a wide interval. We should, we confess, be glad to perceive more and better learning amongst Dissenting Ministers than they in general possess:—but they are not destitute of learning, nor is it despised by them; least of all is education excluded from their practical attentions. Dissenters, not less than Churchmen, are zealous patrons of education, and from an acquaintance with them, not inferior in accuracy and extent to Mr. C’s., we assert that the former possess intelligence which is entitled to respect, and that not any denomination of Christians more highly esteem the Bible, or are better acquainted with its contents. Without being suspected of depreciating sound learning, or of denying its utility to the Christian Minister, we think it is possible to give it such prominence in this connexion, as may exclude other and higher requisites essential to that office. That in the Clergy of the established Church there is a higher literary character than in the Ministers of Dissenting congregations, we readily concede. We question, however, whether in all the qualifications appropriate to their profession, the superiority of the former be so great, as to deprive the latter of a considerable share of reputation. Excluded from the great pub-

lic schools of the kingdom, and from the Universities, Dissenters enjoy not the advantages afforded by those seats of learning and science, nor in their seminaries are the pupils furnished with those stimulants, which provoke to laudable emulation, and lead on to eminent success. There are, besides, circumstances, quite separate from the contempt of 'human attainments,' which are unfavourable to the extensive cultivation of literature amongst Dissenters. This is not the place to explain them; but we must be permitted to express our wish for their removal, and to recommend to every Minister and to every student, the combination of piety and learning, as the great instruments of utility in their sacred calling. An expositor of the Scriptures cannot be considered as possessed of the full qualifications for that office, if he be unacquainted with the languages in which they were originally communicated, and in which we still retain them. He must see with other eyes, and, on many important questions, must be incapable of deciding on the correctness or probability of interpretations which may be offered to his judgement. It would be an anomaly in courts of judicature, were the expounders of the laws incapable of inspecting the original documents in which they are contained. It ought to be remembered, however, that there are cases in which serious persons may, without literary attainments, essentially promote the interests of religion. Many sleep, and must be awakened from a state of moral insensibility: in this service the unlearned, (we do not mean the ignorant,) may be the instruments of incalculable utility. We are not Methodists, but we most sincerely rejoice in contemplating the changes which have been produced by the blessing of God on the labours of many of their preachers to whom *hic, hæc, hoc*, were unintelligible. We are perfectly acquainted with the author's neighbourhood, and beg him seriously to consider whether it be not better, in every respect, that the attention of the numerous colliers in that vicinity should be excited to eternal objects by the preaching of Methodists, than that they should be 'as the beasts that perish.' The habits of many of them will amply prove that the ale-house and the fields have been well exchanged for the Methodist chapel. Should Mr. Collinson again write concerning Protestant Dissenting Ministers, we would advise him to consult some person who is better acquainted with them than himself, and he will be informed that there are amongst them men, whose learning and eloquence would do honour to any Church.

Mr. Collinson attributes every error in discipline to 'a systematic contempt of the office and order of the clergy;'

which he informs us, is itself 'the most material and dangerous error' p. 220, and which he denounces as a prominent iniquity of Dissenters. It is superstition to neglect the sacraments of the church and the regular ministration of the clergy, p. 216. and 'all attempts to disparage the appointed means of grace, baptism, and the clerical function,' are resisted as innovations, p. 217. We can assure him that there is no system of this kind amongst Dissenters. Respect is quite a separate thing from either presbyterianism or episcopacy; it is the result of personal worth combined with the faithful discharge of professional duties. Ministers of this description will never be the objects of contempt, much less of 'systematic contempt.' We could refer to many instances in the established Church of the union of personal piety and ministerial fidelity, the basis of a reputation of the highest order. Of the manner in which Dissenters regard a character of this kind, the world has lately been presented with a noble specimen. If contempt, in any case, be the disposition with which the national Clergy are viewed, it must be the consequence of their personal deficiencies in Christian requisites, or of indifference and neglect in relation to their official duties. If they be without seriousness—if they be the patrons of amusements—if they be profane—if they themselves treat with levity or contempt the objects and the institutions of revealed religion—is it astonishing that they should fail in securing the affection and esteem of mankind? In these cases the causes of contempt are not latent;—no wonder need be expressed as though some strange thing had happened;—they are the authors of their own dishonour:—'Do men gather grapes of thistles?' On this subject let men of real piety within the Church be the judges—the determination may be very safely left with them. If 'contempt of the office and order of the clergy' be supposed to exist in any alarming degree, we beg to suggest the propriety of inquiring into the causes by which it has been produced: they will be found, we are persuaded, to have their origin in other circumstances than the opinions and practice of Protestant Dissenters.

(To be concluded in our next Number.)

Art. IV.—*The Ponderer, a Series of Essays ; Biographical, Literary, Moral, and Critical.* By the Rev. John Evans, Author of an Oration on the Tendency of the Doctrine of Philosophical Necessity, and Master of the Academy, Lower Park-row, Bristol, 12mo. pp. 207. Price 6s. Longman and Co.; and Norton, Sheppard, Barry, &c. &c. Bristol, 1812.

THIS Essayist professes never to have been pleased with his designation ; and it was retained, on the republication of the pieces in a collective form, because to have changed it ' would have manifested an anxiety concerning that which in reality is of no importance.' A good reason, certainly ; but nevertheless, another reason must have had nearly the same operation, though this had not been thought of ; for where was another title, not previously employed, to have been found ? It is a very strong indication how busy we have been about literature in this country, that a language of extraordinary copiousness, and rich in synonymes, has scarcely one unoccupied term left, that is even tolerably fit to stand as a distinctive denomination at the head of a new assemblage of miscellaneous essays. The great patriarch, the Tatler, could never dream of a posterity so numerous as to be thus driven at last to the most desperate shifts for names for the ever multiplying tribe. Perhaps, could he have foreseen their number and quality, he might have given some sarcastic hint, with respect to some of the more remote of these descendants, that it would not so very much signify what names they were forced to be content with, or whether they could get any at all.

The essays in the present volume, in number thirty-five, were originally published in the Bristol Mercury. ' The approbation expressed of them,' says the author, ' by a few individuals whose opinion he values, has induced him to submit them to the public in a collected form ; and he now awaits its decision, to ascertain how far their opinion was dictated by the partiality of friendship.'

We think it would not be greatly wrong to lay it down as a general rule of prudence, that no man should publish on the strength of the professed opinions of his friends. Between their partiality that will naturally judge too favourably, and the insincerity—or call it politeness—that will pronounce more favourably even than they judge, how is it possible for him to have a more delusive sanction ?—unless he imagines that in *his* friends, just *his* friends of all mankind, it is quite impossible that kindness should fail to be accompanied by the clearest discernment, and the most courageous honesty. If he really has

come into possession of such friends, it would not be amiss for him to consider whether his good fortune does not exceed his merits; for let him question himself whether *he* would be capable of manifesting this faithful honesty of friendship towards a person whose feelings, sensitive and irritable to excess from eagerness to shine as an author, he was reluctant to mortify, though decidedly of opinion that it would be a wiser proceeding for this ambitious friend to consign his compositions to the same chest, that may contain his first school exercises in writing and grammar, than to attempt forcing them into notoriety through the press. Would he unequivocally intimate his opinion, at the hazard of losing his friend? And if he would not himself practise such virtue, he really should examine carefully the foundation of his so charitable conviction that his friends are so much more conscientious than himself, as that he may be perfectly sure of having their approbation for following their advice. He ought to cast an inquisitive look round on the natural and moral world, to make himself quite certain that this is the age of prodigies, before he assumes that men ardent for literary fame can have friends that will dissuade them from the press;—not to notice that it would be another and perhaps still greater prodigy, if the persons so dissuaded should long retain their friendship for the persons so dissuading.

If a maker of compositions cannot fully rely on his own judgement, the best expedient would perhaps be to contrive to obtain the opinion of some person known to excel in criticism, and who is either a stranger to the author, or, at least, does not know nor suspect whose work it is of which his opinion is requested.

But it is time to say that we do not mean to apply the full force of these remarks to the author of the *Ponderer*, or to the friends whose judgement, it seems, has had so much weight with him. Those friends may not, very possibly, be much more honest than the generality of the friends of authors, but the test of their virtue must be acknowledged not to have been, in the present instance, very severe. Though *we* may be inclined to think it was enough for most of these papers to have had one public appearance, it is easy to believe that, under the influence of a little personal partiality to the writer, several intelligent persons might, without insincerity, express directly or by assent, an opinion in favour of their republication.

The subjects of the essays, too many for enumeration, are moral, literary, biographical, and antiquarian. Perhaps the biographical sketches are the most adapted to please, particularly that of the interesting youth of promise W. I. Roberts. The author's justice and candour are advantageously displayed

in the memoir of the late very highly respectable Dr. Caleb Evans. We are less satisfied with the account of the memorable John Henderson, one of the most extraordinary of human beings, according to the unanimous representation of all who knew him best, and were best qualified to judge; a man never to be recalled to thought by those who delight to contemplate a prodigious proportion of mind inhabiting one person, without deep regret both for his having neglected to give to the world what such a mind owed to it, and for the fatal cause that contributed to make its stay in the world so short. Mr. Evans's notice will give but a very inadequate idea of that most original and wonderful intelligence. It refers the reader, however, to the only description that has done justice to the subject, the extremely interesting sketches of Henderson, with a monody on his death, written many years since by Mr. Cottle, who had the enviable advantage and luxury of a familiar personal acquaintance with him, and the pathetic, and pensive, and revering spirit of whose memorial, may serve to shew what a power of enchantment there was in the soul of Henderson.

There is one paper of observations on the talents and character of Chatterton, in extenuation of whose faults, with all possible sentiments of forbearance towards that unhappy genius, we find it quite impracticable to go Mr. Evans's length; nor can we assent to the concluding part of the assertion that, 'With the exception of the last act of his life, which no circumstances can justify, and no sophistry palliate, his character combined much to excite respect and pity, but *nothing* to call forth indignation.' Toward the end of the paper, the author's apology for Chatterton changes into a fierce attack on those who have presumed to censure him; and runs into that strain of bad morality so commonly adopted by persons who think it will appear fine and intellectual to affect a violent idolatry for genius, in spite of whatever principles or passions may have misdirected or debased it.

'The only crime with which calumny could charge him was melancholy, or that consciousness of superiority, which however misnamed by Envy, or reproached by canting Hypocrisy, is inseparable from genius. Of the speculative errors of an uneducated youth, tinged as they were by the dark shades of his own despondency; but probably originating in the same morbid melancholy which made Johnson superstitious, let those be rigid censurers, who consider doubt as a high misdemeanour, and a departure from popular creeds the worst of crimes. To the soul of sensibility the very errors of genius are sacred; but the wretched moles who rake among its ashes, and take a barbarous pleasure in exposing its errors to the vulgar

gaze, justly merit the contempt of which they are the subjects ; and are amply punished by the grovelling dulness which condemns them to perpetual obscurity.'

Consistent enough with this, however at variance with the proper sobriety and faith of a Christian minister and tutor, are the puerility and heathenism of the apostrophe which immediately follows, and closes the paper.

'Accept then, much-injured shade! accept the humble offering which I present thee, from the contemplation of thy splendid talents and transcendent abilities!—Why have the admirers of genius delayed to soothe thy perturbed ghost by a tablet sacred to the recollection of thy excellencies?—How dear would be the consecrated spot to every mind susceptible of the pleasures of poesy!—To thy reputation it is acknowledged that 'the storied urn or animated bust,' is unnecessary, because that shall endure as long as veneration for genius shall constitute an amiable quality inseparable from superior minds; but a tablet inscribed with thy name might be made the means of transmitting a lesson to posterity, and save some future Chatterton from despair.' p. 157.

If there were any use in wondering, we might indulge that sentiment a long time at the deliberate *republication* of such folly as this, by a teacher, as the prefix to his name implies, and we are to presume, a sincere teacher, of the Christian religion.

Two papers are occupied with sketches biographical and moral of two persons in point of name fictitious; how far real persons are described under the character of Mrs. Donville and her son, we do not know. Supposing the description to be that of real persons, and a real course of action, (and there are some expressions which would seem to intimate as much,) it would be not less valuable than pleasing. It represents a mother left a widow in very early life, with a son and daughter, with hardly any friends, and with a humble pecuniary competency; so humble as to preclude all possibility or thought of obtaining a complete education for her children by the usual means. But she was resolved that their education should be liberal nevertheless, and that it should be substantially the same to both. She adopted decisively such a plan of life as should reduce her expenses within her income; entered immediately on a resolute system of study for the acquisition of that knowledge which she was determined her children should have the advantage of possessing; made a respectable proficiency in the learned languages, and in several of the sciences; and all the while prosecuted, with invincible and successful perseverance, the labour of leading on her pupils in the same tracks so recently explored for the first time by herself. 'Her own progress,

and that of her pupils, exceeded even her most sanguine expectations ; and as she had herself so recently experienced the difficulties of acquisition, she was peculiarly qualified to remove them ; for in this extraordinary course of education, it frequently occurred that the preceptress acquired the morning's lesson by an application protracted from the preceding evening till midnight.' If all this is a description of a matter of fact, we wish the author had explicitly said so, it is so singularly pleasing an exhibition of a most meritorious energy. The matured character and opinions of the man who was formed in this school, and whom the author speaks of as his friend, are displayed at considerable length, as an example of highly disciplined talent, moral worth, and philosophical religion. In politics, George Donville is represented as moderate, and totally independent of parties : but certainly he is much more under the influence of superstition, in his partiality for the British Constitution, than in any other of his opinions and preferences ; for we are told that, 'To the Constitution he is ardently attached, from an attentive study of its excellencies, *as well as an accurate knowledge of its defects.*' This appears to go even beyond Burke's assumption of it as a merit in the English, that they love and hold fast their prejudices *because they are prejudices.*

One opinion on which Donville is represented as resting peculiar emphasis, and which in another place, the author avows to be also his own, would be difficult perhaps to be refuted from history ; namely, that, speaking generally, no form of government, however apparently perfect in theory, will be good in practical operation,—and that no alterations of a defective or corrupt one, though conceded to the utmost claim of the most zealous reformist, will render it good in effect—but just so far as the community governed is enlightened and virtuous. But what a grievous and opprobrious truth, if it be a truth, this is ! What is it but saying, that what should, according to the right order of things, have been the best, has actually been the worst part of human society ? That what ought to have led on to wisdom and goodness, with a zeal continually ready to go, in the opinion of the main body, a little too fast and too far in advance, should have been, on the contrary, generally a dead weight for it to drag behind, to describe it in the most moderate terms, but often a positive and obstinate counteracting force ? It is indeed most melancholy to reflect what *might* have been done for mankind under the reverse of this state of things. It is melancholy even to reflect on those bright, short, rare instances, in which Providence has vouchsafed such a reverse to mankind ; to go back in thought to the Alfreds, the Fourth

Henrys, the Regent Murrays, the Washingtons.—But there is something better to be done than to mourn and despond. If, it be true as a general rule, that nations will never be well governed till they shall deserve to be so, by possessing an intelligence and a moral respectability which shall enforce authoritatively their demand to be so, it should be an additional stimulus to the zeal and industry of all who are desirous, by means of extended education and whatever other expedients, of raising from its degradation the intellectual and moral state of mankind. And to this point George Donville is represented as exceedingly zealous to direct the projecting speculation and the energy of political reformers, that they may secure two grand advantages by one process.

In pursuance of this principle, that good government is a blessing which none but enlightened communities have any reason to expect, the *Ponderer* strongly insists, in a paper expressly on the subject, that the science of politics should be made an essential part of liberal education; meaning, he says, by political science, something very different from what can be learnt from newspapers, and the warfare of parties. The study, commencing with some elementary work, is to be prosecuted through the writings of Hobbes, Locke, Blackstone, and De Lolme.

Several essays were contributed by correspondents; and it is with great excess of politeness, we think, that the *Ponderer* regrets receiving no further communications from one of them, who had sent him a paper against literary forgery, in which is to be found such wretched stuff as this; ‘could this dangerous and pernicious doctrine but once be generally entertained, . . . the chaster beauties of historic truth, now emanating from its motley garb, would again sink, encircled by the meretricious, though luxuriant ornaments of inventive fiction, and the lamp of science be eclipsed by the stronger glare of error and incertitude.’ ‘The page of Annus was referred to as sufficiently decisive, and his fanciful ebullitions were adopted as the acme of probity and truth.’——‘Still plunges us deeper in the morasses of aberration, and leads us still further within the labyrinth and mazy paths of delusion.’ This paper contains one sentence so constructed, (whether with deliberate intention or not, we do not know,) as to assent to the insinuation said to have been made, that Jesus Christ countenanced imposture.

The author is much more indebted to another correspondent, who has furnished, in separate papers, pleasing descriptions of Brockley-Coombe, a beautiful glen in Somersetshire, about

nine miles from Bristol, and the celebrated Dargle, with some other picturesque scenes, in the county of Wicklow.

There are several rather entertaining papers relating to matters of what may be termed modern antiquity, written, indeed, not as an exercise of antiquarian research, but as an indulgence of antiquarian taste. One of them, however, goes back to ancient Greece and Rome. The most remarkable thing about it is, that it appears to have been written by a polytheist; for the following sentence seems to be uttered simply in the writer's own person, and with perfect seriousness: 'In fact, an accomplished Roman was an object which the Gods would admire, and mortals must venerate.' It is not clear whether this essay is from the pen of the principal writer of the work.

Various points, of the philosophy of the human mind, education, and general morality, are cursorily touched. Genius is a favourite subject, both of formal consideration and of complacent and almost religious allusion. In regard to its nature, the author fully acquiesces in Johnson's definition or description;—'a mind of great general powers accidentally determined to some particular direction.' He appears much more confident than any man can shew good reason for being, in the notion, that genius and all other intellectual and moral distinctions, and indeed all mental superiority, are created by the operation of the circumstances in which the individuals have respectively been placed. That 'man is the creature of habit and association,' is declared to us again and again; but without any such explanation as to enable us even to understand clearly what the proposition means. But whether intelligible or obscure, true or false, it is right, at all events, in its application, when it is turned into an argument for wisdom and diligence in the office of education. Among the writers on education, he prefers Miss Hamilton to the Edgeworths, and, by a much greater degree, to Mrs. H. More, whose religious opinions he considers as nearly annihilating the value of her works. His own theological tenets are not very formally brought out, though not withheld with any disingenuous design: the intimations are quite clear, that he is among the most advanced proficients in the Socinian school. The obligations to Christianity are reduced to the smallest amount possible, and how small that is, may be seen in the paper on the Perfectibility of the human species, in which science appears as the chief operator of a predicted improvement of mankind so vast, as actually to leave no further improvement desirable; and also in a variety of passages, in which the safety and the felicity of the human creature, here and hereafter, are effected with all imaginable ease by a philosophical machinery. In

a curious essay on the advantages resulting from the appointment of Death, that solemn appointment is, with the most easy air of assurance, denied to be of the nature of punishment.

On the whole, we are disposed to think that these essays, with the exception of a few, and especially the account of Mrs. Donville, *if* it is not fictitious, should have been left to a perpetual slumber in the journal in which they first appeared. In point of execution, they seem to betray great juvenility, though they manifest the germs of good sense and taste, which a long and patient cultivation may bring to a state capable of producing something much more worthy of public attention. As to the religious sentiments, however, we fear their maturest state will be only the ripeness of those apples, which travellers of former times professed to find on the shores of the Dead Sea.

Art. V.—*A general Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions, of the Samaritan Pentateuch, and of the Chaldee Paraphrases.* By the Rev. George Hamilton, Rector of Killermogh. pp. 197. Dublin, Johnson; London, Ogles, Duncan, and Cochran, 1814. 7s. 6d.

IN assigning to different classes of writers their appropriate stations in the rank of literary precedency, the highest place seems justly due to the authors who have contributed to the general stock of knowledge, what is original; next to these may be placed those whose labours have been devoted to compilation, but who, by deep and unwearied research, have drawn their materials from the purest sources of information; the third place we think may justly be ceded to that class of authors who, without having added much that is new, have judiciously extracted from what has offered itself to their hands, and have arranged it in an improved form.

However inferior, in general estimation, the labours of this last class may be held, they are by no means to be disparaged. It not unfrequently happens, that where talent and habits of close investigation have eminently prevailed, there has existed a material failure in the mode of communicating the result of such investigation. Great merit, therefore, is due to that patient assiduity which has been exercised in gleaning the valuable information scattered through many an unwieldy volume, selecting the useful, compressing the diffuse, and presenting them to the world in a clear and luminous arrangement.

Among useful compilations, a respectable place may be allotted to the work that now engages our attention, of which the object is to present in a concise form, for the use of students, the author's observations, during a course of attentive reading, on various branches of sacred literature; viz. Biblical Criticism,

the Hebrew text of the Old Testament, Jewish Comments, and some ancient versions. A short extract from the preface will give a clear statement of the design of this work.

‘The learned Reader will here find little that is new, but as the works to which the writer has had recourse, are too scarce and high priced to be generally known, he thought he might assist the progress of the Biblical Student, if by extracting from some works that are rare, and by collecting what is scattered through others that are voluminous, he were to digest under a new arrangement the sentiments of those writers, both ancient and modern, who are considered as the ablest discussers of the different subjects; and thus lay before him, in an English dress, the substance of several valuable treatises on topics closely connected with the interesting pursuits of sacred Literature.’

The work itself being little more than a compendium, will not admit of a minute analysis, and we shall content ourselves with giving a brief account of the subjects of which it treats.

After some introductory remarks on the utility of studying the Old Testament, in its original language, the author proceeds to consider the origin of the term Hebrew, and the antiquity of that language; giving a brief statement of the arguments urged in favour of its being the primeval dialect. Although that distinguished orientalist, Sir William Jones, supposed the original language of mankind to have been lost, the arguments adduced in favour of Hebrew's being that language, are not destitute of some degree of probability, nor are they unworthy of attention.

The second chapter treats of the original characters of the Hebrew language, and the controversy concerning the vowel points.

Whether the Old Testament was originally written in the present character, or in that which is now called the Samaritan, and exchanged by Ezra, for the Chaldee, which has ever since been in common use, has long been a subject of controversy. The latter opinion now generally prevails. A more important inquiry is that concerning the antiquity and authority of the vowel points. A diversity of sentiments still prevails among Hebrew scholars on this particular, some, but very few, maintaining that their use is coeval with the language itself; others attributing them to Ezra; while a third class assigns them no higher origin than the time of the Massoretes of the school of Tiberias. Our Author briefly states the arguments urged by the opposite parties, but himself adopts the opinion of the latter class, yet without rejecting the points as of no service or importance. On the judgement that may justly be formed of their utility, while divine authority is not attributed to them, the following short extract may be very satisfactory.

‘ But, although these arguments against the points should lead us to refuse their claim to antiquity and to divine authority, they are not to be deemed useless; on the contrary, they are of great use in a critical point of view, for pointed copies of the Old Testament teach us in what manner the Jewish critics understood passages, where words of doubtful signification occurred, and furnish us with the views they entertained of the text.’

In the third and fourth chapters are considered the various readings of the Hebrew Bible, and the question relative to the integrity of the present text.

The writings which have descended to us through successive copies repeatedly transcribed, independently of any designed interpolations, are unavoidably subject to errors, arising from the infirmities of transcribers. It is well known that the text of the Greek Testament is not free from these effects. The collation of various MSS., and a comparison of ancient versions and quotations, refute every supposition of the absolute purity of the common printed Hebrew text, or of that of any other ancient book. That it would have required a succession of miracles to have preserved it free from error, through its various transcriptions, we admit; but we think the remarks of our author, on this head, very judicious and satisfactory. After a fair investigation of the question, he observes: ‘ We may fairly conclude that our original Hebrew text, though injured by the mistakes of transcribers, is, notwithstanding, substantially authentic; and, in all matters of importance, to be relied on as the unerring word of God.’ p. 68.

The fifth chapter is devoted to the Rabbinical notes on the Old Testament, in which we have a useful account of these laborious, but, generally speaking, trifling works.

The Septuagint version is next considered, and the various accounts transmitted of its origin, are stated at some length, of which the most probable seems to be, ‘ That this version was made at Alexandria, by different persons, and at different times, as the exigences of the Jewish Church in that place required.’ Vide Bishop Lowth’s preliminary Dissertation, prefixed to his translation of Isaiah. But whatever opinion may be entertained of its origin, its high importance to the Biblical student is unquestionable.

To prevent this article from extending to a length disproportionate to the volume which forms the subject of it, we must pass over the remaining chapters, merely stating that they are devoted to the consideration of the Vulgate or ancient Latin version, the Samaritan Pentateuch, and the Targums or Chaldee Paraphrases. The tenth and last chapter contains a list of the authors whose works have been consulted in forming this compilation.

From this summary view of the contents of this little volume, its plan, and the nature of the information it contains, will be sufficiently apparent to our readers. We are happy to add, that its general execution is highly creditable to the author's industry and judgement, and we cheerfully recommend it to that class of students for whose use it was chiefly designed.

We consider it, however, as deficient, in having no index, nor even a table of contents; we trust Mr. Hamilton will have an opportunity, in a new edition, of supplying these omissions, as well as of correcting some typographical errors which we have perceived, especially in the Greek words that occur.

A second part also *might* be added, with great advantage to the young student, exhibiting a list of the most important and useful editions of the Hebrew Bible, the most valuable Lexicons and Grammars, and other helps, tending to facilitate the acquisition of this interesting language; and also with some account of the labours of Lowth, Newcome, Blayney, and other writers, whose studies have been usefully directed to the illustration of the Hebrew Scriptures.

We gladly hail every opportunity of calling the attention of scholars, and more particularly of ministers, to the critical study of the sacred writings. It opens a wide field of research, and requires much labour and assiduity; but it deserves, and will repay every exertion. We must at the same time add, that criticism, even when employed on this most interesting of subjects, should be considered only as an important *means* to a still more important *end*, a saving and practical knowledge of the word of God, and an increased aptness in communicating, through the divine blessing, that knowledge to others. Some suitable remarks of this nature, with which our Author has closed his introduction, shall also form the conclusion of this article.

‘ Having thus spoken of the utility of an acquaintance with the subjects of this Work, I would offer a few remarks on the general subject of Biblical Criticism, and beg to remind the reader, that many, in pursuing their critical researches, seem to have forgotten, that the Sacred Text was given for the sole purpose of *making us wise unto salvation*, and that all knowledge which does not lead us to the love of God, or establish us in it, may *puff up*, but cannot *edify*. This caution is the more necessary, because many modern works afford convincing proof, that a man may have the sharpest sight to discern every peculiarity of language, every supposed or real mistake in the transcribing, and every undesigned coincidence in the expressions of the sacred writers, and yet be blind, totally blind, to that which constitutes *the glory that excelleth*, the display they make of the Divine Perfections in blending together Mercy and Truth, harmonizing all the Attributes of God, and teaching how he may be JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS.

Art. VI. *Spain Delivered*, a Poem, in two Cantos; and other Poems. By Preston Fitzgerald, Esq., Author of "the Spaniard." cr. 8vo. pp. 100. Price 6s. J. J. Stockdale, 1813.

Art. VII. *Emancipation*, a Poem. By Robert Dornan, Esq., 8vo. pp. 100. Price 5s. J. J. Stockdale, 1814.

WE have not lived so long in the world, without discovering that there is hardly any subject 'about and about,' which it requires no genius to say a vast deal. The two subjects of these articles, are remarkably prolific; and, even supposing there should be any person so dull, as not to be able to write off one or two hundred pages about either of them, he has only to step into the first coffee-house he passes, and listen to the conversation of the first company he sees there. Whether this was the plan adopted by our two authors, we know not: at all events, they have had the good fortune to write two books, and we, the ill fortune, we were going to say, to read them.

Now, because they may possibly imagine, that they have produced two *poems*, we shall just beg leave to state, how far a man may go, and how much he may do, without writing poetry. In the first place, he may, as we hinted before, say a great deal upon any subject;—for instance, on the subject of 'Spain Delivered,' he may relate the course of Lord Wellington's victories; how he advanced here, retreated there, killed so many Frenchmen in this place, took so many prisoners in that, stormed this fort, blockaded that;—he may go on thus, page after page, in prose or in verse, and yet produce no poetry. In the next place, he may ransack his graduses and dictionaries, and rule-books, for figures and phrases; e. g. instead of saying, that armies are contending at the bottom of a hill, he may use a metaphor, and say, that 'round its base the war-clouds roll;' instead of talking of the blessings of a peace, he may choose to personify and talk of 'the sway of *soft-eyed peace*;' then he may introduce a simile, and compare Lord Wellington and Marshal Marmont, to a lion and a tyger;—he may use all these figures, in prose or in verse, and yet produce no poetry. Lastly, he may 'measure out his syllables' into lines of seven, eight, or ten syllables each, he may search out for rhymes, and find that round and ground, plain and vain, fell and dell, rhyme together;—and then he will have the gratification of having written *verse*;—but still no poetry.

We shall not apply our remarks. That our two authors have written verse, we will venture to say, whether poetry, we shall leave our readers to judge.

‘ Restored, at length, to victory’s course,
 Wisdom and valor feel their force,
 And, in the race of glory, gain
 Great Talavera’s well-fought plain!
 There long the strife of battle raged,
 Till Wellesley won the hope he gaged—
 To break th’ Usurper’s blood-stain’d brand,
 And bruise the sceptre in his hand!
 But cease that strain, nor risk thy flight
 Too far in that advent’rous lay;
 A stronger wing has scaled the height,
 And blazed the triumph of that trophied day!

Spain Delivered, p. 12.

‘ Gem of unsullied lustre, thou,—
 Though vengeance draws her sabled bow;
 Though justice drops her t’rific sword,
 And murder waits th’ too ready word;
 Though patriots their life-blood pour,
 Or seek the trans-atlantic shore,
 From home, by penal edicts driven;
 To other chiefs and statesmen given,
 Behold! in dread array they stand,
 The bulwark of a foreign land:

Emancipation, p. 16, 17.

Art. VIII. *Visits of Mercy*; being the Journal of the stated Preacher to the Hospital and Almshouse in the city of New York, 1811. By the Rev. E. S. Ely, of New York. New York printed. London re-printed. 12mo. pp. 252. price 4s. Williams and Son. 1813.

THERE are but few persons in the present day, who refuse to admire Christianity, so far as it respects its general theory. The great majority admit that its morality is pure; and that the observance of its precepts is eminently calculated to bring glory to God, and to promote the happiness of man. But when they are urged to bring into practice the doctrines which, contemplated from a distance, approved themselves lovely and engaging, immediately they seem to undergo a sudden transformation; they are divested of their attractions, their beauty is departed, they are esteemed mean and repulsive, nay by many, even degrading.

Should a person whose mind is in a state of morbid sensibility, having been enervated by a course of reading unhappily directed to tales of love and honour, falsely so called, accidentally open a bible, and glance at this passage,—‘ Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,’—little conscious of the comprehensiveness of

this beautiful and striking passage, he might, probably, in the first emotion of his feelings, form a determination to search out misery, and to administer to it consolation and relief. So much, indeed, may he have become the creature of *sentiment* as to feel himself impelled to execute his designs: yet can we harbour a doubt that the first sight of loathsome and miserable wretchedness would banish from his mind every thought of prosecuting schemes founded on so slight a principle; and send him back to *ideal* scenes for that interesting distress which is rarely to be found in the realities of human misery?

Poverty, in its genuine appearance, is not to be endured by a nature so refined. Would the sufferers hope to engage his compassion, they must be well grouped, their attitudes must be picturesque, their cottage covered with ivy, and the windows entwined with jessamine, while the interior presents nothing unsightly. The 'fatherless' must be collected into an enchanting circle, their countenances marked with an expression of pathetic sweetness;—the 'widow' must be seen extending her arms over them, her knees bent, and her eyes suffused with tears, raised towards heaven;—these are scenes which will engage his whole attention,—that will excite his warmest feelings.

Even among those (a large proportion of mankind, we would hope) who are actuated by more generous, more just feelings, how few can be found who will subject themselves habitually to visiting the abodes of sickness and want. Is there in human nature, abstractedly considered, a principle or passion capable of producing a *constant* endurance of all that is revolting to the feelings, and offensive to the senses? Surely, nothing but an ardent zeal for the glory of God can induce a habit of self-denial so sublime. No inferior principle can inspire that energy of soul which elevated the Apostle, when, with a burst of eloquence, he exclaimed, 'Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword?'

The following quotation from Dr. Millerdole's recommendation of this interesting little work, will explain the occasion of its being written.

'The Almshouse and Hospital of this City (New York) were previously to the year 1810, in a very destitute situation, in point of Gospel privileges. The attention of the religious public has for some time past, been called to this subject by the Rev. Ezra Stiles Ely, a member of the Presbytery of New York. In June, 1810, he began to preach at the Almshouse, and in the month of October, of the same year, in the Hospital. In November following, a form of subscription was drafted and subscribed by a number of individuals, who were principally of the Presbyterian or Dutch communion of

this City, for the maintenance of the gospel in those places. Mr. Ely was retained as their stated preacher, and has laboured in the charge assigned him, from that time to the present, with approved ability and indefatigable zeal. Of the nature and success of his labours, some estimate may be formed from the interesting journal contained in this book. These documents prove their author to have taken a deep interest in his work. They prove also, with overwhelming conviction, the importance of missionary labour, in those asylums of wretchedness and woe, with which he has been conversant.'

Respecting his entire disinterestedness, the Doctor goes on to say,

"Solely dependant on a precarious subscription which he has now entirely relinquished, his receipts have never exceeded the necessary support of a single man."

This is indeed a servant worthy of his divine Master. To give our readers a further idea of the ardent zeal which impelled him onward in the prosecution of his glorious object, we select what follows in his own words.

'Had an enemy seen me to night, he could not have wished me a more unpleasant situation than I had; or a friend to Jesus, he could not have desired a better employment than I found in the Almshouse. The ward of blind people was crowded, and many who sought to enter were unable. The room was warm and the atmosphere odious; but since our Master stooped to the meanest condition, yea, endured the hardest fare, how could ministers retreat until they had delivered their message? The singing was animated, and the attention of the hearers compensated for the want of wholesome air.' p. 79.

'A few days after, he requested to see me, when I had been preaching and praying with other sick persons. Such was my fatigue, and indisposition of body, that I excused myself for that time; but the next morning I found that he died, while expressing a wish that I were present to pray for him. This is the only instance in which I have excused myself from any unpleasant duty of this kind; and, although I cannot severely censure myself, because I really was ill, yet I think it will be the last. If I can stand and speak, I am resolved to pray with dying sinners, who request me to lead their devotion.' p. 90.

'Should one soul be saved in the course of a year's service, I shall be compensated, and those benevolent persons who contribute to my support will not lose their reward.' p. 20.

'It is more painful to ask than to bestow, I have found by experience; and witness, angels, if ever I beg a cent in any other name than that of the Lord Jesus Christ. Had he not been poor, one might be ashamed of poverty; but for him a Christian *can* beg, without deeming it a degradation.' p. 37.

We shall now give a few promiscuous passages, and regret that we have room but for few.

‘ From this place I went to the abode of those maiden females, who befriended the sick soldier. I raised the outer cellar-door, and knocked upon the inner, which opened into their abode. A feeble, hollow voice said, “ Come in.” I descended, but on entering saw no person. Something like a coverlet was suspended, as a curtain, to divide the cellar into a kitchen and bed-room. The sick woman drew this curtain to behold her visitor. “ What ! are you alone ?” “ Yes alone ; but not alone neither.” She stretched forth her hand, and after a few convulsive struggles with the enemy at her vitals, said, “ I am glad to see you : I rejoice to see any Christian being.” Her sister was gone out to work for the day, but being near ran in frequently to assist her patient. I expressed my surprize, that when she was so dangerously sick, she should be deserted ; but she replied, that it was necessary for their subsistence, and she was as willing to die with God alone, as with any other company. After I had prayed with her, she said, “ What a mercy it is to me, that God has afflicted me ! that he did not cut me down, and sweep me away in a moment ! that he has not punished me as I have deserved ! He has visited me with lingering sickness, that I might know him and love him better.” Such is the humanity, gratitude, and faith of this woman, that in prayer I had little else to do than to thank God for giving such rich consolations of grace as she experienced, to miserable sinners ’ p. 74, 75.

‘ In the evening, a room in the Almshouse was again my Church. All were attentive. Many on each side of me were on beds of sickness, and several were near the close of life. Who would not have been affected at such a sight ? Many have frequented this place of suffering with me, and have been so overcome by their emotions, as to be unable to speak. Once I could weep ; but of late I have been so conversant with disease and death, that my feelings are somewhat blunted. Instead of obtaining relief by the free perspiration of grief, my heart swells and burns with an unremitting fever. After public worship was concluded, a warm debate arose about the nomination of the ward where I should next preach. Seven or eight women were entreating for their turn next, and naming the number of their sick for arguments. In most of the rooms are several who cannot move ; and from these I receive messages, entreaties, and gentle remonstrances. What can I do but serve them all in rotation ?’ p. 29.

The following may furnish a useful hint to those who are zealous to do good.

‘ An old Scotch woman has repeatedly amused me, while she taught me the important lesson of doing much good at little expence. She comes to the Almshouse with a bundle of tracts ; the children flock around her, and she says to one, “ Dear child, do you want to buy a book ?” “ I ha’n’t got no money, cries the boy.” “ But would you give me two cents for this little book if you had them ?” “ That I would.” “ Well, then, if you will learn five questions and answers, I will give you one cent ; and when you have learned five more, I will give you another cent which will buy the book.” The lad consents ; she calls again to hear him repeat his lesson ; and in

this manner she has sold a cheap copy of the catechism to very many of the poor children.' p. 117.

This volume contains some very important instruction to the profligate: they will meet with awful relations of the wretched end of vice, and of the aggravated misery which will fall upon those who follow no guide but inclination, and who obey no law but passion. We would recommend to those who may feel inclined to follow Mr. Ely's plan of writing a journal, when, for the purpose of more accurately describing characters they give any thing in the way of dialogue, to avoid the error into which many have fallen of spelling the words as they were mispronounced by the illiterate persons who spoke them. On common subjects it may sometimes be preferable, but it is highly objectionable on the subject of religion. Whatever on such an occasion, has a tendency to excite a ludicrous idea, should be conscientiously avoided. The author has indeed seldom fallen into this error—we recollect but two instances, and which occur at pages 55 and 97. These are sufficient to shew the propriety of giving the *simple language* in correct spelling.

The book concludes with some highly interesting cases of insanity, but they are all too long for insertion. The whole is written in a perfectly unaffected style; and many passages might be pointed out, of just and lively description, and some which are exquisitely pathetic. We can afford room only for two short extracts more.

'The wind blew the piercing cold from the North; but the Southern Sun illuminated the abode of the widow. The children had recovered their ruddy countenances, and were seated round a frugal fire. They had a little wood still remaining, and a loaf of bread in reserve. The widow was restored to wonted strength, from the debility induced by long watchings with misery; and contentment was in her countenance. This sight gave new vigour to a heart which had been depressed with the remembrance of wretchedness which it could not dispel. It encouraged me to take a missionary tour through some of the wards of the Almshouse.' p. 33.

'The good matron, from Berwick-upon-Tweed, was seated with her cane in her hand, and clad with a blue cloak which was become almost white with age and use. It is a cloak by day, and a covering by night. From its texture, I am led to suppose that it must have seen better days, when its owner had not outlived all her friends. Happy is that person, who being free from debt, and at peace with mankind, can wrap himself in his mantle, and say—"I have hope in Christ; I brought nothing into the world; I can carry nothing away; let this garment be my winding-sheet; I am ready to depart; come, Lord Jesus, come quickly." There was no object in the room which did not excite compassion, except a little bird, which sung occasionally a soft song to a poor invalid mistress. She listened to me to-day, and after service besought me with tears that I would not let it be "so long" before I came again.' p. 77.

Art. IX. *The Practical Expositor* : or Scripture illustrated by Facts, and arranged for every Day in the Year. By Charles Buck, 12mo. pp. 492. Price 6s. Williams and Son. 1813.

THE intention of the author, in collecting the variety of anecdotes, quotations, biographical sketches, &c. of which this little work is composed, was to form a 'practical exposition' of various passages of Scripture, which should, at the same time, comprize an interesting mass of biographical and historical information. The work is thrown into the form of a class-book, for which purpose, if the matter were somewhat more equally divided, it would be well adapted. So far as it consists of anecdotes, we think the volume singularly unexceptionable. It is free from the objections which lie against religious story-telling in general, and is, obviously, of a useful tendency. We regret to learn from the preface that the compilation formed the author's solace in hours of languor and pain.

In giving the following specimens of the work, we have been compelled to regard their brevity.

' March 30. Acts. xxi. 13. "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Bishop Ferrar martyred at Carmarthen, 1555. What was said of Epaminondas might be, with the greatest propriety, said of this good bishop, that he was truly magnanimous. Epaminondas, while bravely fighting in the thickest of the enemy, received a fatal wound in the breast. But seeing that his army was conquered, he exclaimed, "The event of the day is decided, draw now this javelin from my body, and let me bleed." This was to die covered with glory, and shewing magnanimity to the last. But what shall we say to the courage and fortitude of this worthy bishop. A little before he suffered, a Mr. Richard Jones, a young gentleman of family in the country, lamented to him the severity and painfulness of the kind of death which he was to undergo. The bishop, with all the firmness which was celebrated in the primitive martyrs of the church, immediately answered in these words, "If you see me once stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." Undoubtedly it was by the grace and support of God, he was enabled to make good this assertion, "for (says Mr Fox) so patiently he stood, that he never moved, but even as he stood holding up his stumps, so still he continued, till one Richard Gravelle with a staff, dashed him upon the head, and so struck him down." pp. 96, 97.

' Sept. 20 Eph. vi. 16. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Chabrias defeated the Lacedemonians, B.C. 377. This Athenian general ordered his soldiers to put one knee on the ground, and firmly to rest their spear on the other, and cover themselves with their shields, by

which means he daunted the enemy. He had a statue raised to his honour in that same posture.

‘Myrtillus’s shield, it is said, secured him in the field, and saved him when shipwrecked at sea, by wafting him to the shore. But how much more serviceable is the shield of faith! By this the Christian overcomes his spiritual enemies, and is enabled to triumph even in the midst of difficulties. Such at last will have to say, “I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, and not to me only, but to all them who love his appearing.”’ p. 333.

Art. X. — *Preparatory Prayers, and a Companion to the Altar.*
By a Member of the Church of England. The Second Edition,
with Additions. 24mo. price 1s. 6d. bound. Darton and Co. 1814.

THE grand requisite of forms of prayer is, that they should express the feelings of those who are to use them. To put into the mouths of others the expressions of a penitence to which they were never subdued, or the fervours of a devotion into which they were never kindled, is not merely absurd; it is profane. It is to make them either formalists or hypocrites. That prayers then may thus express the feelings of him who uses them, it is necessary, that they express the feelings of him who writes them,—that they be the work not of the fancy, but of the heart. It is an old remark concerning poetry, that what comes from the heart goes to the heart: and the same is true in devotion. There is such a similarity in the feelings and affections, and wants, and wishes of Christians, in their acknowledged weaknesses and sins, in the mercies they receive from God, that, allowing for constitutional differences, and peculiar circumstances, they can make use of the same confessions, the same prayers, and the same thanksgivings.

As the feelings expressed must be genuine, the language in which they are expressed should be simple. It was a command in the Mosaic ritual, that the altar of God should be without carved work—of earth, or of unhewn stone; ‘if thou lift up thy tool upon it, thou hast polluted it.’ Ex. xx. 25. In fact, if the first rule be observed, the second cannot be infringed. True feeling always will unburthen itself in plain words. He who is bewailing his sins, and imploring pardon, has no thoughts to spend upon the tricks of rhetoric.

The little work before us consists of prayers for every morning and evening of a week of preparation for the Lord’s Supper, together with ‘directions’ for ‘rightly and duly’ partaking of that holy sacrament, and the service appointed for it by the church. The composition is so uniform throughout, that we may save ourselves any observation thereupon, by extracting one of the prayers at length.

'A Prayer to be used in Church, as soon as the Morning Service is ended.

O most Blessed Lord, who of Thy great mercy hast given Thine only begotten Son to be a sacrifice for the sins of Thine unworthy servants, grant that this Thine inexpressible love, may not be lost unto me; but that being sensible of my sad condition by nature, and my worse condition by individual sin, I may be thoroughly convinced of the necessity, and great blessing, of a Redeemer: that so I may, with a heart filled with thanksgiving and godly love, most fervently join with this Thy congregation, in renewing the remembrance of what Thy dear Son has done and suffered for us; of His bitter cross and passion; His glorious resurrection and ascension; and of His coming again in majesty, to judge the quick and the dead. Give me, O God, a stedfast faith in Thy promises through Him, and a firm trust in Thy Almighty power. Let the fear of Thy justice and omniscience keep me from presumptuous sins, and a sense of Thy goodness and mercy preserve me from despair. Guard me from all coldness, indifference, and carelessness in religious duties; particularly in that which I am now about to perform. I know I am not worthy so much as to gather up the crumbs which fall from Thy table; but I come not, presuming on my own righteousness; it is in obedience to Thy commands, O most blessed Saviour, and trusting in Thy love. Blot out mine iniquities, cleanse me with Thy holy spirit, fulfil me with Thy heavenly grace, and receive this my sacrifice, O God, for Thy dear Son's sake, Who liveth and reigneth with Thee and the same Spirit, one God, for evermore. Amen.'

Art. XI.—*A Treatise on New Philosophical Instruments*, for various purposes in the Arts and Sciences. With Experiments on Light and Colours. By David Brewster, LL. D. Fellow of the Royal Society of Edinburgh, and of the Society of Antiquaries of Scotland. 8vo. pp. xx. 427. 12 folding plates. Price 18s. London, Murray; Edinburgh, Blackwood. 1813.

WE regret much that we have suffered this ingenious work to lie by us so long unnoticed, and that even now we can notice it but briefly. It is divided into five books, of which the first relates to micrometers; the second, to instruments for measuring angles when the eye is not at their vertex; the third, to telescopes and other optical instruments for measuring distances; the fourth, to optical instruments for different purposes, in which the rays are transmitted through fluids; and the fifth, to new telescopes and microscopes. The new instruments which are described in this last book, amount to more than thirty; and though, from the nature of things, a greater degree of ingenuity and skill is exhibited in the invention of some of them than in that of others, there is scarcely one which is

not the result of such a combination of talent and judgement as does not fall to the lot of ordinary men. In the invention of these instruments, a very extensive acquaintance with optical theories is blended with an accurate knowledge of mechanical constructions. Few of them, however, can be thoroughly comprehended without diagrams; and therefore we refer the curious in these points to Dr. Brewster's treatise.

Our author does not, however, present himself to the public merely as an inventor of ingenious and useful instruments, but also as the discoverer of new and interesting *properties*. In the fourth book, which we regard as the most valuable part of this treatise, we have the description of an instrument for measuring the refractive powers of fluids, and a method of determining the refractive powers of solids, to which are added seven tables: containing 1. the refractive powers of 215 solid and fluid substances. 2. Refractive powers of phosphorus, sulphur, and 35 other substances. 3. Refractive powers of the fluids of a young haddock's eye. 4. Refractive powers of the fluids of a lamb's eye. 5. Refractive powers of muriate of antimony under different circumstances. 6. Refractive powers of 16 vegetable juices in different circumstances. 7. Refractive powers of precious stones and other minerals. From the experiments of which the results are here tabulated, Dr. Brewster was naturally led to others upon *Dispersive* powers, a subject which presented a series of new and interesting results. With the aid of a new instrument, described in the 3d chapter of book iv., he measured the dispersions of 137 substances, of which nearly 100 had never been examined before, and determined by calculation the absolute dispersive powers of those several substances. The uncorrected colour which remains after equal and opposite dispersions, induced the doctor to examine carefully the action which different bodies exercise upon the differently coloured rays. The numerous experiments which he made with that view, while they establish this difference of action, and prove the existence of a *tertiary spectrum*, suggest some principles which may contribute to the improvement of the chromatic telescope. This train of inquiry led to some of our scientific experimenter's discoveries, the nature of which he has clearly indicated in small compass, as follows:

‘ The discovery of a new property impressed upon light, by transmission through the agate, opened a still wider and more alluring field of enquiry; and though this subject was not immediately connected with the description of any instrument, I prosecuted it with renewed zeal, and examined the variation which light, thus modified, experienced from the action of reflecting and reflecting substances. The power of transparent bodies to destroy this property; the optical phenomena peculiar to mica and topaz; and the singular

alternations of the prismatic colours which these bodies impress upon polarized light, were thus established by numerous experiments.

‘ The leading results which were obtained in the course of these researches may be thus enumerated.

‘ 1. It has been ascertained that chromate of lead and realgar have a greater refractive power than the diamond, which has always been supposed to exceed every other body in its action upon light.

‘ 2. The chromate of lead possesses a double refraction, about thrice as great as that of Iceland spar.

‘ 3. The three simple inflammable substances have their refractive powers in the very order of their inflammability.

‘ 4. All doubly refracting crystals possess a double dispersive power, the greatest refraction being accompanied with the highest power of dispersion.

‘ The fluates, viz. fluor spar and cryolite, have the lowest refractive powers of all solid substances, and the lowest dispersive powers of all bodies.

‘ 6. The agate, when cut by a plane at right angles to the laminae of which it is composed, impresses upon a transmitted ray of light the same character with one of the pencils formed by doubly refracting crystals.

‘ 7. This property of light, whether communicated by the agate, or by double refraction, or by reflection from transparent bodies, may be destroyed by transmitting the light, in one direction, through almost all mineral substances, and even through horn, tortoise shell, and gum arabic; while in another direction the original character of the ray is not altered. The axis of the substance in which the property is destroyed, I have called the *depolarizing axis*; and the axis in which it is not altered, the *neutral axis*.

‘ 8. Mica and topaz, while they possess in common with other bodies, the neutral and depolarizing axis, have also axes of different kind. Each depolarizing axis of the mica is accompanied with an *oblique neutral axis*, while the neutral axis, between the two common depolarizing axes, has an *oblique depolarizing axis*.

‘ 9. When the images of a luminous object are depolarized by the mica, they exhibit, by a gentle inclination of the plate, the most singular alternations of the prismatic colours. The same colours were observed in the topaz; and, in a more perfect manner, in a rhomboid of Iceland spar, which exhibited some new phenomena.

‘ 10. Light suffers a peculiar modification when reflected from the oxidated surface of polished steel, which seems to prove that the oxide is a thin transparent film.

‘ 11. Light is partially polarized when reflected from polished metallic surfaces.

‘ 12. The light reflected from the clouds, the blue light of the sky, and the light which forms the rainbow, are all polarized.

‘ 13. It appears, from a great variety of experiments, that bodies exert a different action upon the different coloured rays, oil of cassia having the least, and sulphuric acid the greatest, action upon green light.

‘14. The existence of a third, or a *tertiary spectrum*, has been established by numerous experiments; and a method has been pointed out of employing this spectrum as a measure of the action which different bodies exercise upon the differently coloured rays.’

For a full account of the train of investigation which led to these curious results, we refer the scientific reader to the volume before us. Dr. Brewster has pursued still farther this interesting branch of inquiry. A portion of his results is exhibited in the London Philosophical Transactions for 1813, and will come under our review when we speak of that volume. A subsequent portion is described very concisely by Dr. Brewster himself, in the third volume of Dr. Thomson’s “Annals of Philosophy,” from which we give the following quotation :

‘I have found that *light transmitted obliquely through all bodies, whether crystallized or uncrystallized, suffers polarization like one of the pencils produced by double refraction*; and from a great number of of experiments, I have been enabled to determine the law by which all the phenomena are regulated.

‘If light is incident at any angle, except a right angle, upon the surface of a transparent body, a portion of the transmitted pencil will suffer a polarization. The quantity of polarized light varies as the cotangent of the angle of incidence; and there is always a particular angle, depending on the refractive power of the body, at which the emergent light is wholly polarized. When the light is transmitted necessarily through several parallel plates, either in contact or at a distance, the cotangents of the angles of polarization are always to one another as the number of plates employed; and the number of plates multiplied by the tangent of the angle at which they polarize light is a *constant quantity*. If the angle of incidence exceeds the angle of polarization, the pencil will still emerge in a polarized state.

‘A parcel of 8 plates of plate glass polarizes the transmitted light at an angle of $79^{\circ} 11'$, and at any angle of incidence greater than this.

‘A parcel of 16 plates polarizes the light at any angle above $69^{\circ} 4'$, and

‘A parcel of 47 plates at any angle above $41^{\circ} 41'$.

‘Similar effects, varying however with the refractive power, are produced by plates of mica by films of blown glass, by coats of grease, gold-beaters’ skin, and even gold leaf itself.

‘Malus’s discovery of the polarization of light by reflection is, perhaps, one of the most brilliant discoveries that optics has ever received; but though it developed a new set of phenomena analogous to those produced by doubly refracting crystals, yet as the polarization was obviously effected by *reflection*, and not by *refraction*, it did not furnish any information respecting the methods by which these crystals polarized the transmitted light. The discovery, however, of the polarization of light by oblique refraction forms the connecting link between these two classes of phenomena, and holds out the prospect

of a direct explanation of the leading phenomena of double refraction, of the polarizing power of the agate, and of the partial polarization of light by polished metals.'

In a few of these discoveries, among which few is that of the polarization of light by *reflection*, Dr. Brewster seems to have been anticipated by M. Malus : but there can be no doubt that the discoveries of the Scotch are entirely independent of those of the French philosopher.

We cannot conclude this short article, without congratulating both our readers and Dr. Brewster, that he is, at length, found in that situation for which he is so eminently gifted ; that he has taken his stand with other inventors and discoverers, and that he is measuring with them his intellectual magnitude. We lamented on a former occasion, that he should descend to an employment so much beneath him, as the editing of any works of Ferguson's,* and endeavoured to stimulate him to labours "of invention and investigation ;" for which we then thought him far better qualified than for popular elucidation. We rejoice that the remarks we ventured to address to him were thought worthy of notice ; and that the high hopes we then formed, have been so fully realized.

Art. XII. *Ode to Napoleon Buonaparte*, 8vo. pp. 14. price 1s. 6d. Murray, 1814.

IT was perfectly unnecessary for Lord Byron to affix his name to this spirited effusion : we cannot mistake the stroke of his pencil. We did not, indeed, expect to meet his Lordship again so soon : still less could we anticipate the astonishing events which should, in so short an interval, furnish the occasion of his next production ;—events which have burst upon us in so rapid succession ; which have taken place in a manner so singular and unexpected, scarcely appearing to be more the effect of human agency, than they were within the reach of human foresight ; and which seem to be fraught with consequences so important in relation to the highest interests of man, that even the inconsiderate and the irreligious have recognised them to be the operation of Divine Providence, and have seemed to behold in the legible characters which inscribe the tyrant's sentence, the evident hand-writing of God. What will be the ultimate issue of these events, of what permanent efficacy the lesson which they furnish to mankind may prove, are known to Him alone, who beholds all things at once in their causes and in their con-

sequences ; and who, out of all possibles, decrees the certain *best*. It is not simply the degradation of Buonaparte and the deliverance of Europe that call for exultation, and justify the general enthusiasm of joy and hope ; but the means by which they have been effected ; the imposing spectacle of that magnanimous firmness, accordance, and moderation, exhibited by the combined powers, so unlike the subtle and uncertain dictates of mere policy, and appearing to be rather the result of that steady wisdom, which bitter experience leaves behind,—the offspring of one deeply rooted and simultaneous feeling, acting with the force of necessity, so as to overpower all national jealousies, and to absorb all separate interests. Certainly, a similar opportunity, with inducements equally forcible to embrace it, never presented itself to the Sovereigns of Europe for establishing the peace of the world on a secure basis, in the recognition of their respective rights and common interests ; and at the same time for strengthening their empire by identifying themselves more closely with their people ; and by erecting, on the ruins of those old fabrics which the political earthquake has destroyed, better-proportioned and well-cemented systems. Nor is the share which this country has had in producing these noble results a matter of small triumph ; chiefly, we think, by the moral force of her example, as it has been one powerful means of rousing the nations of Europe, and has, at the same time, inspired them with confidence during the contest. It is not to be doubted that the high tone of character which England has sustained, has given effect to the energy of her counsels and of her actual exertions ; that as the land of moral light, law, and freedom, and of prompt and widely diffused benevolence, her name is respected and endeared, and her influence felt throughout that vast circumference which her fleets have traversed, and not, surely, the least where her charities and her bibles have made her known. It cannot be overlooked that it is a Protestant country which Providence has thus preserved amid the shakings of the nations, which he has honoured by employing her as his almoner, and which he has made a beacon to the world. There was a time when she appeared to be opposed, single-handed, to all the states of Europe, or rather when, of all the states of Europe, she alone was unconquered, or unawed into vassalage ; when it was said,

‘ ————— Europe views

With hopesick heart, upon thy towering cliffs

The sunshine resting, which to her hath set,

And turns to thee, and watches for the day.’

But the day has dawned ; and though in the indistinctness of the morning little can at present be seen, but the wrecks which the storm has left behind, and though something may

still be dreaded from the dangers of the calm, before the waters shall have tossed themselves into a settled repose—still there is ample cause for gratitude, and encouragement for somewhat sanguine hopes. There has been a stirring up of principles, which cannot again be lost, and which will not again be abandoned; which must survive the changes of dynasties and empires. We cannot bring ourselves to believe that things will revert to their old positions; that Providence has nothing in reserve for the nations; or that in all the changes which have been by unknowing and wicked instruments carried on, there has not been an orderly, a progressive maturing of the earth, for an issue more favourable in regard even to the temporal interests of man, than the consummation of the iniquity of the guilty, and the sufferings of the good; the discomfiture of human pride, and the filling up of the cup of the wrath of God. We are not at any rate among those who gather their ‘political opinions from the apocalypse,’ though we do believe, and we pity the blindness of the man who does not perceive it, that by the agency of this ‘bold bad man,’ whose fall has inspired us with these hopes, ‘Providence *had* great purposes to fulfil.’—His purposes, by other agency, will continue to be fulfilled; and though it becomes us as a nation to be occupied in this glorious opportunity for moral exertion, rather with our duties than with either our triumphs or our hopes; we may be allowed, with humble but attentive earnestness, to contemplate the developement of the mighty vision. Nor let us in the hour of exultation, indulge a false and flattering patriotism; as if England were any other than an agent in these great transactions, deriving all her fitness, her power, and her security from the hand that employs her as such, and indebted perhaps, for that security and power, principally to those silent operations of humble piety, and holy usefulness, of which ‘Greatness never heard,’ or which the great would despise, as a cause too inefficient, a circumstance too insignificant, to be taken account of in the speculations of political sagacity.

Subjects such as these, however, which we can only advert to in this passing manner, and wish we had the power of eloquence to make them adequately felt, seldom enter into the poet’s song. The ‘Ode to Napoleon Buonaparte’ is an indignant apostrophe to the fallen tyrant, couched in the strong language of sarcasm and contempt. It opens with abruptness and force.

‘ ’Tis done—but yesterday a king !
 And arm’d with kings to strive—
 And now thou art a nameless thing
 So abject—yet alive !

Is this the man of thousand thrones,
Who strew'd our earth with hostile bones,
And can he thus survive?
Since he, miscalled the Morning Star,
Nor man nor fiend hath fall'n so far.'

It would be idle to subject such a production, evidently the effusion of the warm feeling of a first impulse, to minute criticism. We rejoice to find Lord Byron taking even a poet's part in the cause of his country, and are not disposed to analyze too curiously the proportion in which contempt for the tyrant's submitting to life, and detestation of his crimes, mingle themselves in his Lordship's feelings.—He thus passionately gives them vent:

' But thou—from thy reluctant hand
The thunderbolt is wrung—
Too late thou leav'st the high command
To which thy weakness clung;
All evil Spirit as thou art,
It is enough to grieve the heart,
To see thine own unstrung;
To think that God's fair world hath been
The footstool of a thing so mean;
' And Earth hath spilt her blood for him,
Who thus can hoard his own!
And Monarchs bowed the trembling limb
And thanked him for a throne.
Fair Freedom! we may hold thee dear,
When thus thy mightiest foes their fear
In humblest guise have shown.
Oh! ne'er may tyrant leave behind
A brighter name to lure mankind.' p. 11.

There is a passage in the poem, which forms the subject of our first article, against which exception might have been made, as being in false taste. [See *World before the Flood*. p. 166.] The allusions to Homer and Achilles, and Cæsar, and (worst of all) to Phœbus in that place, appear to us to have an inharmonious effect, and the parenthesis itself to be rather violent. Some of the lines, however, are very striking, and though we are not fond of hunting for coincidences, may be supposed to have suggested some of the thoughts in Lord Byron's stanzas. We shall take the liberty of introducing them in this place.

' Such was the matchless chief, whose name of yore
Fill'd the wide world;—his name is known no more:
O that for ever from the rolls of fame,
Like his, had perish'd ev'ry Conqueror's name!
Then had mankind been spared, in after times,
Their greatest sufferings and their greatest crimes.

The Hero scourges not his Age alone,
 His curse to late posterity is known,
 He slays his thousands with his living breath,
 His tens of thousands by his fame in death.'

Lord Byron, says,

' If thou hadst died as honour dies,
 Some new Napoleon might arise
 To shame the world again :
 But who would soar the solar height
 To set in such a starless night ?'

In another stanza, after telling the prostrate Usurper, that not till his fall ' could mortals guess ambition's less than littleness,' the poet exclaims,

' Thanks for that lesson—it will teach
 To after warriors more
 Than high Philosophy can preach,
 And vainly preached before.
 That spell upon the minds of men
 Breaks never to unite again,
 That led them to adore
 Those Fagot things of sabre-sway,
 With fronts of brass and feet of clay.' p. 8.

These extracts must suffice, or we should have cited the 12th and 13th stanzas as, perhaps, the finest in the poem. After these Lord Byron seems to be striving to finish with effect, but the last verse is certainly obscure and harsh; and the ten feet line, which is, we presume, intended to have the effect of a *rallentando* close, only disappoints the ear by its extended length.

Art. XIII. *A Course of Instruction*, originally composed for the Use of the Royal Engineer Department. By C. W. Pasley, Capt. R. E. Brevet Major, and Director of an Establishment for instructing the Corps of Royal Sappers and Miners in Military Field Works. Vol. I. Containing Practical Geometry and the Principles of Plan-drawing. 8vo pp. xvi. 269 Price 15s. London, Egerton, 1813.

THE title of this book excites fallacious expectations, though the work itself on examination does not disappoint us. We fancied that the statement of its having been "composed for the use of the Engineer *department*" implied that it was meant for the use of the young gentlemen who are educated at the Woolwich Academy previously to their receiving commissions in the corps of royal Engineers. It appears, however, that this work is not intended for *them*, but for the instruction of the non-commissioned officers and privates of

the corps of Sappers and Miners; and for this purpose it is, certainly, well fitted.

The almost uninterrupted continuance of war among the principal European states for nearly a quarter of a century, has occasioned many important changes, and, according to the usual phraseology, *some* considerable improvements, in the military establishments, discipline, and service, of the several governments and states. Among the changes which have taken place in England, there are a few in the Engineer service that seem important. During the more imperfect state of the art of war among us, the Engineers were simply a corps of *officers*, without either troops or stores under their immediate command or charge: they, therefore, as occasion rendered necessary, demanded men from the infantry, and stores from the artillery, or from the commissariat department. This procedure would, of course, lead to delays, and produce many serious inconveniences. Experience, therefore, has shown the necessity of attaching a permanent body of non-commissioned officers and soldiers to the Engineers. These have lately been distinguished by the appellation of "Royal sappers and miners," instead of their former less appropriate name of "Royal Military Artificers."

Every person (says Major Pasley) who has paid attention to the mode in which works are carried on in civil life, knows that the overseers and foremen of the various branches, who are employed in superintending the executive part, generally have some knowledge of practical geometry, and understand the nature of plans, sections, and models. At the same time officers of engineers, and others who have had an opportunity of judging, will allow, that artificers so qualified in point of knowledge, are seldom to be found in the army.

But in garrisons at home and abroad, there are generally a proportion of ingenious and well-informed civil overseers and foremen, besides a number of skilful workmen aspiring to the same situations; who are either in permanent pay under government, or whose services might be called upon at a moment's warning. By means of these men, added to the military artificers, who either belong to the Royal Engineer department, or are usually attached to it, from amongst the troops in garrison, a commanding engineer finds no difficulty in carrying on any works of fortification, however extensive: and although he cannot avoid observing the comparative ignorance of the military artificers, it must be evident, that in such situations, an officer is not likely to feel any immediate sense of the necessity of endeavouring to instruct them. *When an army takes the field against an enemy, the case is widely different.* There the engineers find themselves totally deprived of the assistance of the civil artificers, by whose skill and ingenuity they were able to carry on their garrison duties,

with ease to themselves, and advantage to the service : Consequently, in executing their arduous duties in actual warfare, the officers of engineers have scarcely any resource but their own individual exertions, and the assistance of the non-commissioned officers and soldiers, under their immediate command, whose want of knowledge and experience may then be deplored, but cannot be remedied.

‘ It is true that military artificers, drawn from the battalions of the line, are occasionally put under the orders of the officers of engineers in the field as well as in garrisons ; but these men are always much less efficient than those who actually belong to the Royal Engineer department ; because if they were even more skilful and better instructed, which is not the case, they require to be so often changed, in consequence of the exigencies of their regimental duties ; and can so seldom be spared without prejudice to the efficiency of the respective corps to which they belong ; that their services in the field, comparatively speaking, are of little value.

‘ The artificers who enter his majesty’s service, are in general, very imperfectly instructed. Few of them understand more than the first common rules of arithmetic ; and a considerable portion of them are totally uneducated. As they enlist young, they seldom even have much practical skill in their respective trades.

‘ The manual dexterity, in which they are deficient, is, however, often acquired by dint of long practice, in some particular employment ; but they seldom or never endeavour to cultivate their abilities and improve their minds.

‘ The reason of this indifference to improvement on the part of the soldier, will be sufficiently obvious on a little reflection, and does not apply to the private only.

‘ The military man of every rank, whose life is unsettled and uncertain, and whose subsistence is *fixed*, has not the same stimulus to mental exertion as the civilian ; who may either rise to comfort, and affluence, or may involve himself and his family in poverty and distress ; in proportion as he cultivates or neglects his abilities [talents].

‘ The statements which have just been made may plead as to the absolute necessity of endeavouring to improve the non-commissioned officers and soldiers of the Royal Engineer Department, in order that they may be able to render more effectual assistance to their officers in the field. And if the remarks upon the causes of their comparative ignorance, and consequent inefficiency, are allowed to be just ; it must also be admitted as a natural inference, that there is no possible mode of collecting, forming and keeping up a body of well educated and efficient military officers, except by instructing them, according to some properly digested system, after they enter his Majesty’s service. The present Course of Instruction has been composed for this express purpose.’

It appears that Major Pasley, being fully aware of the impossibility of assigning adequate remuneration to any men of science that might be engaged for the purposes of instruction,

made some experiments at Plymouth, assisted by the late Lieutenant Machell, in order to ascertain the practicability of teaching

‘ Practical geometry and plan-drawing by a method analogous to that of Bell and Lancaster ; after this was determined the scheme was, by order of Lieut. General Mann, submitted to a Committee of senior officers of the Corps of Royal Engineers, in the month of March, 1812, and having been honoured by their approbation, it was soon after sanctioned by the authority of the Master-general of the Ordnance, and has since been conducted on a much greater scale at Chatham.’

An attempt to teach practical geometry and plan drawing, by a method of teaching analogous to that of Bell or of Lancaster, will to some appear very ludicrous, to others a nearly impossible thing. But Major Pasley has shown that it may be accomplished ; and he has displayed much ingenuity and judgement in throwing the materials of an elementary treatise into a suitable form for the purpose. The definitions he has given are, for the most part, technically correct ; and his methods of construction are accurate and perspicuous. The problems in practical geometry, which are, in number, about sixty, occupy nearly three-fourths of the volume. The remainder contains directions respecting the best modes of teaching, of proving the work, examining the effective progress of the pupil, &c. together with a neat elucidation of the general principles and processes of plan drawing. In this latter part, the connexion between the plan, a section, a direct elevation, and an oblique elevation, is explained with greater clearness than we have ever seen it in any other performance.

The Major's method need, by no means, be confined to the lower ranks of military men ; it is equally applicable to the instruction of the several classes of artificers engaged in civil departments. It would be easy for *one* tolerably ingenious man, with the aid of this book, to teach fifty or sixty carpenters or other artificers, the whole course in a few weeks : and we hope to hear that some men of public spirit will introduce this method among them. The author's plan of exhibiting in the margin, the change made in the diagram, by each successive direction, causes it to be admirably adapted to the use of those persons who may wish to study the topics treated in this work, for the purpose of subsequently teaching them. We shall conclude by presenting our author's directions for one of the problems, in which, however, as we exhibit it, some part of the perspicuity will be lost, by the omission of his marginal figures.

“ Through a given point to draw a right line parallel to a given right line.

“ Method 2. By a triangle and ruler without compasses.

“ Draw a right line to represent the given right line.

“ Mark a point above it, to represent the given point.

“ You must now draw a right line parallel to the given right line, through the above point.

“ The long side of your triangles must be placed upon the given line, with the body of the triangle above the line.

“ Place triangles.

(“ Here the teacher will examine if the position of the triangles on the several slates is correct.)

“ Keep your triangle steady with the right hand, while you apply the ruler with your left hand, to that short side of the triangle which is towards the left of your slate.

“ Place rulers.

(“ Here the teacher must examine the position of every man's ruler and triangle.)

“ Keep your ruler steady with your left hand, and slide the triangle up with your right hand, till the long side of it meets the given point. Then draw a right line through the given point, by means of your triangles, and your problem is executed.

“ If the triangle is not large enough to draw the parallel as long as you wish, you may produce it afterwards by means of the common ruler.

(“ The teacher will then exercise the learners in repeating this problem, with new points, not only above but below the given line.

“ When the given point is below the line, the only difference is, that the triangles must be slid downwards, after the ruler is placed.

“ When the learners are more expert, they may be made to take the ruler in the left hand, and the triangle in the right, and to place the triangle and the ruler at the same time.”)

Art. XIV.—*The Accidents of Human Life*; with Hints for their Prevention, or the removal of their Consequences. By Newton Bosworth, Honorary Member of the London Philosophical Society. pp. 210. Price 4s. 6d. London, Lackington, Allen, and Co. 1813.

MANY of our readers who have lounged and laughed over the ‘Miseries of Human Life,’ will, perhaps, expect a similar entertainment from the little work before us. The danger to the clothes of a smart cit, from a broad-wheeled waggon in a narrow and dirty street,—the want of a place in a full stage-coach, or of a bed in a full inn,—the awkwardness of overturning your plate upon your lap in a large dinner-party, or overthrowing the table and a chair in eagerly rising to shew your politeness to the

lady of the house ;—these, and such like troubles and misfortunes, may have occurred to the busy imaginations of lazy readers as the true ‘ accidents of human life.’ They will, however, be rather startled by some of our author’s questions, see pp. 15, 37, 59, &c. and will, perhaps, begin to suspect the truth, that Mr. Bosworth has been writing an useful, instead of an entertaining book ; has really been guilty of the *bore* of considering such things as houses on fire, broken bones, shipwrecks, overturned boats, as objects of serious consideration, rather than of mirth and merriment.

Such is the truth : we will not conceal it. We will not conceal it, though we may not be able to palliate it. We shall even be guilty of disclosing the extent of the author’s *prosing*, seriousness by giving his table of Contents.

‘ Fable of the Fox and the Boar.—I. Introductory Address.—II. On Accidents from Fire. Directions how to escape from a burning house. Account of Fire-Escapes.—III. Accidents from Fire continued. Directions for extinguishing Fires.—IV. Accidents from Fire continued. Compositions to extinguish Fire. Danger from burning clothes. How to put out the Flame.—V. Modes of guarding against Fire. Miscellaneous Cautions.—VI. Accidents from Water. Useful Precautions. Means of raising Bodies from the Water. Drags.—VII. Accidents from Water, continued. Means of restoring to Life persons apparently drowned, or suffocated. Account of the Royal Humane Society.—VIII. Accidents from Water, continued. Dangers of the Seas. Shipwrecks, and Means of Deliverance. Life-boats. Lieutenant Bell’s and Captain Manby’s Methods. Cork-jackets. Life-Preserver, &c. &c.—IX. Accidents at Play, &c. “ Dangerous Sports.” Falls. Colonel Crichton’s Bed and Frame for removing wounded Persons. Dogs. Wounds. Burns and Scalds. Gunpowder and Fire-arms. Swallowing Bones, &c. “ Never conceal an Accident.”—X. Accidents in Travelling, and Cautions. Intense Cold. Sudden changes from cold to heat, and the contrary. “ Catching Cold.” Thunder Storms. Fainting. Caution against indulging extreme Sensibility. Conclusion—Additional Notes and Observations.’

How the author could be so insensible to humour, as to view these subjects in any other light than as affording a *monstrous good joke*, we shall not presume to divine, but, after simply saying that the book is extremely well worth reading to such *low* people as make it an object of any consequence to preserve the lives and the limbs of their fellow creatures, we shall proceed to quote one or two instructions, observations, and precautions, extremely vulgar, we confess, but certainly not useless to the class of persons we have mentioned.

‘ In passing from room to room, where the flames do not prevail to such a degree as actually to endanger life, I have been informed that the London firemen creep along the floor, with their faces as near it as will allow them to move, and in this manner escape suffoca-

tion from the smoke and heated air. So expert are they in this practice, that it is said they will pass with ease and safety along many parts of a burning house, which to the spectators appear inaccessible. A striking example of the efficacy of this method is given in the *Monthly Magazine* for January last. The linen having taken fire in the laundry at Corby Castle, it was found impossible to enter the room in an erect posture, without danger of immediate suffocation; but, by crawling or stooping low, the atmosphere near the floor was found so clear, that it was entered without inconvenience, the linen saved, and that part which was in flames dragged out:—thus was prevented the destruction of the premises.'

Art. XV. *Substance of the Speeches of William Wilberforce, Esq. M. P.* on the Clause in the East India Bill, for promoting the Religious Instruction and Moral Improvement of the Natives of the British Dominions in India, on the 22d of June, and the 1st and 12th of July, 1813. 8vo. pp. 109. Price 5s. Hatchard, Butterworth, and Cadell and Davies, 1813.

NO human mind is competent to form such a standard of comparative estimation as shall, on being applied to the evil agency of men in widely different circumstances, accurately ascertain the proportions of criminality between them, so as to determine what actions done by these classes of men respectively are equal in guilt, though greatly unequal in what may be called the palpable substance of evil. But it is easy to apprehend, in a general way, that deeds of glaring atrocity, committed by men in some states of society, may not be of really deeper guilt than other crimes of somewhat similar tendency, but of far less apparent magnitude, committed by men in a condition for discerning much more justly between good and evil.

For example; let the supposed crime be an opposition, by practical measures, to the extension of Christianity among mankind. We might imagine a long gradation of forms in which it might be committed, by so many different descriptions of men, with a diminution of violence, and, therefore, of apparent atrocity, at each step of the series. But we will mark only four or five of these degrees. We might suppose the case, that a few Christian missionaries might find their way among a very barbarous tribe of pagans, who had never heard of the religion before, and that, without any thing improper in conduct, and without incurring even a suspicion of their having any other than their avowed design, they might, purely as enemies to the superstitions of the country, be put to death with aggravated cruelty. We may suppose, next, that missionaries of the same unequivocal character and purpose, enter one of the most bigotted of the Mahomedan states, and that, after they have been there a little while, the house or hut where they have taken up their residence, is set on fire, that their persons are treated with rude and dangerous violence, and that they are driven out of the country, under threats of immediate death against any

attempt to return. Let the next case be that of a Protestant, visiting one of the more bigotted of the Popish countries, when at peace with that from whence he comes, and attempting a plan of public teaching, which shall involve argument and remonstrance against the prevailing corruptions of the true religion : and we will, with an excessive liberality of representation, suppose no worse than that he is thrown into a loathsome prison, retained in a tedious confinement, suffering a complication of ill usage, and at last expelled the country in a manner to make him justly wonder that he escapes with life. Shall we next suppose, in a Protestant country, boasting of its illumination, its cultivated manners, its freedom, and even its superiority to all other countries in point of religion, a case such as has often happened in very recent times in this country ? A worthy man of much zeal and moderately respectable in sense, language, and manners, shall go into one of the thousands of ignorant, profane, and vicious hamlets and villages, to be found in the counties of England, with the benevolent design of imparting such religious and moral information and warning as he plainly sees they have otherwise no chance of hearing ; but by the time he has made two or three attempts, the rude tumult which probably has interrupted him in the first, shall grow to a degree of violence, from which it is both necessary and difficult to make a precipitate escape, not effected perhaps without considerable personal injury ; and there shall be the strongest reason to believe that this madness and outrage have been stimulated and abetted by the 'squire, and perhaps not without the approbation of the clergyman ; while the magistrate shall, perhaps, receive in the most repugnant and hostile manner, any application for justice and redress. We shall only suppose one case more, that an enlightened Christian state having under its dominion a very large population, sunk in all the delusions, crimes, and miseries of a hideous system of idolatry, a number of the philosophers (self called so at least) and scholars, some even of the ecclesiastics, a number of persons of wealth and distinction, and above all, a large proportion actually of the legislators, of this very nation, shall most strenuously oppose an effort made for obtaining *that it shall not be absolutely illegal for benevolent men of this same Christian country to go, (under the most cautious conditions and responsibilities,) for the purpose of peaceably teaching the Christian religion among that wretched population.*

Now, though there be no one comprehensive rule by which the relative proportions of guilt on these several cases can be instantly and precisely determined, we should suppose that, according to any just notion of the degrees in which the increased means of knowing what is right, (whether these means are improved or not,) aggravate the criminality of doing wrong,

the guilt must be augmented at each step of this series of cases.

We have been led into this speculation or proportions by the exceedingly respectful and deprecating strain of complaisance to his opponents, with which this most eminent philanthropist concludes the preface to this publication.

‘The subject itself he deems to be of a degree of importance which it transcends the powers of language to express: and he trusts that they, whose sentiments he has opposed, will forgive the warmth with which he has felt it his duty to condemn their opinions. He believes that they are actuated no less than himself, by a sincere desire to promote the welfare of their country.’

We do not presume to judge how far it may be expedient for men who have often to meet for discussion, and contest in a polished and dignified assembly, to maintain a conventional language of mutual respect. It is evident enough that the direct, unmodified expression of their real opinions of one another, would soon turn debate into violent and rancorous personal hostility. But there would seem to be a very wide interval between such mischievous frankness, and the laboured, volunteered, uncalled-for language of respectful profession with which we often hear the combatants complimenting one another. We say, ‘uncalled-for;’ but possibly this may be a mistake; it may be that the unrestrained opposition, the broad contradiction, the hard thrusts, the number of things that would seem to *imply* a contemptuous estimate of the opponents’ principles or understanding,—it may be that these absolutely require to be countervailed by pieces of complaisance, thrown in opportunely here and there, to prevent the war becoming too serious. Unless on this ground there is a necessity for such apparently gratuitous professions, many of them are such as a rigid honesty would disallow to be made. How often we have heard a strenuous combatant apply to counsels and measures such terms of condemnation, as could fairly import no less than that the persons prosecuting and justifying them were devoid either of virtue or sound sense; and yet in some part or other, or perhaps in several parts of this very invective, there would be high compliments to the unquestionable integrity and eminent talents of the very men whom the speech tended to convict of iniquity or imbecility. There was glaring insincerity either in the reprobation or in the encomium. Aristides, or Cato, or Marvel, having so condemned, would sooner have gone into prison or exile than so applauded. These blended adjudgements to infamy and honour have a most unfavourable effect on the opinions of reflective observers, relative to any forum where they can be pronounced.

It is quite as unnecessary to say what state of moral principles these inconsistencies will, in most instances, be attributed to by

such observers, as it is to say, that in the case of the illustrious speaker to whom we owe these speeches, any language that appears unduly respectful to the opponents of the good cause, will unanimously be ascribed to an excess of kindness and candour,—a kindness and candour rendered additionally ample and indulgent by the felicity of having succeeded in the great undertaking which these opponents were, if possible, equally ardent to frustrate.

But we really wish that this candour had been less. There is, to be sure, some degree of indefiniteness in the applause conferred in the testimony that, ‘they are actuated by a sincere desire to promote the welfare of their country;’ but it amounts to no less than saying that the principle of their opposition was excellent; that they merited, while in the very act of this opposition, great respect on account of their motives; that, on the whole, they are to be regarded in a very favourable light, as true patriots, honestly and zealously intent on their duty, and only acting under the misfortune of a mistake in judgement.

We must confess we fear such a gracious and respectful verdict, recorded by such a judge, on the conduct of persons who have so acted in such a crisis, must tend rather to repress than aid, in the public mind, the power and exercise of a just discrimination between moral good and evil.

Supposing it to be, by a mighty stretch of liberality, admitted that the persons in question really were actuated, solely or predominantly, by a concern for the welfare of their country, according to their notions of it, and that deliberate enmity to Christianity was no part of the impelling force,—this indulgent concession in favour of their motive, leaves them nevertheless abandoned to the full weight and effect of several observations of the greatest possible import.

In the first place; the plain, obvious, broad idea of the object contemplated by these men was inexpressibly portentous.—Thus stood the case: there is an Almighty Sovereign of the universe; there is his best gift to his creatures, the true religion, the opposite to which is the greatest calamity and curse on earth; this dreadful calamity lies on many millions of the subjects of a Christian State; that State shall refuse to give—not auxiliary force, not even a formal and commissioned authority, but—bare permission, to any of its benevolent and pious subjects to go and attempt, by the methods of persuasion, to convert those miserable pagans into the happy worshippers of the true God;—and this on pretence of avoiding some alleged hazards to certain temporal interests, as of trade or political power! Now it would have been supposed that such a stupendous and alarming anomaly, a thing so boldly dissentient from the whole admitted theory

of our obligations to God and to man, would at the very first view have appalled a thoughtful man, and the longer he would have contemplated it, the more have dismayed and overwhelmed him, so as to drive him irresistibly to the determination—"No calculations on earth shall tempt me into such temerity; perish dominion and commerce, if it must be so; I must not, dare not abet such a measure for preserving them. Any thing but this direct attempt to prevent the knowledge and worship of the Almighty! From very fear I must prefer death to any participation in so dreadful a hazard. What then should be thought of men who probably never, at any one moment, were struck with any idea of its being a daring and tremendous thing for an assembly of men to decree that, as far as depends on them as legislators, the human souls that adore pieces of wood and clay, and the filthiest phantasms of a vain imagination, shall continue to adore them and their posterity indefinitely—instead of the eternal God!

But in the next place, what should be thought of men who pretending to believe in an all-powerful and righteous Governor of the world, and to judge of the principles of his government according to his own declaration of them, could at the same time really believe, or affect to believe, that dreadful disasters to a nation would or could be the consequence of its promoting the worship and service of that Being? Whether our acquisitions in the east be, or can ever be, on the whole, any national advantage, is no part of the immediate question; the persons we speak of deemed them to be of great value, and that their loss would be a heavy calamity;—well then, they acknowledge the Almighty to have the absolute power over all the things affecting the national prosperity,—they knew that in the most venerable record and illustration that we have of the principles of his government, it is as clear as the sun that there is no crime so infallibly attractive of the plagues suspended over guilty nations as a preference shewn to false religion by a people to whom the true has been communicated,—and then, they zealously recommended exactly this iniquity as the best mean of security against a great national calamity, which they loudly and some of them wrathfully insisted, would in all probability fall upon us if we made the slightest, the very slightest possible movement, for extending the knowledge and worship of that same righteous and Almighty Power! Yes, in the very hands of that Being we were *safer*, were *more certainly acting for our own interest*, in maintaining to the utmost of our power the inviolability of a most horrible system of idolatry, than in shewing any favour to his own peculiar cause!

Again, what should be thought of men who could confi-

dently maintain that the people of India were, in point of morals and happiness, in such a condition as very little to need the introduction, if it were practicable, of a religion designed to transform the human character and state? Professing themselves believers in the religion of the bible, they must have known, (or at least there are no words adequate to describe their presumption if they could dare to commit themselves on such a subject without knowing) what is represented in that assemblage of divine declarations as the natural effect of false religion on morals and happiness, and by what statements of fact that representation is there verified and exemplified.—They knew—the most ordinary histories and school-books could not fail to have informed them—what was, in this respect, the state of the most polished nations of antiquity. They had information as ample as they pleased respecting the actual condition of the Hindoos. They knew, some of them had even seen, what abominations were practised as absolute parts and portions of the superstition, while the account was swelled by other perpetrations directly related to it and sanctioned by it.—They were aware of the necessary tendency, and informed of the actual effect, of that supreme of iniquities on earth, the institution of Castes.—They could not be ignorant of the debased, unfeeling, selfish, deceptive character of the general population.—They had a large accumulation of the testimonies of official men, especially of those who had held judicial situations, to the total contempt of equity, and veracity, and oaths, in a word the utter villainy, of an immense majority of the most cultivated and influential class.—They had, in short, an assemblage of descriptions and judgements, from residents and travellers, of several nations and periods, and of very various tastes and attainments, coinciding to the effect of a general condemnatory estimate of Indian morality,—while the slightest inspection of the translations of their “sacred” books, or even of the institutes of their “divine Menu” alone, would discover a strong antecedent probability that the people would, even from the direct operation of such a religion, be certain to deserve such an estimate.—With all this within their view, they were capable of maintaining, with intrepid front and pertinacity, that it must not at anyrate, be on the ground of its alleged *corrective* tendency that the pleaders for the extension of Christianity would have any right to demand for it a freedom of entrance into Hindoostan.*

* This was not accompanied by direct avowals of veneration for the superstitions of the country. But a few years back there were not wanting, *out* of Parliament, men who would go this length. There was even one indefatigable pamphleteer, with whom we were obliged to transact a good deal of nauseous business about six years

Yet once more, what is it just to think of men who could obstinately insist, to the very last, both on the total impossibility of making genuine proselytes to the Christian religion from the Hindoos, and on the imminent and awful danger of exciting destructive commotions and insurrections by the attempt, in however peaceable and conciliatory a manner it might be made? As to the impracticability, to say nothing of the intrinsic absurdity of the notion that *any* modes of belief or institution sprung from human fancy, can involve a principle of eternity, and nothing of the Malabar Christians, there had been published, at intervals, for a century past, the most positive, and till lately, never questioned testimonies of conversions by missionary agency; and in the most recent years there had been a very considerable number of these pleasing acquisitions, some of them from the highest class of the natives, recorded and published, in the most precise, unequivocal, and open manner possible, very near the seat, and within the suspicious examining vigilance of the Indian Government. As to the universal indignation and the consequent commotions, pretended, with an air and tone of such horror and deprecation, to be foreseen, there was plainly and glaringly before these men's faces, besides all other evidence in contradiction, this one matter of fact, that for a considerable number of years past there have been a number of active missionaries, traversing, indiscriminately, any part of Bengal they can penetrate into, preaching and distributing printed addresses, to all sorts of assemblages of the natives, and under almost all imaginable circumstances of meeting; and that instead of this threatened consentaneous animosity and alarm, the kind of commotion they excite is that of curiosity, debate, and eagerness to obtain their tracts and books; and all this accompanied by so little displeasure in the natives at hearing their superstitions attacked, and often so

since, who at once professed a most zealous adherence to our established church, and manifested a reverential respect for the "religion," and the "sacred scriptures," of the Hindoos. We remember the rage into which he used to be wrought whenever adverting to the language of missionaries or others who presumed to call these delusions and abominations by their right names. This notorious scribbler denounced and asseverated, with the fury of a priest of Huitzilopochtli, that within twelve months our Indian empire would be annihilated if the operations of the missionaries in Bengal were not peremptorily suppressed by government. We recollect also that he plainly and honestly advanced it as an argument against endeavouring to extend Christianity among the Hindoos, even had it been practicable, that if they were to become Christians it would raise them to a spirit of independence that would throw off the government of a foreign power.

much gratification at seeing their spiritual superiors baffled in argument, as to have often excited the wonder of the missionaries.

We need not observe that such tangible matters of fact may be converted into predictions, independently of all the lofty anticipations authorized by devout sentiment. They may be offered as grounds of ordinary calculation, to men who would probably laugh aloud, even amidst their decorous professions of of faith in Christianity, at the weak fanaticism of an absolute assurance placed in Providence and prophecy. No language suddenly adopted by any one portion of the builders of Babel, sounded so uncouthly to any other portion, as that of religious calculation and confidence must to men who would have interdicted the communication of the true religion to the Pagans, lest God to punish us for it should suffer those Pagans to rise in a mass and drive all our people into the Bay of Bengal.

Should any extenuation be attempted, in the form of pleading, in behalf of these legislators, that they did *not* know all that we have seemed to assume there would be no possibility of their being informed of, and that, in truth, they were exceedingly ignorant on a great part of the subject,—it will be for the culprits to consider how far it may be desirable to take the benefit of such an argument in mitigation; and it will be for the impartial public judgement to decide, on which side the sentence should be modified by the fact, if admitted, that the men who, in the legislature of a Christian country, have presumed no less than to attempt to intercept the best light of Heaven from shining into the souls of the wretched heathens committed to their legislative care, —have done this without even condescending to think it worth while to acquaint themselves with some of the most prominent, and obvious, and important points, of such an awful concern.

Relative to this ignorance, unaccompanied by —what ignorance ought never to venture out of the company of—the prudence to be silent, we will transcribe a most remarkable paragraph of Mr. Wilberforce's Speech.

‘ But here again, in justice to my argument, I cannot but remind the House of the signal example which this instance, [the fact that there ‘are at this moment, hundreds of thousands of native Christians in the East Indies’] affords of the utter ignorance of our opponents on the subject we are now considering; for a gentleman of high character, of acknowledged talents and information, who HAD PASSED THIRTY YEARS IN INDIA, and who having fairly made his way to the first situations, possessed for FULL TEN YEARS A SEAT IN THE SUPREME COUNCIL IN BENGAL, stated at your bar, that he had never heard of the existence of a native Christian in India,

until after his return to England ; he then learned the fact, to which however he seemed to give but a doubting kind of assent, from the writings of Dr. Buchanan Can any thing more clearly prove, that Gentlemen, instead of seriously turning their minds to the subject, and opening their eyes to the perception of truth, have imbibed the generally prevailing prejudices of men around them, without question, and have suffered themselves to be led away to the most erroneous conclusions.' p. 10.

The testimony of Mr. Buller, another person of great pretensions on the score of that 'local knowledge,' so proudly vaunted by those who have lived in genteel English company in India,—his testimony in favour of Juggernaut, as commented on by Dr. Buchanan, will stand a memorable example of the utter carelessness about accuracy in which the opposers of the good cause could presume they might be allowed, even in the statement of facts. Christianity is so base and dangerous an outlaw, that the most common and fundamental rules of propriety are to be suspended in favour of those who will in any manner aid in driving such a pestilent pollution from all attempts to enter the immaculate and sacred territory of a pagan god.

But we begin to be in great distress for some topic of apology to our readers for having so immoderately extended these observations. We hoped to have expressed and justified, in much less than half the space, a calm remonstrance against the application of any terms of respect, and deference, and partial applause, to the opposition which Mr. Wilberforce so ably and victoriously encountered in the recent great crisis. We seriously deprecate all such compliments to its *motive* as may assist these men to lay a 'flattering unction to their souls ;' while they may tend also to retain the public understanding and the public conscience in that state of perversion and insensibility so remarkably betrayed of late years with respect to religion in other climates. Let the persons in question be fully and unequivocally regarded and left as standing solemnly arraigned, without possibility of acquittal or mitigation, of a grand act of as decided and deliberate hostility to the cause of Christianity—the cause of God and of universal man—as the world has witnessed for many ages.

We shall not need to make any apology for the smallness of the space which the length of these observations has left for a more direct attention to the powerful speeches, which we are glad to see published in the present form. It is entirely out of our power to contribute any thing to make them better known, more admired, or more convincing. They are here thrown into one ; and between its absolute excellence, and the effect it will have had toward enlightening the nation, on a momentous

subject, it will be regarded as one of the most distinguished efforts ever made in the Assembly, where it is melancholy to reflect that such an occasion should have been given for gaining so noble a distinction.

The Speech is eminently excellent for its union of latitude and compression. While amplifying to the whole compass of the great subject, it is close and firm, strong and connected in every part. There would, therefore, be no making an abstract of it, even if that were not a quite superfluous service, without going to a very great length. But we think a very few short extracts will be an advantage we may fairly take to our pages.

A considerable share of this vigorous composition is employed on the *question*, if there were any sense in its ever having been called so, of the practicability of Hindoo conversion. And in this part Mr. W. animadverts with severity on that something worse than even ignorance in his opponents, which could bear them stoutly through the repetition of those assertions of the uniformly low condition of the native converts previously to their acceptance of Christianity, and their as uniform moral baseness after it; assertions which were deemed never the worse for having been proved by various testimonies to be in glaring contradiction to matter of fact.

Then comes the assertion of some of these opponents, that even if the conversion were practicable, it would really not be *desirable* to disturb a system of moral sentiments so pure and sublime, and an actual state of morals so excellent, as those of the Hindoos. And here, after insisting, with a rapid glance at history, that a false religion necessarily creates corrupt morals, the orator brings down a ponderous mass of evidence, irresistible by any sort of minds but such as those that *did* resist it, of the wretched and general moral depravity of the Hindoos. But while the argument is rendered triumphant by this melancholy exhibition, he earnestly disavows every feeling of elation in contemplating this debasement and inferiority of a portion of our race; protesting in the eloquent language of humanity, elevated by piety, that such a sad exposure would be too mournful to be made or to be borne, but with a view to the grand expedient for reversing so deplorable a condition. In urging the application of that greatest of moral powers, he adverts with a very reasonable emphasis of astonishment, to the sole expedient which has presented itself to the mind of another intelligent Englishman, who, after describing and lamenting the dreadful moral condition of our Indian subjects, had most seriously exhorted us to endeavour their reformation by reviving into full efficacy their Pagan and Mahomedan superstitions!

There have been innumerable occasions, during the course of these discussions, in Parliament and out of it, for the strongest expression of some such remarks as Mr. W. was provoked to make, on the careless or complacent spirit and manner in which the opponents of the all-christianizing projects have declared their opinion of their necessary and perpetual inefficacy.

‘ And here Sir, in justice to my cause, I cannot but animadvert upon the spirit and tone with which our opponents have descanted on the impossibility of making the natives acquainted with the truths of Christianity, and of thereby effecting the moral improvement which Christianity would produce. I should have expected, Sir, if they were unwillingly compelled to so unwelcome a conclusion, as that all hopes of thus improving the natives of India must be abandoned as utterly impracticable, that they would form the opinion tardily and reluctantly, and express it with the most manifest concern. I need not remind the House with what an air of cheerfulness, not to say levity, the declaration has been made. But it is fair to say, that one of the Honourable Members supplied the explanation, by plainly intimating, that, in his opinion, all religions were alike acceptable to the great Father of the Universe.’*

The orator enlarges with great animation, sustained throughout with a force of argument that never for a moment abates, on the various views of the utility which would accompany the progress of Christianity among the people of India even if we were not to take the final prospects of man into the account. In consideration of his audience it is with the utmost propriety that he dwells much more largely on these terrestrial than on those ultimate and infinite benefits; but nevertheless he repeatedly and most energetically insists on the duty of taking a lively concern for these higher interests of nations brought within our power. He fully states the affair of Vellore, which has with such scandalous disingenuousness been forced into some pretended connection with the designs and operations of missionaries. The most distinguished missionaries are named, in

* We must acknowledge having employed an expression too liberal, on this point, in a preceding note. The generality of the opponents, in and out of parliament, however, though they might perhaps believe that all religions are alike to the Deity, have been pleased to avow *their* preference of Christianity. How to reconcile this non-conformity of opinion with any fair notion they can have of piety—is their concern. Perhaps this preference might, in truth, be but pretended, in ceremonious compliment to the State and Church of their country; and they may, in the honesty of their serious retirements, have asked, like Naaman, the divine forgiveness for thus externally affecting a superior deference for one particular mode of religion.

one part of the speech or other, with their appropriate eulogies ; and Dr. Buchanan, as a most important witness on Indian subjects, is vindicated against the aspersion on his fidelity.

It seems there were not wanting, in an enlightened and polished assembly, some persons who could not comprehend why they should not apply terms of contempt to the missionaries at Serampore. Mr. W. was so condescending to the state of their faculties as to shew cause, and there is no part of this most powerful speech animated by a more generous fire than that in which he pronounces at great length the panegyric of these 'fanatics and anabaptists,' as a lofty and assuming speaker denominated them. The whole effect of this animated tribute of respect and admiration can be but imperfectly conceived from reading a part of it, but we will transcribe a few sentences.

'In fact, Sir, the qualifications which several of them have exhibited are truly extraordinary. And while the thoughts of a Christian observer of them, and of their past and present circumstances, would naturally dwell on that providential ordination by which such uncommon men had been led to engage in that important service, and would thence perhaps derive no ill-grounded hope of the ultimate success of their labours; even a philosophical mind, if free from prejudice, could not but recognize in them an extraordinary union of various, and in some sort, contradictory, qualities;—zeal combined with meekness, love with sobriety, courage and energy with prudence and perseverance. To this assemblage also, I may add another union, which, if less rare, is still uncommon, —great animation and diligence as students, with no less assiduity and efficiency as missionaries. When to these qualifications we superadd that generosity which, if exercised in any other cause, would have received as well as deserved the name of splendid munificence; and when we call to mind that it is by motives of unfeigned, though it had been misguided, benevolence, that these men were prompted to quit their native country, and devote themselves for life to their beneficent labours;—is there not, on the whole, a character justly entitled at least *to common respect* ?'

What unfortunates in the scale of mind they must have been to whom such a description was to end in such a claim !

We had intended a number of extracts, but are here compelled to shut up our article. This speech must be read, and read again, by all who love sense, or piety, or eloquence; or who wish to have a view, at once comprehensive and brief, of the great subject that called it forth.

To Mr. W. no other compliments are necessary than the congratulation that he was victorious in one more such field as we earnestly hope, and he earnestly hopes, he will never again be called to fight in.

ART. XVI. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Fourth Number of Daniel's Voyage round Great Britain, containing Views of Ilfracombe on the Coast of North Devon, and Ilfracombe from Hilsborough, will appear on the 2d of May.

In the course of next month will be published, an Epicure's Almanack, or Guide to Good Living; on the plan of the French Almanach des Gourmands. It will contain an abstract of the latest improvements and inventions in cookery, and every branch of domestic economy, with some useful and agreeable receipts.

Mr. Dyer's History of the University and Colleges of Cambridge, including notices of the Founders and Eminent Men, embellished with 32 engravings, in 2 volumes, 8vo. royal 8vo. and 4to, will be published early in the month.

The second edition of the Wanderer, or Female Difficulties, by the Author of Evelina, Cecilia, and Camilla, has just appeared.

Captains Lewis and Clarke's Travels to the Source of the Missouri River and across the American Continent to the Pacific Ocean; performed by order of the Government of the United States in the years 1804, 1805, and 1806: will be ready for publication on the 3d of May, illustrated by a map of the route, and other maps, in one volume, 4to.

This work, to which public expectation has been long directed, comprises a circumstantial detail of the progress of the exploring party, a description of the countries through which they passed, an account of the nations who inhabit them, their manners, customs, &c. and of all the most remarkable of their animal, vegetable, and mineral productions. Captains Lewis and Clarke departed from St. Louis on the Mississippi, in May, 1804, and reached the

Pacific Ocean at the mouth of the great river Columbia, in November, 1805. They began their return in March, 1806, and arrived at St. Louis in November following: having thus, in the course of little more than two years, completed a laborious, and in a geographical view a most important, expedition of about 8000 miles.

A new edition of Dr. Hutton's Recreations in Mathematics and Natural Philosophy, in 4 vols. 8vo. with nearly 100 copperplates, will be published in May.

Mr. Wordsworth has made considerable progress in a new Poem, which is now in the press.

A new Novel by Mrs. West, in three volumes, will appear this month, entitled, "Alicia de Lacy."

Messrs. Longman and Co. are preparing for the press a new edition of the Saxon Chronicle, with an English translation and notes, by the Rev. J. Ingram, late Saxon Professor in the University of Oxford: to which will be added, a new and copious chronological, topographical, and glossarial index, with a short grammar of the Saxon language, and an accurate and enlarged map of England during the Heptarchy. The work will be published in one volume, royal 4to, and with as little delay as possible.

Illustrations of Northern Antiquities, from the earlier Teutonic and Scandinavian Romances; being an abstract of the Book of Heroes, and Nibelungen Lay; with translations of Metrical Tales, from the old German, Danish, Swedish, and Icelandic Languages; with notes and dissertations, will be published in a few days, in one volume, royal 4to.

On the 1st of May was published, Part I. price 10s. 6d. (to be completed

in four parts), the Principles of Practical Perspective, or Scenographic Projection: containing various rules for delineating designs on plane surfaces, and taking views from nature, by the most easy and simple methods; also instructions for shadowing and colouring. The whole treated in a manner calculated to make the science of Perspective easy of attainment to every capacity; exemplified on 50 plates, royal 4to. with appropriate descriptive letter-press. By Richard Brown, architect and drawing-master.

In the course of the present month will be published, Essays, Moral and Entertaining, on the various Faculties and Passions of the Human Mind. By the Rt. Hon. Edward Earl of Clarendon. In foolscap 8vo. Contents: of Human Nature; of Life; Reflections on the Happiness we enjoy in and from ourselves; of Impudent Delight in Wickedness; of Drunkenness; of Envy; of Pride; of Anger; of Patience in Adversity; of Contempt of Death, and the best providing for it; of Friendship; of Counsel and Conversation; of Promises of Liberty; of Industry; of Sickness; of Patience; of Repentance; of Conscience; on an Active, and on a Contemplative Life, and when and why the one ought to be preferred to the other; of War; of Peace; of Sacrilege; of the Reverence due to Antiquity; against the Multiplying Controversies, by insisting upon particulars that are not necessary to the point in debate.

Speedily will be put to press, a work entitled, the Liberty of the Pulpit Defended, in five essays. 1. On the Uninterrupted Succession; 2. On Ordination; 3. On the Spiritual Gifts and Powers of the Clergy; 4. On Learning; 5. On Ministerial Qualifications. By D. Isaac.

In the press, a new edition of the Rev. John Newton's Life of Grimshaw.

Mr. Duncan Forbes, of Culloden, is printing, in 4to. from originals in his possession, Culloden Papers, consisting of an extensive correspondence, from 1625 to 1748, including many letters from Lord Lovat and other distinguished personages; embellished with engravings and fac-similes.

J. G. Dalzell, Esq. has in the press, in 8vo. Observations on some interesting Phenomena in Animal Physiology, exhibited by various species of Planariæ,

and illustrated by coloured figures of living animals.

Mr. Duncan speedily will publish, an Essay on Genius, or the Philosophy of Literature; containing a complete analysis of the human mind, with characters of the most eminent authors.

The Rev. W. Gunn is printing, in royal 8vo. an Inquiry into the Origin and Influence of Gothic Architecture, illustrated by engravings.

Mrs. Maria Graham, author of a Journal of a Residence in India, will speedily publish, Letters on India, with engravings.

Dr. J. P. Smith will soon publish, in duodecimo, a Manual of Latin Grammar; with prefatory advice to solitary students on the best method of self-improvement. Also, on three royal sheets, Synoptic Tables of Latin Grammar.

Mr. Playfair's second volume of Outlines of Natural Philosophy is in great forwardness.

Miss A. M. Porter has in the press, the Maid of Norway.

Mr. Wardrop is printing a second volume of Essays on the Morbid Anatomy of the Human Eye, with numerous coloured engravings.

The Rev. H. S. Boyd has in the press, in crown 8vo. a Selection from the Poems and Orations of Gregory Nazianzen.

The Rev. Alex. Smith has in the press, in four 8vo. volumes, Commentaries on the Laws of Moses, from the German of the late Professor Michaelis.

A work by a French Gentleman is printing in two octavo volumes, with numerous engravings, entitled, Voyage d'un François en Angleterre, ou Journal d'un Tour et d'une residence de deux ans dans différentes parties de la Grande Bretagne, avec des remarques sur l'aspect, les arts, la littérature, et la politique de ce pays.

C. Broughton, Esq. of Edinburgh, has in the press, a Synthesis and Analysis of the First Ten Powers of Numbers, forming the Introduction to a New Theory of Numbers.

British Pulpit Eloquence, a selection of Sermons, in chronological order, from the works of the most eminent Divines in the 17th and 18th centuries, with biographical and critical notices, is printing in three octavo volumes, and will be published in parts.

The Rev. Sir H. M. Wellwood, Bart. has in the press, in 8vo. Discourses on the Evidences of Christianity, connected with some of its practical results.

The Rev. R. Morehead is printing a second volume of Discourses on the Principles of Religious Belief.

The Rev. William Potter proposes to publish, in 8vo. Essays illustrative of the Principles, Dispositions, and Manners of Mankind, portraying the horrors of human depravity, and the beauties of genuine religion.

Mr. Busby, architect, is preparing to publish a Statement of the Advantages of his Practice of forming Models for intended Buildings, in preference to plans, elevations, and sections.

The Captivity and Death of the late Pope Pius VI. in French, will soon be published, in 8vo. by the Widow of Gen. de Merck, who was governor of Valence at the period of the Pontiff's captivity.

Mr. Verral, author of the *Pleasures of Possession*, will soon publish a volume of Poems, including a tragedy and another dramatic piece that have been rejected by the theatres.

The First Part of Dr. Johnson's English Dictionary, with corrections and additions by the Rev. H. J. Todd, will appear in a few weeks.

The Works of Sir Walter Raleigh are printing in seven octavo volumes; edited, with introductory notices, and an account of his life and writings, by Macvey Napier, Esq.

Mr. Walter Scott's edition of Swift's Works, in 19 octavo volumes, will appear before the end of the month.

Mr. William Myles has ready for the press, a complete edition of all the late Rev. Charles Wesley's Poetical Works, without the least mixture from any other of the poets.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters, and Meditations and Prayers, selected from her Journal, with a portrait. 2 vols. 8vo. 18s. bds.

BOTANY.

An Epitome of the second edition of *Hortus Kewensis*, for the use of Practical Gardeners; to which is added, a Selection of Esculent Vegetables and Fruits, cultivated in the Royal Garden at Kew. By W. T. Aiton. Post 8vo. 12s. bds. or with the addition of references to figures of the plants, 16s. boards.

Hortus Kewensis. By the late Wm. Aiton. 2d edition, enlarged, by W. T. Aiton. 5 vols. 8vo. 3l. 3s. boards.

CHEMISTRY AND MINERALOGY.

An Account of the most important Recent Discoveries and Improvements in Chemistry and Mineralogy, to the present time; being an Appendix to their Dictionary of Chemistry and Mineralogy. By A. and C. R. Aikin. 4to. 12s. bds.

COMMERCE.

The Merchant and Shipmaster's Assistant; or, an Account of the Monies, Exchanges, Weights, and Measures, of the Principal Commercial Places of Europe, America, and the West Indies; the Weights and Measures of each Place accurately compared with those of Great Britain; also Information respecting the Stowage and Loading of Ships; Examples of the Mode of Calculating Exchanges; Tables for reducing Deals of different sizes to Standard Deals in all the Ports of Russia, Sweden, Prussia, and Norway; and for Freight of Ships, with Deals, Timber, Tar, &c. also for Calculating the Wages of Seamen: together with a Treatise on Marine Insurance. 8vo. 10s. 6d. bds.

EDUCATION.

The English Expositor, on a new plan; peculiarly adapted for those by whom an Expositor or Dictionary is used as a series of Daily Lessons. By J. Lloyd. 18mo. 2s. bound.

The Engraved Cyphering Book, on a new plan. By T. Harvey. 4to. 4s. 6d.

Methode Pratique, pour apprendre facilement la Langue Anglaise d'après Siret, Parquet, Cobbett, et Autres. Nouvellement arrangée et augmentée. Par George Hodgkins. Fondée sur l'Expérience et les Remarques faites pendant le Cours de vingt Années dédiées à l'Instruction des Etrangers, qu' il a eu l'Honneur de recevoir chez lui. 12mo. 6s. bound.

Letters of a Village Governess; descriptive of Rural Scenery and Manners; with Anecdotes of Highland Children; displaying the Dawnings of Youthful Genius, and the Methods taken to improve it. The whole embellished with miscellaneous subjects, instructive and amusing. By Elizabeth Bond, Fortrose. 2 vols. 8vo. 18s. bds.

Travels at Home and Voyages by the Fireside; for the instruction and amusement of Young Persons. 2 vols. 18mo. 6s. half bound.

Letters addressed to Two Absent Daughters. By Mrs. Rundell. Foolscap 8vo. 8s. bds.

INTELLECTUAL PHILOSOPHY.

The Second Volume of Elements of the Philosophy of the Human Mind. By Dugald Stewart, Esq. F.R.S. Ed. Formerly Professor of Moral Philosophy in the University of Edinburgh. 4to. 2l. 2s. bds.

MATHEMATICS.

A New Mathematical and Philosophical Dictionary; comprising an Explanation of the Terms and Principles of Pure and Mixed Mathematics, and such Branches of Natural Philosophy as are susceptible of Mathematical Investigation. With Historical Sketches of the Rise, Progress, and present State of the several Departments of these Sciences. And an Account of the Discoveries and Writings of the most celebrated Authors, both Ancient and Modern. By Peter Barlow, of the Royal Military Academy, Woolwich; Author of an Elementary Investigation of the Theory of Numbers, &c. &c. Royal 8vo. 2l. 5s. bds.

MEDICINE AND CHIRURGERY.

A Treatise on Hernia: illustrated by 14 plates. By Antonio Scarpa, Professor of Clinical Surgery in the University of Pavia. Translated from the Italian, with Notes and an Appendix, by John

Henry Wishart, Member of the Royal College of Surgeons, &c. 8vo. 16s. bds.

An Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life: being the Subject of the first Two Anatomical Lectures delivered before the Royal College of Surgeons of London. By John Abernethy, F.R.S. &c. Professor of Anatomy and Surgery to the College. 8vo. 4s. 6d. bds.

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ERRATA.

In the March No. p. 289. l. 17. for *cervas* read *cervus*.

April No. p. 375. l. 26. for *of* the facility, read *by* the facility.

p. 376. l. 7. for *this* fraternity, read *his* fraternity.

p. 378. l. 3. read suffer *its* distinctness.

In the present No. p. 464. l. 28. for devotion towards *them*, read devotion towards *Him*.

THE ECLECTIC REVIEW,

FOR JUNE, 1814.

Art. I. *A Treatise on Human Happiness.* By the late Rev. William Stevens, D.D. Edited by the Rev. Thomas Martyn, B.D. F.R. and L.S. Regius Professor of Botany in the University of Cambridge. 12mo. pp. xxiv. 276. price 7s. London. Cadell and Davies, 1813.

A WORK upon the subject of this Treatise which would, in any adequate degree, fulfil the promise of its title, has long appeared to be a desideratum. We were not, indeed, prepared to subscribe to a prefatory remark in the volume before us, that the 'subject is so entirely new, or at least has seldom, if ever, been professedly treated of by any writer, either ancient or modern;' but we have long wished to see a work in which the principles of philosophical induction should be applied to human experience, so as to conduct to some rational doctrine on the subject of happiness, which might serve, not merely as the basis of a theory, but for the practical guidance of life. Nothing can be more vague or unsatisfactory, than the ideas which are attached to the term happiness, by writers of various descriptions. It is the summum bonum of the Theologian, and the political weal of the Economist; by some writers it is used to denote mere sensitive enjoyment, or a something, which consists in a certain order of fine ineffable sentiments. We have often had reason to regret that writers even of the highest class, have given only a loose and inefficient treatment of the subject, substituting a declamatory exposition of some general truths for investigation and argument. The valuable work written by Dr. Lucas (on the whole, perhaps, the best of this class) will disappoint the reader who takes it up with the expectation of finding in it any inquiry into those mysteries of our nature, those essential circum-

stances and laws of our intellectual being, which bear upon the very constitution of happiness. Throughout his work, we do not recollect any thing purporting to be a definition of the object of inquiry: and in the *Treatise* before us, the term is used with equal laxity of meaning, except that the epithet *human*, in the title, seems intended to denote, that *happiness* is to be taken in a subordinate sense, as relating to human experience.

We are not generally disposed to lay much stress upon philological definitions in regard to such subjects. They contribute little to the elucidation of truth, and still less can they be assumed as the basis of argument. But it is the duty of writers, when they employ as the subject of a moral 'treatise,' a term so indefinite and uncertain, to affix to it, in the first instance, a distinct, specific meaning. Happiness, taken absolutely, is that supreme satisfaction which arises from the enjoyment of the highest good of which we are capable: and that good must, of necessity, be infinite as the nature of the soul itself. On this point the dictates of revealed truth and those of sound philosophy, are in perfect unison; and no uninspired author has, perhaps, clothed them in sweeter eloquence than the devout Hooker. 'Nothing may be infinitely desired,' he has remarked 'but that good which 'indeed is infinite.'—'No good is infinite, but only God; therefore he is our felicity and bliss. Moreover desire tendeth 'unto union with that it desireth. If then in him we be blessed, 'it is by force of participation and conjunction with him. 'Again, it is not the possession of any good thing can make 'them happy which have it, unless they enjoy the things where- 'with they are possessed. Then are we happy therefore, 'when fully we enjoy God as an object wherein the powers of 'our soul are satisfied even with everlasting delight: so that 'although we be men, yet by being unto God united, we live 'as it were the life of God. *Happiness, therefore, is that 'state, whereby we attain, so far as possibly may be at- 'tained, the full possession of that which simply for itself 'is to be desired, and containeth in it after an eminent 'sort the contentation of our desires, the highest degree of 'all our perfection.* Of such perfection capable we are not 'in this life.—Complete union with God must be according 'unto every power and faculty of our minds apt to receive 'so glorious an object. Capable we are of God, both by un- 'derstanding and will: by understanding, as he is that so- 'vereign Truth which comprehends the rich treasures of all 'wisdom: by will as he is that sea of goodness whereof 'whoso tasteth shall thirst no more.'—The whole of the

eleventh section of the 1st book of the 'Ecclesiastical Polity,' from which the above is taken, is in the same elevated strain, and forms the best dissertation on the nature of happiness which, we believe, is to be met with in any author. We cannot avoid expressing our regret that Dr. Stevens should not have bestowed a more studious attention, than we have any reason to suppose from his treatise, he did, upon this part of a work so invaluable and so satisfactory in respect to every thing but the main object of its author. It would, indeed, be a severe reflection on the Dr. to suspect him to have been unacquainted with it.

Without losing sight of its primary import, there is, certainly, a secondary sense in which the term happiness may be used, in reference to those subordinate objects of desire and attainment, which are suitable to our wants and condition in this preparatory state of existence. It must still, however, be understood to signify a state of mind, not a transient feeling. To express mere sensitive gratification, we have the term *pleasure*, which is sufficient for the purpose; and the emotion of excited affection is aptly designated by *joy*. A false happiness, in this qualified sense, may be supplied by a fancied good, as joy may be excited by unworthy, no less than by fit and real objects. But if we wish to preserve either clearness or consistency in our reasonings, we must abstain from using these words as convertible or synonymous.

We have been obliged to detain our readers from the consideration of the work before us, by our definitions; but they appear to us to be practically important. There are, indeed, further distinctions in relation to the subject of this Treatise, on which it is necessary to remark in the outset. Writers have not, in general, been sufficiently careful to distinguish between the external *means* of happiness, and the cause of that happiness which must be in ourselves. They have not appeared to keep clearly separate, the consideration of the constitution of our nature, from that of the present actual condition of mankind; and they have, in consequence, lost sight of the proper object of inquiry. This, surely, does not relate to the actual experience of the bulk of mankind. Antecedent to any such examination, we should have sufficient ground to conclude that the general condition of man, would correspond to the degradation of his nature; that it would exhibit the melancholy frustration by sin of the happiness he was originally capacitated to enjoy. Our inquiry, then, should respect the nature of that happiness which we were fitted to receive, and the degree in which its attainment is, at present, to be hoped for.

The Analytical Table prefixed to this Treatise by the

editor, will shew the reader what it is designed to accomplish ; and will serve to explain the rather pompous exordium, which announces the difficulty and singularity of the undertaking.

‘ To proceed in this matter with any tolerable success,’ says our author, ‘ it is necessary to pull off the disguises which are thrown over the face of things ; to search into the mazes and intricacies of the heart ; to withstand the force of artifice, refinement and invention ; to withhold an assent to men’s words, and give it to their actions : in short to search through manners, through history, and through life : and this life, too, sometimes passed in regions and climes utterly dissimilar to our own. In a word, the whole human creation must be in some degree laid open ; which will, of consequence, force us into a train of reflections, so seldom insisted on, and so hard to be admitted by the generality of mankind, that it is no unreasonable presumption to hope that the end will justify the means, or at least the usefulness of the doctrine will atone for its singularity.’

We should have thought that the only ground on which any doctrine could rest its claim to general reception, would be, not its usefulness, but its truth ; and that its singularity, whatever presumption might have been previously entertained from that circumstance against its probability, would no longer form any objection when exhibited in the light of evidence. Dr. Stevens has, however, ‘ another considerable claim’ to advance on behalf of his work ‘ to the public favour.’

‘ The following work is no crude and hasty production, but was written at leisure, and has lain by me some years, on purpose to see whether the experience of so much time would shake its credit, and shew any considerable defect in its reasoning and observations. And as this hath never happened, but, on the contrary, I am more and more convinced of its truth, I have at length ventured to deliver it to the public inspection.’

No doubt can, we think, be entertained of the earnest interest which the author took in his subject, and of the complacent persuasion which he had of the importance and efficiency of his labours in elucidating it. The work is divided into three parts. The first is upon ‘ the causes of men’s complaints for the want of happiness ;’ and is designed ‘ to combat that dangerous yet prevailing opinion, of the general predominance of misery in human life,’ and to shew its want of support from the sacred writings. In the first chapter, he argues that such an opinion derogates from the mercy and wisdom of God. Our readers, we apprehend, will not be disposed from the following extract to anticipate much ‘ *usefulness*’ in the doctrine which this treatise is designed to establish.

The opinion of the general predominance of misery in human life,

‘ Has been maintained by men of such different sentiments, and seemingly after such calm and impartial enquiries, that every endeavour must be laudable which tends to invalidate a tenet, that bears so hard on the benevolence of the great Creator of the world. Indeed, it does not appear that the defenders of this opinion had any bad intentions in what they advanced, or even that they saw the ill effects of so dangerous and fatal a principle. Their view of things does, however, tend to exhibit such an unlovely picture of the Deity, as to raise in us strong doubts of his benevolent disposition. For it is very erroneously concluded, that the goodness of God would be sufficiently established, if his creatures were to be made happy in another state, though they were miserable here. I say *erroneously* concluded: for, whence do they infer this happy existence in another state?—from the attributes and perfections of the Deity? There is but one perfection from which this inference can necessarily be drawn; and *that* they have taken away. If it be alleged by them, that, so far from taking that perfection away, they even necessarily suppose it beforehand; this will lead to nearly the same conclusion: as it cannot be deemed either more wicked or more foolish, to rob the Deity of this perfection, than to invest him with it, on grounds contradicted by experience and observations. Such a conclusion is also equally unreasonable with regard to themselves; for, to assert and hope, that a Being whose malevolence they only see here, will pour down blessings on them hereafter, is, in effect, nothing else than to assert against experience, and to hope against reason. If it be objected still, that it never can be justly said, that we see no goodness in the Deity, when there are so many visible marks of it displayed over the whole creation;—what creation does this mean—the inanimate? That is not a proper object of this perfection. The brute part of it? That they are not competent judges of. And man they have consigned to misery. In other words, what they understand of God’s works they have pronounced wretched: and from what they do not understand, they cannot argue at all. Nor can they extricate themselves from the present difficulty by saying, that the wisdom of God is manifested in making up for the defects of his workmanship: for if this wisdom has already exerted itself in sundry contrivances to make us unhappy, frail, indeed, must be the foundation of all our future hopes. More rational, in that case, would our trust become, if levity and caprice, instead of stability and unchangeableness, were attributed to the divine character; seeing that infinite power and immutability, in such a Being, can only serve to exclude every glimpse of comfort, and cover us at once with horror and confusion.’ pp. 1—4.

The next sentences considered in connexion with this boldly foolish strain of sophistry, will justly excite surprise.

‘ If there be yet any other method of justification, by which the system of these abject complainers can be freed from its malignity,

let it not be denied them. But let them not, as some have done, have recourse to the scriptures for support, when in reality it is not there.

‘This point, then, it is necessary in the first place to consider: and I enter upon it the more willingly, as, I am persuaded, that every examination of these writings will tend to discredit this opinion, and convince us of the truth of that maxim, so excellent against every dangerous tenet, “let God be true, but every man a liar.”’ p. 5.

The ‘singularity,’ which the preface prepared us to expect in this performance, will begin to be conspicuous. To us it appears to consist in this—that a work undertaken in grave sincerity, for no insidious purpose, but obviously with a pious intention, by a ‘sound Christian Divine,’ as Professor Martyn styles him, of the national Church, should assume at the outset, as a reason of its being undertaken, that the essential character of the Deity is involved in the degree of temporal happiness which his creatures, (fallen creatures we suppose he would not deny them to be,) shall be found generally to possess!—that on the predominance of happiness here, rests the only evidence of the Divine benevolence! that to rob the Deity of this perfection ‘cannot be deemed either more foolish or more wicked, than to invest him with it, on grounds contradicted by—*experience and observations!*’ One is utterly at a loss to conceive how any man having the slightest reverence of the Almighty on his mind, could bring himself to hazard so dangerous, so impious a position. In what school of theology could such a divine have studied the evidences of the moral government and the exhibition of the revealed attributes of God? with what disposition of mind, different from that of an Epicurean or a Stoick Philosopher, must this Christian have accustomed himself to contemplate the character of the High and Lofty One who inhabiteth Eternity? or to approach ‘the sacred mount of the Divine Presence?’—‘O man, ‘who art thou, that repliest against God? shall the thing formed say to him that formed it, why hast thou made me thus?’—

But our readers may wish to see a specimen of our author’s examination of the sacred writings, in support of his reasonings.

‘The book of Job was written under such peculiar circumstances of severe distress, that it is no wonder if some parts of it should have an air of sorrow, and take their colour from the sad situation of the unhappy complainer. And yet, notwithstanding this, there is no assertion in it so strong for the opinion we are considering, as to be incapable of a milder and more favourable interpretation.

‘ Thus, when it is said, that “ man who is born of a woman is of few days and full of trouble ;” what is there more in this, than what the slightest inspection into human affairs must lead us immediately to acknowledge? No one can deny that this transitory being is exposed to numberless evils of the natural kind, which we could neither foresee nor prevent; and, moreover, that there will always be a considerable addition to these unavoidable evils, arising from the passions and perverseness of men. Still, there are such blessings intermingled with these, or succeeding them with such quick and speedy relief, as to enable us to pass our span of being with some tolerable comfort and satisfaction.

‘ The same sense might very reasonably be given to that assertion, “ man is born to trouble, as the sparks fly upward,” supposing it really to relate to the condition of human nature: but as the context gives it a quite different meaning, and as this meaning is adopted by various commentators, I shall willingly dismiss it, and pass on to another testimony in the sacred writings; which as it is seemingly more cool, deliberate, and circumstantial;—as it is given on the experience of more than an hundred years;—and as it relates to a person, whose unhappiness, if granted, would necessarily infer that of the greatest part of mankind;—does, on all these accounts, require a much closer examination.

‘ The testimony I mean, is that of the patriarch Jacob before Pharaoh: “ Few and evil have the days of the years of my life been, and I have not attained to those of my fathers:”—a testimony full and express for the opinion we are confuting, if we did not see that it was made up of such jarring and inconsistent materials, that it cannot well be interpreted according to the letter.

‘ For, in the first place, his days were not few in respect of his immediate ancestors; whence it becomes probable that they were just as untruly said to have been evil.

‘ And, in the next place, if we run over the principal events of Jacob’s life, we shall find that it was as little defective in point of happiness, as it was in point of duration.’ p. 11—13

In the same style of exposition, Dr. S. observes in regard to ‘ some parts of our excellent liturgy, and especially that remarkable sentence in the burial service of our Church, where we thank God for delivering our brother out of the miseries of this sinful world,’ that it is not intended thereby

‘ That the state and condition of this world is actually a miserable one; for this is contradicted by other parts of the liturgy; we are only supposed to thank God for delivering our brother from a very dangerous state of probation and trial where there was great variety, both of temptations to corrupt, and afflictions to *subdue him*; where the blessings of life were sown, indeed, thick enough to make him easy while among us, but vain and trifling in comparison of that more exalted bliss which we hope he has now obtained.’ p. 22.

With these extracts, in lieu of any observations of our own,

which might, perhaps, be thought unnecessary, we are tempted to contrast the following paragraph from Jeremy Taylor. It has been, we think, justly pronounced one of the most sublime passages in English literature.

‘He that is no fool, but can consider wisely, if he be in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to dwell with vipers and dragons, and entertain his guests with the shrieks of mandrakes, cats and screech owls, or to admire the harmony that is made by an herd of evening wolves, when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the stone are worse than all these; and the distractions of a troubled conscience are worse than those groans: and yet a careless merry sinner is worse than all that. But if we could from one of the battlements of heaven espy how many men and women at this time lie fainting and dying for want of bread, how many young men are hewn down by the sword of war, how many poor orphans are now weeping over the graves of their father, by whose life they were enabled to eat; if we could but hear how many mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them; how many people there are that weep with want and are mad with oppression, or are desperate by too quick a sense of constant infelicity;—in all reason we should be glad to be out of the noise and participation of so many evils. *This is a place of sorrows and tears, of great evils and a constant calamity*; let us remove from hence, *at least in affections and preparations of mind.*’ (*Holy Dying*, c. i. § 5. p. 40. 8vo. edition.) ‘A treatise on human happiness!’—we are prompted to exclaim after reading such a passage, or when contemplating the realities which it depicts: surely the very title of such a work argues a strange want of acquaintance with the general state of the world. True, it is a gloomy picture: but it is on this darkened theatre that we behold that Religion which cometh down from heaven, appear in brightest glory: it is in this wilderness that we hear her voice crying, ‘Comfort ye, comfort ye my people, saith your God.’

But justice requires that we should give our readers some further account of Dr. Stevens’s work. The 2d chapter resolves the *general* causes of ‘the prevailing opinion of the predominance of human misery’ into ‘1. Human Pride. 2. Self interest and partiality. 3. The circumstance that sufferings strike more strongly than the opposite satisfactions. 4. That

our complaints are made in old age ; and 5. The general expectation of eternal future bliss.' Dr. S. justly remarks, on this last head, that

' We may be certain, however artifice may disguise it, that either such a state of celestial glory, beaming full on the human sight, and accessible to all, will raise in us some contempt of this dim scene of mortality ; or else, that it is not seen by us with that eye of faith, which did once so animate and lift up the hearts of the whole Christian world,' p. 51.

The more particular causes of this prevailing opinion are enumerated in the 3d chapter. ' 1. A pensive and melancholy disposition.—2. An ingenious and thoughtful turn of mind. 3. Delicacy and fastidiousness. 4. A slight and superficial view of human nature. 5. A natural tendency to pity and compassion ; and 6. Aggravation.' The 4th and 5th chapters profess to account for the difficulties on this subject, and to answer the objections against the Dr.'s statement. We have not room to expose the various absurdities and contradictions which are involved in this strange attempt to prove, that men are happy, really, sufficiently happy, if they would but think themselves so ; that they are gloomy and desponding mortals, ' who murmur without gratitude, and complain without reason,'—There is one passage, however, which cannot be passed over without strong reprobation. It occurs in the 3d chapter, where, speaking of a pensive and melancholy disposition, as on the whole ' unfriendly to the general happiness of man,' and at the same time, as a leading cause, it seems, of the *false* opinion of the prevalence of unhappiness, he says,

' It would be idle in us here to enlarge on the the shade it casts over the sprightlier joys and satisfactions of life, when it so often renders even life itself an insupportable burden.

' Nay, so fatal is its influence, and so dreadful its fury, it has forced from some who were deeply affected with it, this singular observation, that, instead of consigning those to eternal torments, who where driven on by it to destruction, it were more reasonable to expect for them some extraordinary compensations at the hand of the Almighty.

' I will not defend an opinion so dangerous in its tendency as this. Yet surely we may say, without any fear of offence, that the sentiment is merciful, generous, and humane. And wherever this quality was so inherent in the constitution, as not to be overcome by strong resolutions and virtuous struggles, it were more charitable to hope for some particular indulgences towards it from the Throne of Grace, than to consign to endless misery those unfortunate wretches who have fallen victims to its power.

' Far different from this was the mildness and humanity of that sweet enthusiast, (Hartley) who, being persuaded that the very prospect of

death, together with the act of dying, is a sufficient argument for some future compensation, and being convinced also of the predominance of human bliss, could not think that God would expose it at last to such rude interruption, and suffer the life of his favourite creature to close in grief, in anguish, or in despair.' p 53, 54.

We fear it will be thought that we have already bestowed an unwarrantable degree of attention on a work so worthless for any purpose which it professes to answer, and replete with sentiments so pernicious. We will not plead the importance of the subject merely—we will not adduce the imposing or at least attractive appearance of the title, or the assurance of Professor Martyn that he had 'little doubt of the favourable reception of the work by a candid public,'—as a sufficient apology; but will hasten to notice the concluding part of the *Treatise*, in which those passages occur which led us to judge of the author's design more favourably than some of the sentiments he has advanced would seem to justify. The 2nd part of the *Treatise* is on 'the nearly equal distribution of happiness among the several ranks of mankind.' In this we are gravely told that 'wisdom and knowledge are not necessary to happiness,' and in Professor Martyn's Analysis, that 'virtue and vice have not so great an influence as some contend for on the happiness and misery of mankind;—also, that 'they are *distributed* in portions somewhat similar to those of happiness and misery:—to such lengths of atrocious folly will a writer sometimes suffer himself to be borne in his endeavour to establish a favourite theory!—The 3d part is designed to prove that 'true happiness is to be found only in the practice of the Christian religion:' and in this the author seems, however undesignedly, to admit and to condemn the utter uselessness, not to say the desperate absurdity, of all his preceding labours.

'In what has been hitherto delivered on the subject of human felicity, my principal aim has been to establish this point:—That the degrees of happiness are pretty equally divided among the several ranks and classes of mankind.

'But still, no doubt, it will be said, that there can be little reason to boast of any considerable usefulness from the present attempt; since it is not so much the distribution of this contemptible pittance of human felicity, as a much larger and more exalted portion, that the restless enquirers after it demand. So that, instead of being satisfied with the poor amount of what has hitherto been advanced, they will be inclined to sit down in silence and despair, or break out into some such warm and passionate expostulation, as that of the Gentiles to the Apostle, "What shall we do to be substantially happy?"

‘Nay, rather will they not cry, in the still more pathetic language of Esau to Isaac, “Are we disappointed at last in what we esteemed the birthright of mankind? and hast not thou yet one blessing for us, O Father Almighty?”

‘But let them be comforted, he has: one that is as pure, as the others are mixed; one that is as durable, as the others are transient; one that is superior to all the accidents of life, and whose all-ruling influence no affliction can subdue.

‘Let it be also added for their farther consolation, that this blessing is as certain in its attainment, as it is great in its nature. It depends not upon outward things, or upon the breath and favour of our fellow-creatures, for which, after having used our utmost efforts, we may pine in vain; but one, from which chance is utterly excluded, and which it is in every one’s power to bestow on himself.’ p. 227—9.

The theological sentiments of this ‘sound Divine’ need not be more particularly commented on. We shall give a few short extracts from this last part of the work, in which are found many passages that surprise us, after what we have seen, by the justness of their remarks, and which at least please by a frequently singular felicity of expression.

‘In other religious systems, it was held sufficient to have a proper sense of virtue, and regularly to practise it in our lives. In the Christian, we are commanded to pursue it with all the powers and faculties of our souls. We are to have such an earnest and vehement desire for it, as is not to be compared, but with the keenest sensations of hunger and thirst. But then these desires cannot be more eager and fierce, than the gratification of them will be complete and full. And herein consists the visible superiority of this Christian beatitude over any other that the world can give. Our appetites in the pursuit of other objects, are oftener disappointed than satisfied; and even when the satisfaction is most complete, it generally leaves inquietude and listlessness behind. At the best, their cravings can only be allayed for a while; and they will always be liable to that sad result which our Saviour mentions to the woman of Samaria, “Whoever drinketh of this water, shall thirst again.” Not so with those who hunger and thirst after righteousness; it is their peculiar felicity, that they can neither be disappointed of their object, nor languish in its pursuit, but that their appetite for it, and the gratification it yields, shall continue to increase for ever.

‘Of near affinity with this, is that height, and fervour, and continuance of devotion, which naturally becomes a means of softening the passions, subduing temptations, and ennobling the affections of our nature.

‘Under the influence of this devoutness of spirit, we soon see through the corruption of our hearts, the blindness of our appetites, and the vanity of sublunary things. We enter into the

world of spirits, and contract, as it were, a familiarity with our Maker. We taste, in some measure, the pleasures of the new world, before we have left the old, and begin to act like angelic and immaterial beings, before we are yet refined and purified from the dregs of matter.

‘ One particular branch of devotion, much exercised in the primitive times, and much recommended by the apostles, has, perhaps, a still greater influence on human happiness,—and that is intercession; which is never mentioned by St. Paul, without his adding the express testimony of its kindly influence. “ I thank my God upon every remembrance of you always, in every prayer of mine for you all, making my request with joy.”

‘ And a joy of no mean sort it must surely be, to find, that as we habituate ourselves to the performance of this duty, it chases away all the low and sordid passions, makes the heart grow great and generous, and inspires it with ardour for the common good.” pp. 231—4.

We have not room for the beautiful quotation which is given from Law.

‘ In a word, the so much talked of regeneration which Christianity effects, is in no part more conspicuous than in the exaltation of our bliss. The joy, which is justly thought to have been that of our first ancestors in a state of innocence, is likewise that of the true Christian in a state of redemption. It is not that trivial, vanishing, superficial thing, which only gilds the imagination, and plays upon the surface of the soul, but one that fills it, as God does the universe, silently and without noise. It is refreshing and exhilarating, yet composed, like the pleasantness of youth mixed with the sobriety of age, or the mirth of a festival enjoyed with the stillness of contemplation.

‘ The sense of this is in some sort delivered to us by St. Paul, in that concise description of his own condition, as well as that of his fellow labourers in the school of Christ: “ As sorrowful, yet always rejoicing.”

‘ Sorrowful, but in the outward visage—rejoicing, in the inmost heart: sorrowful sometimes, and by fits—rejoicing, in one even and constant tenour: sorrowful, but by the absence of the common incentives to festivity and mirth—rejoicing, in the higher and nobler incitements of charity and love: sorrowful, but in the eyes of those incurious observers, who think no joy considerable without revelling and noise—rejoicing, in the soberer and more impartial judgment of them, who know that the extremes both of joy and grief are still: sorrowful, it must be granted, when exposed to infamy, to torture, and to death—but rejoicing even then, in the hopes of eternity, with a joy that appears, both from its composure and duration, to be far beyond those short-lived and tumultuous sallies, which are the portion of sensual and worldly minds.’ pp. 257—9.

‘ There is danger, in all other persuasions which have no solid foundation, lest their respective votaries should suddenly awake from their

dream of enthusiasm, and by some gradual dawnings of recovered reason be convinced, that the happiness they had in view was either chimerical in itself, or unsuitable to the nature of a rational creature. While the christian, on the contrary, grows more confirmed, as he views the nature of his happiness, and more certain, as he examines its claim and pretensions. To the secret wish and inclination of his heart, are added the suggestions of uncorrupted reason; and to both, the voice and declaration of heaven. So that, at length, the two vital and animating principles of our holy faith, in a manner, work themselves into his very frame, and his whole life becomes one scene of perpetual rejoicing, that he is under the protection of a providence that will never forsake him, and in pursuit of a happiness that will never decay.' p. 243.

Our readers will, we think, coincide in our expressions of regret, that a man who was capable of writing these latter paragraphs, should not have acquired a more accurate knowledge of human nature, by walking the hospital of real life, and should not have more accurately acquainted himself with the remedy as well as the diseases of our degraded condition before he undertook to medicate the mind. One is led to apply to him what he himself quotes from Lactantius, in respect to the ancient Philosophers, that they 'rather dreamt of God, than knew him.' As a preacher, we are told he was much admired.—Our business is not with the man, but with his book. The grave has closed upon his lips, and our sentence can neither avail nor disturb him. But we cannot forbear the grateful and animating reflection, that preachers of a different stamp—divines of another school—are succeeding to general estimation. We cannot avoid thinking with what advantage this polished and popular orator might have become the scholar of one of those faithful but less literate teachers, on whose characters and humble efforts he might probably have looked down with contempt, but who understand at least two things—human nature, and the gospel; of one who, perhaps with rude hand, would brush away all the flimsy speculations and refined sophistry of the philosopher; and who, making his appeal at once to the wants and feelings of the heart, would confound, by the very foolishness of preaching, the specious wisdom of the wise. That there is some truth at the bottom of this author's representations we are not disposed to deny: we readily concede that the ways of God, in respect to the distribution of the means of happiness, are more equal than may appear at first sight;—that 'God has set one thing over against another' in the different allotments of his providence. It will not be disputed that there is a tendency in the human heart to despise or to depreciate the mercies of God, and to exaggerate the evils of our condition, in the language of rebellious murmuring, or ungrateful despon-

dency. We are disposed, also, to believe that the indiscriminate representations which some writers have given of this world, as being a scene of continued tribulation, are very injudicious. The language of allegory has often been indulged in to an excess, in point of minuteness and extent of application, which is not correspondent to the truth of things; and expressions, which originally referred to times of fierce persecution and cruelty, to the sufferings of martyrs and distinguished confessors, have been, with too little qualification, applied to the general experience, the 'common lot' of mankind. If the world is a 'wilderness,' it is not so as being barren of pleasures, for however unsubstantial and transitory the enjoyments of this life may be in comparison with the hope, and peace, and joy of the Christian, those who cannot make this comparison, will with reason deny such a statement. If it is a wilderness, it is so as it yields no nourishment to the immortal principle, and supplies no vital pleasure to the soul—because in regard to all that respects our moral wants, any substantial consolation, or any balm to the wounded spirit, it is a desert: because the life of the soul must be immediately derived from God. But though the world is a wilderness, there are in it at least some fair Oases insulated by the waste; and there is sun-shine every where. There is such a thing as human happiness. In the excursions of the intellect, in the expansion of the affections, in the discoveries of science and the creations of fancy, in the contemplation of all that beauty and glory which invest the material creation, in 'an affectionate and delightful sense of the divine perfections'—in the practice of virtue and in the 'hope of Glory'—there is a happiness to be found, not unmingled, nor uninterrupted; yet such as to entitle the possessors of it, to be distinguished from mankind as the happy; and to lay the foundation of those peculiar 'duties which the happy owe to the unhappy.'—This, after all, is the point to which all *treatises on human happiness* should conduct us; to make us identify our interests more closely with those of the great family of man, to teach us to renounce the dictates of selfish indolence, and, under a sense of high obligation, to cultivate a holy sensibility to the 'groans of the creation,' especially to the moral miseries of our fellow creatures. Let us not think we are at liberty to live for ourselves, content with, though they may be, the innocent enjoyments of life, without doing something by our actual exertion, however inconsiderable the effect, to abate the evils or assuage the sufferings of existence, and to promote the moral and eternal welfare of society.

Art. II.—*A Key to the Writings of the principal Fathers of the Christian Church*, who flourished during the first three Centuries : in Eight Sermons, preached before the University of Oxford in the Year 1813 ; at the Lecture founded by the Rev John Bampton, M.A., late Canon of Salisbury. By the Rev. John Collinson, M. A., Rector of Gateshead, Durham. pp. xvi. 353. Rivingtons, London ; Parker, Oxford, 1813.

(Concluded from page 492.)

MR. COLLINSON speaks of ‘ an unbroken succession of Ministers’—‘ a traditional line of Episcopacy from the Apostles,’ p. 222, and of ‘ an ecclesiastical polity, framed with the greatest purity and wisdom, an Apostolical succession, a divine commission’ deposited with the national clergy. p. 257. These are high-sounding terms ; but what is their import, and where is their proof ? Will Mr. C. affirm that any such institution as the Church of England existed during the first three centuries ? Is he prepared to gratify our curiosity, and to silence our objections, by producing a table of clerical descent, in regular and uninterrupted order from the Apostles ? And from which of them does he derive his own title ? This is not the time for exhibiting such arrogant High Church claims,—‘ quodeunque ostendis mihi sic, incredulus odi.’ The author unwilling to rest the cause of the Church on the ground of utility, insists on her authority, and prefers on her behalf the most arbitrary pretensions. But are these to be admitted without examination and without proof ? If ‘ an apostolical succession’ must be established to give validity to the office and ministrations of the Clergy, their cause is desperate. The titles of English Bishops are derived from the Church of Rome—from popish Bishops. The Church of Rome then, is either a true Church, or she is not. If she is a true Church, she has the succession, and by consequence the true doctrine ; for to separate these would be to destroy at one blow the fabric which appears so goodly in Mr. Collinson’s eyes. How then can he justify his separation from her communion ? Is he not in this case a schismatic ? If she is not a true Church, then she cannot convey a legitimate ministry, and in this case, our author and his brethren are, on their own principles, intruders into the sacred office. He may take which part he pleases of this alternative. In this scheme of ‘ Apostolical succession,’ is character, we would ask, of importance ? are we to look for the temper and conduct of the Apostles in their pretended successors ? If so, the author in his endeavours to

discover them through the seven centuries preceding the Reformation, (to say nothing of the more early ages,) will find that his scheme pledges him to attempt impossibilities.

‘ Hic labor — et inextricabilis error.’

And what is this boasted succession good for, if it is not as clear and intelligible in all its parts as a mathematical demonstration? If this succession could be made out, it would still devolve on its patrons to prove that the ministry was ordained by Jesus Christ to descend in one line to the end of the world. Is it to be endured that there is no true ministry of the Gospel in these lands but in the Established Church? Is it to be endured that the character and office of a minister of Christ, must, to be legitimate, be derived from popish Bishops, and that all who have not entered in by this door are thieves and robbers? What are the evidences of a legitimate ministry? Are the belief and inculcation of the doctrines of scripture, enlightened zeal, pure devotion, and correct deportment in an individual chosen by a body of Christians to be over them in the Lord? Are the conversion of sinners, and the edification of believers, evidences of a lawful and faithful ministry? Then are there many communities in these and in other lands, separate from national Churches which are the Churches of Christ, and of which the Ministers are the true pastors of his flock. If our minds are to remain undisturbed, till the supposed authority of the national Clergy be established, by proof of direct succession and power derived from the Apostles, we foresee that they will enjoy a long and profound repose. According to the doctrine of the author, we are to acknowledge such men as Popes Gregory the 7th, Alexander the 6th, Julius the 2d, and Leo the 10th,—men infamous to all generations for their vices—to be true successors of the Apostles and conservators of the Christian faith! *Crede quod habes, et habes*, might suit a dark age, or the meridian of Rome; but it is not adapted to that of Britain, nor is it calculated for the nineteenth century. Proofs, not assumptions, are the grounds of our confidence. ‘Should a wise man utter vain knowledge, and fill his belly with the east-wind?’

We always regret when our critical duty compels us to impeach the fair dealing of an author. We have already pointed out the misrepresentations respecting the Dissenters which this work contains, and have attributed them to the ignorance and prejudice of Mr. Collinson, rather than to wilful design, though we consider him responsible for the charges, which, without discrimination and without proof, he has dealt forth against them. We shall afford our readers an opportunity of

judging for themselves with what propriety Mr. C. declares that he has been, in matters purely ecclesiastical, 'solicitous to act the part of a faithful reporter.' We mean not to question his veracity, but only to shew the nature and force of his prejudices.

It is incumbent upon a writer, when he professedly attempts to ascertain ancient usages, or has engaged to represent them fairly, especially should he attach great importance to the observance, and severely reprobate the neglect, of them, impartially to examine his authorities, and accurately to state the results of his investigation. Mr. Collinson's statements are partial, and calculated to mislead his reader. He suppresses the whole evidence on one side of the question. He is to be viewed as a partizan, and has no pretensions, founded on this work, to the character of a judicious and impartial inquirer. We shall have no difficulty in proving our assertions. 'We find,' he says, 'three orders of Clergy mentioned by the Fathers, and Bishops always in the first place.' p. 212. As evidence of this assertion we have the following sentence from Clement of Alexandria. 'οἱ ἐνταῦθα κατὰ τὴν ἐκκλησίαν πρεσβυτεῖς, ἐπισκοποὶ, πρεσβυτέρων, διακόνων, μεμνημένα ἔσμεν ἀγγελικῆς διέτης.' Strom. Lib. 6. Here, it is true, the term Bishops occurs in the first place. This, however, is only one example to which we can oppose others. If Mr. C. will take down his Clement and turn to page 264, he will see his assertion completely refuted. 'μαρτὶν δ' ὅσαι ὑποδήνηται, εἰς πρόσωπα ἐκλεκτὰ διατίθενται, ἐγγεγραμμένηται παῖς ἐκκλησίας ταῖς ἀγίαις· οἱ μὲν πρεσβυτέρους; οἱ δὲ ἐπισκοποὺς οἱ δὲ διάκονους.' Paedag. Lib. 3. ch. 12. Ed. Par. 1641. Here *Presbyters* are mentioned in the first place. We also refer Mr. C. to the following passages 'ναὶ μὲν καὶ τὸν τῆς μιᾶς γυναικὸς ἀνδρὰ παντὶ ἀποδέχεται, καὶ ἂν πρεσβύτερος ᾖ, καὶ ἂν διάκονος, καὶ ἂν λαϊκός, ἀντιλήπτως γὰρ ἡμεῖς χρωμενός.' Strom. Lib. 3. p. 464. In this passage Clement evidently refers to the third chapter of Paul's first Epistle to Timothy in which the word ἐπίσκοπος answers to Clement's πρεσβυτέρους. If ἐπίσκοπος, were a term of different import from πρεσβύτερος, denoting another, and a higher order in the Church, we are confident that Clement would have used it in this sentence. Our next quotation is equally satisfactory. 'ομοίως δὲ καὶ κατὰ τὴν ἐκκλησίαν, τὴν μὲν βελτιωτικὴν οἱ πρεσβύτεροι σώτουνσιν εἰκόνα· τὴν ὑπηρετικὴν δὲ, οἱ διάκονοι.' Strom. Lib. 7. p. 700. From these passages we may, without fear of contradiction, assert that ἐπίσκοπος and πρεσβύτερος are, in the writings of Clemens Alexandrinus, terms of the same application, and denote the same office. The passage cited by Mr. Collinson, if considered in its connexion, is so far from proving his assumption that it makes directly against it, and is presumptive of two orders only in the Church. Instead of *all* the early Fathers mentioning three orders of Clergy, as his lau-

guage implies, Clemens Romanus, Polycarp, Irenæus, and Clemens Alexandrinus, at least, are witnesses on the other side.

The documents which our author has examined are decisive as to the authority of the people in Christian Churches, and their direct influence in their proceedings. Why has he concealed this fact? Did he fear lest his readers, on learning the direct interest which the people possessed in the primitive Churches, and the share which they had in the choice of ecclesiastical officers, and in the public discipline, should bring into comparison, a *Church* in which the people possess no power; and infer, from this essential difference, that she is not formed after an apostolic model? ‘Τα προτάσσομεθα υπο του πληθους.’—The thing ordained by the multitude.—‘Συνευδοκησας της εκκλησιας πασης’—With the approbation of the whole assembly, or Church—are expressions used by Clemens Romanus, the former in relation to the censures of the Church, the latter in connexion with the settlement of Christian pastors. The last quotation belongs to a paragraph, part of which Mr. C. has cited*; he can best tell why he has omitted it. He quotes plentifully from Cyprian in favour of episcopal authority, but takes not the least notice of the following and of many other passages of a similar kind, all of them decisive as to the influence of the people even towards the close of the third century. In reference to the question agitated concerning the lapsed, Cyprian writes ‘Examinabuntur singula præsentiibus et judicantibus vobis.’ ‘Every thing shall be submitted to your (the people’s) consideration and judgement.’ Cypriani Opera Ed. Brem. 1690. Ep. 17. Offenders were not to be restored to the communion of the Church till they had submitted their cause to the whole body of the people. ‘Temerarii et incauti et tumidi quidam inter vos.—acturi et apud nos, et apud Confessores ipsos, et apud plebem universam

* Και μεταξύ ἐπισκοπῶν διδωκεσιν, ὅπως εἰάν καμηνθῶσιν, διαδίδωνται ἑτεροὶ δεδοκιμασμένοι ἄνθρωποι τὴν λειτουργίαν αὐτῶν, is rendered by Mr. Collinson ‘they (the Apostles) directed that there should be a succession of approved Ministers,’ by which translation he would give some plausibility to the wild scheme of ‘Apostolical succession’ asserted in this work. The words import only the care of the first teachers of the Gospel that faithful men should take their office, and they convey a sense which may, with strict propriety, be applied to Presbyterian, or Independent, or any other Ministers anxious for the support of true Religion after their decease. Wake’s is a better version.—‘They gave direction how, when they should die, other chosen and approved men should succeed in their ministry.’

causam suam.' Epist. 16. The Bishop of Carthage was chosen to his office '*populi universi suffragio*' by the suffrage of all the people,—'*plebe præsente,*' the people being present,—'*et cum plebe ipsa universa,*' and with all the people,—'*suffragio vestro,*' with your approbation:—expressions of frequent occurrence in the Epistles of Cyprian. Why has Mr. Collinson omitted all reference to them? Did he presume on the ignorance of Dissenters? Since, according to him, learning in their balance is as chaff, he perhaps imagined that they could not follow him into the records of antiquity, to examine his testimonies, and to detect his transgressions. Dissenters, however, have balances in which they can weigh the sentences of a Greek or a Latin Father. Mr. C. too is weighed in the balance and found wanting.

'Ignatius and Cyprian mention three orders of Clergy:—but what do their testimonies prove?—that these were established universally in the Apostolic Churches? and that no innovation had been introduced upon the primitive custom? No such thing. Both these writers use expressions in speaking of the ministry, which are never employed by the Apostles, and at which their minds would have revolted. The office itself was unimportant in *their* eyes, separate from the faithful discharge of its duties, and the effects which it was the instrument of producing.

'Ignatius,' says our author, 'delivers injunctions of obedience to Bishops so excessive that the terms are scarcely defensible.' p. 170—'Cyprian cannot be exonerated from the charge of an imperious spirit in church discipline.' p. 159.

Both these Fathers may, in fact, be considered as bearing witness to the early departure of some Churches from the first usage; and as shewing that the process, by which power was transferred from the people to the ministers of the Church, and, at last, after a lapse of many ages, consolidated in one Universal Ecclesiastical Dominion, had already commenced. Their sentiments prove nothing as to the general practice in this business of clerical orders, and as little in regard of their authority. We have known Dissenting Ministers use very extravagant language in describing their office; from which, however, it would be very erroneous to conclude that they were superior in any thing to their brethren, unless, indeed, it were in self-importance, or that all Dissenting Ministers were possessed of the authority which they challenge for them.

That in the Apostolic Churches there existed only the offices of Bishops and Deacons, does not admit a doubt. The '*Acts of the Apostles*' and the '*Epistles,*' fully prove that these were the only ministers of the Church: and they are am-

ply sufficient for all the purposes of instruction and discipline. Πρεσβυτεροὶ and ἐπισκοποι are appellatives descriptive of the very same persons, Acts xx. 17, 28. The πρεσβυτεροὶ were ἐπισκοποι, and the ἐπισκοποι were πρεσβυτεροὶ.

‘But,’ says Mr. Collinson, ‘it is generally acknowledged that those churches which discard the very name of Bishop cannot be modelled after the primitive establishment*. The name implies the office, and unless an appropriate function had been annexed to it the term would not have been introduced into the early church.’ p. 209.

This is very extraordinary language. We never heard of this general acknowledging, and we wish that the author had favoured us with some particulars of it. All the essentials of Christianity—every requisite and every mark of a true Church, may be ‘discarded,’ and the name of Bishop, retained. How idle is it to attribute importance to a mere name! The Churches to which the apostle Peter addressed his Epistles were certainly formed on the primitive model; yet he never uses the word Bishop to designate their ministers; he stiles them πρεσβυτεροὶ, and himself πρεσβυτερος. In ascertaining the true Churches of Christ, names are of no consequence; for which is of importance, the name, or the thing signified by it? Overseer is just as proper in English as is ἐπίσκοπος in Greek, in its application to a Christian minister; and if any religious society employs this term, there is no violation of primitive order in its use. The word Bishop conveys, to modern ears, notions very different from those imported in ἐπίσκοπος, as used in the New Testament. In the first Apology of Justin Martyr, we have a description of the Church and of its ministers; the term appropriated to him who officiated in spiritual things, is not Bishop, but President; προεστως is the word used. Should a Christian congregation denominate their minister, president, would it not therefore be modelled after the primitive form? ‘An appropriate function was annexed to the name Bishop.’ What function? Precisely that which belonged to the προεστως of Justin, and to the πρεσβυτερος of Clemens Romanus and Peter. ‘To feed the flock of God, taking the oversight, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God’s heritage, but examples to the flock.’ The duties appropriate to the function are to teach publicly, to administer the ordinances of religion, ‘to inspect the flock,’ and, on all occasions re-

* The Bishop of Lincoln acknowledges ‘that there is no precept in the New Testament, which commands, that every church should be governed by bishops.’ *Elements of Christian Theology*, vol. ii. p. 396. We claim the benefit of this concession against Mr. Collinson’s assumption.

quiring discipline, to be the organ of the society. The office to which these belong, is expressed with equal propriety whether the word be *ἐπισκοπος*, or *πρεσβυτερος*, or *προεστως*, or *ηγουμενος*, or *αγγελος*: all these terms occur in the New Testament, and in ancient writers, expressive of the same office, and applied to the same persons, the ministers of Christian communities, bishop or overseer, or presbyter, or president, or leader, or messenger, may, in perfect consistency with primitive usage, be respectively applied by any body of Christians to their minister. Since our author regards names as so important, we must remind him that he has not shewn us the particulars in which modern Bishops resemble primitive *ἐπισκοποι*.—That in the survey which he has taken of the early Fathers, he has not found any such names as Archbishop, Dean, Archdeacon, Chancellor, Canon, with a long et cetera;—that he has not found a liturgical service or canonical habits established in the Church, nor its censures followed by civil disabilities and pains,—nor is he able to produce a single instance of the appointment of Christian pastors in opposition to the voice of the people, or without their approbation. So far then is the Church, on the behalf of which he advances these high claims, and arrogates such authority, from being truly and exclusively Apostolical, that in the characteristic features of the first Churches, she is essentially wanting. In the above, and in many other particulars, she has innovated on the first ages, and departed from the simplicity that is in Christ: she cannot plead the authority of the New Testament for one of them. Nothing in the Church of Rome is more of the nature of a tradition, than that ‘Apostolic succession’ of which the author so much boasts. The reader has only to recollect the substance of the foregoing sentences in perusing the following quotation from Cyprian, adopted by Mr. Collinson in his arguments against the Romanists, to perceive how forcibly he can reason, on the only solid ground of the sufficiency of scripture, against the pretensions and usurpations of ecclesiastical monopolists. ‘Whence is this tradition? Is it delivered down to us on the authority of the Lord and of the Gospel, or from the precepts and writings of the Apostles? If, therefore, it is prescribed in the gospels, or contained in the ‘Epistles,’ or in the ‘Acts of the Apostles,’ by all means let this divine and holy tradition be observed. What obstinacy! what presumption to prefer the tradition of men to the divine ordinance, without considering that God is angry and provoked, whenever human tradition breaks and overlooks the divine commands!’ It is impossible for the author to resist the force of this reasoning in its application to the prescriptions of his own Church. Whatever has not the direct authority and sanction of the New Testament, and is yet made essential to communion in any Church, is in the same predicament with

the traditions of the Romanists. 'Is it delivered down to us on the authority of the Lord, and of the Gospel?'—this is the question to be asked in relation to every religious claim.

This author is another instance, in addition to the many which we could adduce, of the inconsistencies into which men fall, who, in resisting the assumed authority of one religious monopoly, plead for that of another. The sufficiency of the scriptures for every religious purpose, the direct responsibility of man to God for his religious opinions, and the unfettered freedom of the mind in determining the import of the divine word, are the principles on which the great secession from the Romish Church was conducted. The departure from these principles, in a protestant, must betray him into palpable absurdities, when advocating the cause of exclusive establishments in religion. He must assume a double character. In this manner does the author of the present work exhibit himself. He assails Dissenters with weapons borrowed from the Romanists: he combats the Romanists with arms furnished from the magazine of Dissenters. His assumptions involve him in perplexities from which he is utterly unable to extricate himself. The Romanists very justly allege that the power of enforcing obedience to religious dictates must be associated with infallibility; and cannot be exercised by a Church which admits her liability to error. 'The Romanists,' says Mr. Collinson, 'think that they enclose us in the following dilemma, namely, that although we affirm there is no infallible authority on earth, we yet claim obedience to our ecclesiastical laws.' p. 241. What does he say in reply to this? Why, he says, in the first place, that 'in the all important concern of his salvation, every individual has a right to read the Bible for himself;' and, secondly, that 'those who agree in principal points of doctrine with the articles of faith proposed by the national Church, ought to conform to the laws of that Church in matters of order and discipline; and that contention and opposition on inferior topics, betoken pride and obstinacy, and incur the guilt of rebellion and schism.' p. 242. But this is, in fact, saying nothing. We want to be informed *on what grounds* obedience to the laws of the national Church, in matters of order and discipline, is demanded; and what are the obligations on which this claim is set up. These ought, by all means, to be clearly defined, and Mr. C. has omitted an essential part of the business in passing them by. Is he to be accounted rebellious and schismatical, who resists a claim till the reasons of it are assigned? We are glad in again meeting the assertion that 'every man has a right to read the Bible for himself in the concerns of his salvation;' but has he not an equal right to read it for himself in every other respect?

—in matters of order and discipline too? If it appear to any man, on the perusal of his Bible, that ‘in matters of order and discipline’ the requisitions of the Church are without the support of the scriptures, and that observances opposed to its spirit, are bound upon the conscience—is he not at liberty to resist them, and to unite himself with that society, the order and discipline of which he approves? Is his conscience to be *compelled* in any thing which is a part of religion, either in its internal existence and operation, or in its external relations? If the consequences of a man’s reading the Bible for himself, should be his conviction that some of the doctrines of the Church are not contained in the Bible, what course would Mr. Collinson prescribe in this case? Must not separation from the Church be the result? Is it consistent with integrity for any man to sanction that which he seriously regards as error? We should be obliged by his opinion on this case which *he* must admit to be neither imaginary nor rare, since according to this exposition of the doctrines of the Church, ‘Baptism confers justification.’ As to the affair of ‘schism,’ we must be allowed to think that the insisting on rigid conformity in things indifferent, and the denying of indulgence to tender consciences, betoken pride and obstinacy, and incur guilt of a more solid kind than that which the author awards to his imaginary instances of rebellion. This whole affair is much better managed by the Romanists: they assert the infallibility of their Church, and, very consistently with this assumption, demand obedience to her decrees, and punish with fetters and with flames the heretics and rebels who dissent from her communion. That Church which demands obedience to her laws, and which denominates non-compliance schism and rebellion, should be infallible. The author concedes the fallibility of his Church, and yet contends for her exclusive authority. We, however, are the disciples of another school, in which we were taught that an erring or fallible authority is, in religion, no authority at all.

‘The great and increasing evil in the Church at the present day is schism.’ p. 225. There is much truth in these words, considered as a description of the existing state of the national Church. But this is not the sense in which it is intended they should be understood. The evil is ‘defection from the Church,’ and Dissentients are the criminals. It may not be improper to consider with what propriety the charge of schism is preferred against them by certain writers, including this Bampton Lecturer. He asserts that ‘the true foundation of the clerical order is the commission of Christ conveyed by an apostolic succession in the true Church. ‘Now

as the orders of the English Clergy have been derived from the Romish Clergy, it is impossible for him to deny that the latter are the true pastors of Christ's flock—the direct successors of the Apostles, the ministers of Christ who bear his commission. In withdrawing from the Church of Rome, he and his brethren incur the guilt of schism and rebellion. But, say they, the Church of Rome was corrupt. A Church corrupt which had the true clerical orders! and over which the direct successors of the Apostles were presiding! Was she corrupt in doctrine, or in discipline, or in both? In doctrine, says our author, p. 166, 192. What, then, are 'the true clerical orders' and 'an apostolical succession' good for, if they be no security for pure doctrine, and preserve not the true religion? Admitting the corruptions of this Church, who were the judges of them? This is the point. Certainly they who made the separation. Thus then runs the parallel—you withdrew from the Church of Rome on account of *her* corruptions; and we withdraw from you on the account of *your* corruptions; *you* yourselves were judges of those corruptions, and acted from *your* convictions; and *we* are judges for ourselves, and act on *our* convictions. If these be legitimate grounds of separation on *your* part; they are equally valid on *ours*. Then as to the schism of the case; if you denominate our separation *schism*; the Church of Rome calls yours *rebellion*, and the parallel is complete. It is impossible for a Churchman to vindicate himself without justifying Dissenters: it is impossible for him to censure Dissenters without condemning himself. Where then is the justice or the good sense of Mr. Collinson's declamations against Dissenters as schismatics? Into what preposterous absurdities do High Church notions lead men, otherwise, perhaps, neither irrational nor uncandid! With the doctrine maintained in this work, a satisfactory vindication of the Reformation cannot be produced: for every argument by which it is justified, is an argument of irresistible force in the justification of Protestant Dissenters.

From the frequency and boldness with which charges of schism are preferred against Dissenters by the Clergy, it might be supposed that they themselves were 'perfectly joined together in the same mind and in the same judgement;' and that the Church was distinguished by an entire uniformity of doctrine. Nothing, however, is more remote from fact. The Church includes every kind and every degree of religious opinion. She has 'an act of Uniformity,' and articles of faith which all her Clergy must subscribe, *ex animo*; but their sense is undetermined, and the interpretations they give of them are the reverse of each other. The creeds of her ministers are antipodes of each other, and the greatest diversity of doctrine

is taught from her pulpits. Of the Clergy, some are Calvinists, others, Arminians; some are Arians, others, Socinians; some, disciples of Swedenborg, and others, admirers of Johanna Southcott. Bishop Tomline, Professor Marsh, Mr. Collinson, and many other persons of eminent station in the Church, strenuously maintain that 'Baptism confers justification;—and that this is the doctrine of the Church;' while other writers, on behalf of the same Church, assure us that her articles have no such meaning, and that the dogma is erroneous and dangerous. Now, in ascertaining the doctrine of the Church, whose interpretation are we to receive as the true one,—Bishop Tomline's, or Mr. Scott's? Mr. Clowes's, or Mr. Fellowes's? How idle is it to boast of the soundness of a creed, and of the excellence of formularies, the sense of which is not settled, and which are the subject of angry contention! It is worse than idle for the ministers of a Church which presents the spectacle of intestine warfare, and who neither accord in religious sentiments, nor are united together in Christian love, to fulminate censures against the schism, supposed or real, of other Churches. It is perfectly ridiculous in Mr. Collinson to urge the 'use and necessity of articles and formularies of faith,' and to represent them as 'fences to scripture and preservatives of pure doctrine,' p. 130. in opposition to the records of ecclesiastical history, and to existing facts.

In opposing the pretensions of the Romish Church, p. 180. he seizes on the differences subsisting in that Church as an irresistible argument against her authority, and very justly observes that 'they cause her infallibility to wither in the root.' 'Here,' he says, p. 181. 'is another instance of disagreement and contradiction among themselves, in a society of men, who, in this respect, are indeed like the rest of the world, yet have the vanity to proclaim that they always teach the same things! Are the differences and contradictions existing in the Church for which he pleads less fatal to her pretensions? We would advise the Clergy to look for the real cause of their alarms, not in other Churches, but in their own,—*intus est hostis*:—to 'heal their own divisions' ere they attempt the cure of others; and to cease from the unmeaning clamours of schism and rebellion against those over whom they can have no spiritual jurisdiction. When they agree in the interpretation of the articles which they have subscribed—when they teach from their pulpits the same doctrine—when they all mind the same thing, and when there is no division amongst them—'the use and necessity of articles,' will receive illustration. Before, it would be perfect folly to give their charges a moment's attention.

We do not mean to affirm that there can be no such thing as schism, or to deny that it is an evil: but we are prepared to prove that the true notion of schism is different from that entertained by the author; and that it does not attach to the secession of Dissenters from the national Church. Christian Churches must be formed by voluntary association: no man can belong to them by compulsion. On his admission into the Church every person pledges himself to obey the laws of Christ, which particularly enjoin, in this connexion, the cultivation of an affectionate temper towards his Christian associates. In this manner were the primitive Churches formed under the eye of the Apostles. In these societies great indulgence was extended to those prejudices and opinions which did not affect the great doctrines of faith, and mutual forbearance on minor points was exercised by the members of them. Love was the basis of their union, and the harmony of the society was the primary object of regard. Whatever disturbed this tranquillity, and alienated the affections of the brethren from each other, was schism. Did any one endeavour to introduce distinctions, to exalt himself above another, to attach importance to things indifferent, and to make them terms of communion?—he was a schismatic. He was the blame-worthy party, and not the persons who resisted the innovations. No uniformity, it must be remembered, was enjoined in the primitive Church in the case of things indifferent in themselves. Here great latitude was allowed. The weak brother was not to be received to doubtful disputations. No encroachment was permitted on another's conscience. Every man was to be fully persuaded in his own mind, and to leave his fellow Christians in the enjoyment of the same privilege. With these facts before us, let us examine the requisitions and proceedings of that Church which claims to be truly and exclusively Apostolical, and to dissent from which 'incurs the guilt of schism.' Does she allow of the primitive liberty in things indifferent? Does she regard the scruples of tender consciences? No. She *insists* on a rigid uniformity, even in the shape and colour of a vestment, and in the most trifling of her rites and ceremonies. She *enforces* the use of the 'surplice, and the sign of the cross in baptism,' with unsparing severity. She cast out into the world to suffer and to perish, two thousand of her ministers, not because they were immoral—not because they were unapt to teach—not because they disbelieved the doctrines of faith—in all these respects they were irreprovable—but because they refused to sacrifice the honest scruples of their consciences on points which no primitive Church would have established. The guilt of schism was, in

this instance, incurred, not by those who were cast out, but by those who cast them out.

This is a case to which the Apostolic expostulation has pointed application! Why dost thou judge thy brother, or why dost thou set at nought thy brother, for we shall all stand before the judgement seat of Christ? The Act of Uniformity, demanding 'assent and consent to all and every thing contained in the Book of Common Prayer,' necessarily produced a separation from the Church, unless we pronounce that those who did not believe every thing contained in the formularies prescribed by it, ought to have practised in opposition to their consciences. Mr. Collinson must admit that the Non-conformists acted as upright men, or he must sanction the most shameful duplicity, and plead for an external union founded on hypocrisy and perjury. Were these Separatists to be without public religion? Assuredly not. The scriptures are amply sufficient to direct a company of Christians in every thing pertaining to social worship and order. The Churches formed by the Non-conformists were true Churches of Christ; the name of Bishop could add nothing either to their validity or to their excellence. So long as the maxim 'we ought to obey God rather than man' shall be of value, and integrity shall retain its worth, so long will the conduct of the early Non-conformists command veneration.

The part they acted, in offering sacrifices so costly on the altar of a pure conscience, fixes our admiration; and exhibits a noble example for imitation in every professional difficulty of a like nature. With a heroism inspired by heaven, they 'resisted unto blood, striving against sin;' and pressed onwards to reach the heights of immortality. They gathered their laurels, not on the ensanguined fields of political warfare, but in the retirements to which they were compelled to retreat, amidst the sufferings through which they passed, and in the prisons in which they languished and died. They are gone to the abodes of the just, and to the rewards of the faithful. Their memories are destined to imperishable renown;—'the righteous shall be had in everlasting remembrance;'—nor is deathless fame their sole or their greatest reward; to them belong the felicities imparted in the promise of God,—'He that overcometh shall inherit all things.'

Of these Christian Confessors, and of their predecessors, the the Puritans. Mr. C. thus writes:

'Reformed churches have been occasionally debased by the prevalence of a mystical and puritanical spirit, which as far removed them from true obedience to Christ's laws, as officious flattery dif-

fers from the constant sedulity of faithful friendship. This country unfortunately furnishes ample historical proof, that professions of fastidious nicety and extreme scrupulousness of conscience are more certain tokens of little, than of pure, minds.

‘—Meek and humble-mouthed—their hearts
Were cramm’d with arrogancy, spleen, and pride.’ p. 122.

Venerable and holy men! of whom the world was not worthy: ‘the salt of the earth’—‘the light of the world’—ye Herveys and Baxters—ye Henrys and Bateses and Flavels—

‘Men whose life, learning, faith, and pure intent,
‘Would have been held in high esteem with Paul!’—

Are your memories thus insulted? But, we trust, it is altogether unnecessary for us to multiply words for the purpose of exciting, in any of our readers, just feelings towards the sentiments and language of Mr. Collinson in the above extract. It is a trial to us to suppress our rising indignation.

The basis of religious liberty is the right, sacred and inviolable, which every individual possesses of inquiring for himself in religious matters, and of acting to the full extent of his convictions. This right, in its claim and exercise, is the first privilege and duty of man: it is an inseparable adjunct of humanity. He cannot surrender it to another; nor is it in the power of any creature to deprive him of it, and be guiltless. No man, how eminent soever for wisdom, or learning, or rank, and no body of men, can dictate to another what he shall believe or practise in religion, or attach disabilities and penalties to non-compliance with their prescriptions. Religion is purely and directly an affair between a man’s conscience and his Maker. Every other party is positively excluded from this sanctuary. Intrusion on this ground is criminal; it is the consecrated property, the inalienable inheritance of man, in every country and in every age. It belongs by equal right to the peasant and to the prince. Religion cannot enter into consideration in the institutes of civil society, nor form any part of the duties of civil legislation: it cannot be established by law: *ne quid detrimenti capiat Respublica*, bounds the duties of civil governors, whose office has no relation to a spiritual dominion. It is evident, from its very nature, that religion cannot be the subject of dictation or controul by states or human tribunals; for on the supposition that a man’s religion is wrong, that the scriptures are incorrectly interpreted, that erroneous sentiments are imbibed, that the dispositions of the heart, which God requires and approves, are wanting;—who can decide on the motives and circumstances which influence and determine the judgement, but that Being who searches the heart? He alone is

competent to the cognizance of our religious opinions and habits ; and, therefore, our responsibility for our religious decisions and conduct, stands in direct relation to the tribunal of God—an unerring tribunal—where sincerity can be distinguished from hypocrisy, truth from error ; and all the mistakes, and prejudices, and obstinacy of the mind, detected and impartially considered. All compulsory interference in religion is wrong. So far, therefore, are those who choose and judge for themselves in religious matters, from arrogating to themselves any thing which does not belong to them, that they are exercising a right inseparable from rational agency, the abandonment of which would expose them to the judgement and displeasure of God. Mr. Collinson, we suppose, would allow that Luther, Calvin, Jewel, Cranmer, and other Reformers, possessed the right of judging for themselves in religious concerns, but was this their property by any peculiar charter ? was it not a right to which every other man has an equal claim ? Every man must, therefore, determine for himself in all that pertains to religion ; and his associating with others in religious worship and fellowship, must be his own voluntary act. If a man *choose* ‘ to follow the regular ministrations of the Clergy,’ no one has any right to interdict him. If any individual prefer our author’s ministry to that of any other Clergyman, he is at perfect liberty to attend upon it. Should any person choose rather to frequent the meeting-house of the Independents or of the Presbyterians, or the chapel of the Methodists, he is entirely free from all human control. The human mind is entirely free, in its religious acts, from the restraints of human power ; and admits only the control of the divine will, as revealed in the scriptures, on the import of which it is itself to decide. To abandon this principle, is to commit a direct outrage on human nature, to invade the divine prerogative, to justify persecution, effectually to prevent all transition from error to truth, and to pass sentence of condemnation upon the Reformers of every nation and of every age.

Mr. Collinson, in his arguments against the Romanists, very properly desires ‘ an explanation of the term Church’ as used by them. He must permit us, in our turn, to address the same request to him, and to inquire what *he* means by the term Church ! Does he not maintain that ‘ the Church has power to decree rites, and ceremonies, and authority in matters of faith ?’* What then is this Church ? ‘ A congregation of faithful

* Every Christian must cordially approve of the primary law of the ‘ British and Foreign Bible Society,’ by which it is enacted,

men' has no such power. The ministers of the Church have no such right: for all the Bishops and Clergy together cannot alter any of the rites or ceremonies of the Church, or decree an article of any kind. This power resides in the King and Parliament. Every novice in ecclesiastical history knows that the primary separation of the Church of England from the Church of Rome, originated in circumstances far different from the resolution of the Clergy to detach themselves from the latter, and to form a purer community. It was produced by the restless passions of Henry the Eighth, inflamed by resentment against the papal see, which opposed obstacles to their gratification. On this occasion, *in opposition to the Clergy*, that monarch transferred the ecclesiastical supremacy from the Pope to himself; and, by an act of Parliament passed in his reign, obedience was demanded to 'whatsoever his Majesty shall enjoin in matters of religion.' It was the royal authority which separated the Church of England from the papal dominion, and the same authority changed the national religion, in Mary's reign, from protestantism to popery, and in Elizabeth's, from popery again to protestantism, when the Church was established on its present basis. The governors of the Church are the King and the Parliament of England, who have the 'power of decreeing rites and ceremonies, and authority in matters of faith.' The King appoints the Bishops of this Church, and many of her inferior ministers. Universities and Noblemen present whom they will to many benefices—these and other individuals introduce, to spiritual offices in the Church, persons generally unknown to the people, without their consent, and frequently in opposition to their wishes. Will Mr. Collinson assert that these things are according to the primitive model? will he prove to us that Jesus Christ has invested kings, and civil magistrates, and parliaments with spiritual authority? Does he deny the right of every individual to decide for himself in every religious particular, and of every Christian society to choose its own ministers?—let him then inform us who are

that the copies of the English version of the scriptures circulated by the Society, shall be without note or comment. May we be permitted to remark that, in some instances, the summary of contents prefixed to the chapters, is of the nature of a comment—we have compared copies of the 12mo. editions of 1813, printed at London, Cambridge, and Oxford, and have noticed that the following sentence, prefixed to the 149th Psalm, is retained in the Oxford Bibles, but omitted in the London and Cambridge Bibles. 'The prophet exhorteth to praise God—for that power which he hath given to the Church to rule the consciences of men.' This distinction is singular and curious:

the persons to whom it belongs to examine and to judge for others in religious concerns, and to dictate to them what they shall believe and practise, and in what way they became possessed of such power. He must be fully sensible of his utter inability to satisfy our inquiries. What then becomes of his lofty assumptions? Is he at liberty to denounce every person as a schismatic who believing that Jesus Christ is the sole legislator in his own Church, alone possessed of authority in matters of faith, and that the New Testament contains the laws of his kingdom, regulates his religious faith and practice by them? Are ignorance and bigotry, by associating political disaffection with religious principles, to be allowed the privilege of affixing a stigma on the character of men, who, by endeavouring to maintain a good conscience, aspire to the approbation of God?

Had the author founded the claims of the Church on the ground of utility, and placed this ecclesiastical institution in the order of *expedients* for the promotion of Christianity, his work would have challenged another mode of examination: but as he has taken a different method, representing the Church as a religious monopoly, denying to every other body of Christians, the right of exhibiting the common salvation, and to their ministers the character of true pastors; we have felt it to be our duty to expose such arrogance; and to assert the fundamental and inviolable principle of protestantism—‘the sufficiency of the scriptures to guide man in religion, and the equal right of all to examine them. ‘The Bible alone is the Religion of Protestants.’*

In the observations which a sense of public justice has impelled us to lay before them, we disclaim all hostility towards men whose opinions differ from our own. We esteem very highly in love every Christian minister who preaches Christ Jesus the Lord—who warns every man, and teaches every man, in all wisdom, seeking not his own profit, but the profit of many that they may be saved: whether the parish-church, or the meeting-

* We are perfectly ready to ‘learn from the example of the Fathers,’ from their very mistakes, to be firm but not unbending; to make concessions upon doubtful and unimportant points; to be satisfied, ‘if there cannot be perfect concord among Christians to have peace,’ and should be truly happy in perceiving the recommendation of the author sanctioned by his taking the lead in the good work of conciliation. But when were exclusive monopolists in religion known to make concessions? these must be all on one side of the question. Men must surrender conscience for peace, or be branded as schismatics and rebels, subverters of social order, decency, and law. *Ubi solitudines faciunt, pacem appellant.*

house be the place in which he ministers. We are not so blind as not to perceive much that is blamable in the Churches of Dissenters, who, in many essential qualities, are not better than their fathers. We must particularly mark that flippancy which we have observed, in more instances than we could have wished, associated in young Dissenting Ministers with a very moderate share of acquirements. These admissions are not in the least inconsistent with any of our preceding remarks, which being adapted to the general assertions of the work before us, excluded all particular and minute specification. Persecution in every form and in every degree we perfectly abhor, reckoning it absolutely incompatible with our principles to injure, either in person or in property, the man whose religious sentiments differ from our own; to attempt to obscure his reputation; or to calumniate his principles. We acknowledge and respect, in every man, the rights of conscience. In every endeavour to correct the errors of such as may appear to us mistaken, we would proceed as in a labour of love; and for the support of our principles we employ no other means than sober argument and consistent example. 'The weapons of our warfare are not carnal.'

It is to us matter of sincere congratulation, that the times which are passing over us, are marked by more correct notions of religious liberty than those which prevailed in former periods;—that statesmen, profiting by the instructive page of history, have learned the lessons of a better policy, and hold over the subject, whatever be the complexion of his religious sentiments, the shield of protection;—and that, in the more congenial spirit with which Christians of various denominations regard each other, prophecy is receiving its accomplishment—'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' We contemplate, with admiration and delight, the excellent institutions of our times, in which, without compromise of principle, all good men of every Church can combine their efforts for the diffusion of the religion of Christ, in comparison with which, every party interest and every name is as chaff. We should ever remember, that in all true Christians, there is an identity, which, in the present imperfect state, is perfectly consistent with great external diversity; circumstances of the latter kind should never be allowed to assume such importance as to produce alienation of heart in any of Christ's disciples. But this is the necessary tendency of exclusive monopolies in religion. The design of the Gospel, we should never suffer ourselves to forget, is to conduct men to a world of order; and to unite, in one great and permanent bond of love, the real followers of Christ.

Art. III. *Voyage round the World*, in the Years 1803, 4, 5, and 6, by Order of His Imperial Majesty Alexander the First, on Board the Ships *Nadeshda* and *Neva*, under the command of Captain A. Y. Von Krusenstern, of the Imperial Navy. Translated from the Original German, by Richard Belgrave Hoppner, Esq. 4to. pp. about 750. Two Coloured Prints, and a Chart of the North-west Part of the Pacific Ocean. Price 2l. 12s. 6d. Murray, 1813.

Voyages and Travels in various Parts of the World, during the Years 1803, 4, 5, 6, and 7. By G. H. Von Langsdorff, Aulic Counsellor to His Majesty the Emperor of Russia, Consul-General at the Brazils, Knight of the Order of St. Anne, and Member of various Academies and learned Societies. 4to. pp. 370. Fourteen Engravings. Price 2l. 12s. 6d. Colburn, 1813.

THESE are the first two of perhaps half a dozen quarto volumes which our greedy literature will soon have acquired from the late Russian adventure round the world. A translation of a second volume of Langsdorff is already before the public; several months back there was an announcement of a translation, just ready to appear, of an account of the voyage by Captain Lisianskoy, who commanded the *Neva*; Dr. Tilesius, one of the philosophers of the expedition, intends publishing some sketches of natural history, which also ought to have a fair chance among us; and it would be most unreasonable to expect that M. de Resanoff, the chief of the embassy to Japan, should deem his important share of the expedition competently celebrated, till his own account of its progress and conclusion shall have been added,—especially as these first narratives will have conveyed no very flattering notion of his conduct or sufficiency.

The present state of the public feeling with respect to Russia, will undoubtedly insure our booksellers against loss in bringing into our language the whole product of the German or Russian presses relating to this voyage. The interest, however, which the people of this country will take in the story, will not be wholly such as we are accustomed to feel in contemplating the exertions of a mighty power. It will be that kind of sentiment and that kind of gratification with which we behold a great power in such a posture that we can mingle *condescension* with our respect. Viewing this enormous state as operating, in one direction of its agency, with a matured, preponderating, and almost irresistible strength, we shall be pleased at seeing its force and exertions in another grand department feeble and infantine compared to our own. An object viewed with a sentiment of rivalry—and all human greatness is so viewed—we do not like to be constrained to admire, if we may so express it,

all round. Even if our rivalry and compelled admiration are free from hostility, it is nevertheless the greatest luxury to see something in the object which we may look down upon with the dignified benevolence of conscious superiority. The pre-eminent naval rank held by our own nation, is the distinction on the strength of which it can maintain its proud self-complacency in beholding the prodigious magnitude, and now evinced military efficiency, of Russia, as combined with its hitherto comparatively puny proportion of naval capacity and enterprise. With us, expeditions into remote seas are things of quite ordinary undertaking, and even circumnavigations have been so frequent, that an additional one, unless attended by some most unusual occurrences, would excite no remarkable degree of national interest,—no interest strong enough to augment the pride excited by the fact, that it was this country that sent out the greatest adventurer and explorer on the ocean since Columbus. We shall therefore have the gratification of a feeling slightly tending towards ridicule, and slightly towards compassion, in beholding that appearance of extraordinary effort, importance, and exultation, attending an enterprise in which a vast empire has demonstrated its ability to send two ships (built however in England) round the whole world.

If this were an impression which the statesmen, seamen, and authors of Russia would have desired not to make on the people of the more advanced states of Europe, it would have been well to have sent forth fewer quartos on the subject of this voyage. They might have learnt the average allotment of bulk in the relation of such voyages, within the last twenty years, in even the extravagant style of publication in England and France. It had been politic to avoid every thing tending to betray, before the nations of old adventurers and voyage-readers, the excessive effect of novelty ; and every thing looking like a rather wondering self-congratulation that the persons hazarded in such an enterprise should have returned to relate its fortunes.

But perhaps Russia is incapable of apprehending that *any* thing done by so gigantic a state can bear a character of diminutiveness. If the idea of her huge magnitude, associated with every thing she does, should not be enough to preclude all impressions of littleness, there is another idea of which she may be willing to take the benefit, an idea which may well contribute to present all her operations to view with a portentous enlargement ; it is the idea of what small beginnings, in an important department of exertion and power, may grow to, or lead to, in the case of a state possessing such resources, and which, in its progress thus far, has exhibited so striking a power and ratio of self-augmentation. An ambitious imitation of the more southern states in the multiplication of quartos, is not the only thing

which those states have to look forward to as the final result of the entrance of Russian enterprise on any new field.

If the general exultation produced by recent events refuses access just now to all such considerations, it may not be very long before they force themselves on the minds of the thinking part of society, by means of circumstances, distinct indeed from naval efforts of ambition, but illustrative or predictive of the principles which an advancing empire is likely to carry into all the processes by which it is enlarging. As one of the earliest occasions for prognostication, it will be seen what the magnanimity of this enormous empire will claim as the price of so much of its exertions in the late grand contest as were not demanded by the direct objects of self-defence and security. The ultimate effect of every new political mode of putting forth the active faculties, so to express it, of Russia, will be strongly intimated by whatever proves, a little while hence, to be the state of Poland.

Both the works before us are dedicated to the Emperor Alexander, with a laudable brevity, and with less of oriental incense than might have been expected. Krusenstern's volume is the basis of whatever is, or can be, published on the subject of the voyage of which it is the regular narration, with all the useful nautical *minutiæ*, and perhaps a number that might have been spared; at least, that will appear superfluous in this country, after such a number of published voyages have rendered the ordinary circumstances of the navigation of every sea familiar. But certainly they give an advantageous display of skill, and proof of extreme and unremitting attention, in the seamanship and the scientific duties of the expedition. Langsdorff very properly declines a regular and minute report of progress, and, with little of any thing resembling method, enlarges, in description and observation, on those physical and moral appearances which Nature had so kindly reserved, in various parts of her sea and land, for his amusement.

The translator of Krusenstern makes no claims for him on the ground of authorship.

‘The motto which Capt. K. has prefixed to his book, “*Les Marins écrivent mal, mais avec assez de candeur*,” is certainly exemplified in his own instance. The characteristic feature of the work is that of accuracy, rather than elegance of description. An uncouth style, and a cold precision of expression, must ever preclude the author from ranking with some of our circumnavigators who, in their descriptions and narratives, have displayed a warmth of colouring, a taste and feeling, worthy of the wonderful talents which insured the successful exemption of new and adventurous voyages. The translator felt, however, that any improvement which might bring it nearer to other works of a similar nature, could only be effected by a con-

considerable alteration in the style, and the infusion of some little warmth and sentiment into those descriptive parts which would admit of it without injury to the sense, or a departure from the truth. But such a step would have been to assume a licence which he conceived he was by no means warranted to take; and, as his aim was to produce a correct and not an amended copy, he had no alternative but to follow the original with that precision which he conceives to be absolutely necessary in translating a work of this nature, and on which, indeed, its value so mainly depends.

The Captain prefixes an introduction, to explain the origin and intention of the undertaking. He takes a brief retrospect of the trade of Russia during the last century, and regrets its having been so much in the management of foreigners, 'who, having acquired wealth at the expense of our country, quit the empire in order to expend it in their own.' The remedy for this, is, to animate the natives to patriotic zeal and enterprize; and he adds, apparently with the most perfect complacency in the excellent constitution of his country, 'this energy, this patriotism, they can only be inspired with, in a country which, like Russia, *depends on the will of a single person*, by its ruler.' He relates the rise and progress of the Russian American Company, formed of merchants trading in the sea between the north east regions of Asia and the north west of America. The factories established by this company at Ochotzk, on the Aleutic islands, Kodiak, and the western coast of America, were to be supplied from Russia with most of the common necessities of life, including bread, and with the materials and implements for fitting out their miserable vessels; and the conveyance of these across the whole breadth of Asia, by means chiefly of horses, was most enormously expensive, exposed the stores to plunder, and, as to some of them, necessitated their being damaged to fit them for carriage. 'The cables were cut into pieces of seven or eight fathoms in length, and spliced together in Ochotzk; and the anchors were, in like manner, carried there in pieces, and afterwards joined again.' It became evident, therefore, that if the trade in those seas was to be continued with any advantage, ships must be sent thither round Cape Horn or the Cape of Good Hope.

It was the good fortune of Captain Krusenstern to make the first formal representation on the subject to the Russian government. After having served several years in the English navy, he made a voyage to India and China, expressly with a view to form a judgement whether it would not be practicable for Russia to obtain a beneficial participation of the trade between Europe and those countries. An event that occurred while he was at Canton, gave a different direction to his speculations, and suggested to him,—what it is, to be sure, wonderful it could have

remained for him to convey as a new idea to the Russian merchants and government—the great advantage of a direct carriage to China of the furs obtained by the Russian traders in the regions of the north east sea, instead of their being all carried, in the first instance, to Ochotzk, and, thence, to the remote frontier town of Kiachta, in order, thus by a land carriage, to reach the Chinese markets, with a loss of two years, and often more. During his voyage back to Europe, he drew up a memoir to be presented to his government, terminating in a proposal that ‘two ships should be sent from Cronstadt to the Aleutic isles and to America, with every kind of material necessary for the construction and outfit of vessels; and that they should be likewise provided with skilful shipwrights, workmen of all kinds, a teacher of navigation, as well as with charts, books, nautical and astronomical instruments; in short, that these merchants should be enabled to build good ships in their colonies, the command of which they might entrust to skilful persons.’ The sch^{me} was introduced to the notice of some of the ministers of the memorable Emperor Paul; but was not destined to produce any effect till it was taken up by those of his successor, when it was speedily resolved upon, and the proposer himself was most properly selected to carry it into execution. The commission, attended by circumstances exceedingly flattering and honourable, took him, it seems, very much by surprise; his plans and his domestic interests, to which latter he adverts in terms of almost poetical sensibility, strongly persuaded him to decline the honour; and his acceptance of it was decided only by the representation of the minister that the whole design would come to nothing if he should refuse; implying, of course, that Russia contained no other man qualified for the undertaking.

The narrative of the voyage begins with a very minute account of all the preparatory proceedings, which he was somewhat surprised to find his sanguine and ill-informed employers expected to be dispatched in a very short time, not so sensible probably as he was what difficulty of equipment was implied in the single fact, that the utmost the whole Russian marine could contribute towards the enterprise, was a ship competent to a preliminary expedition in quest of the proper ships for daring into the remote and unknown regions of the ocean. It had been expected to obtain such vessels at Hamburgh; but the persons sent on this commission were soon convinced there of the necessity of proceeding to London, ‘the only place,’ says Captain Krusenstern, ‘where we may reckon with any degree of certainty upon the purchase of good vessels.’

‘ Even there, the precaution not to make too hasty a bargain occasioned some delay; and it was not until February, 1803, I was informed that two ships, one of 450 tons, three years old; the other 370 tons, fifteen months old, had been purchased for 17,000*l.* sterling. In addition to this sum, their repairs had cost 5,000*l.* The first of these two vessels was called the NADESHDA, or the Hope; the other, the NEVA.’

Every thing is particularized concerning the outfit of the ships, and the choice and character of the officers and men. All these matters were very properly left to the Captain’s unlimited discretion. There seems to have been much eagerness among both common sailors and men of superior class to participate the novelties of the adventure. There was the utmost difficulty to find room in the vessels for at once the heavy cargo, the number of persons indispensable to the expedition, and the gentlemen supernumeraries who were desirous to accompany it. ‘ There were so many volunteers for the voyage,’ says Captain K. ‘ that it would have been an easy matter for me to have filled several larger ships with the best sailors of the Russian navy.’ He adds, ‘ I had been advised to take some foreigners among my crew : but I knew too much of the spirit of Russian sailors, whom I prefer to all others, even to the English, to listen to this proposition. Except M. M. Horner, Tilesius, Langsdorff, and Laband, there were no foreigners on board either of the ships.’ Spirited young men of rank were earnest to be admitted, even on the terms of sharing the accommodations of the common sailors. But the most zealous and invincible of the party that boarded the Nadesbda was Dr. Langsdorff. His application for the appointment of naturalist to the expedition, had just been preceded by the selection of Dr. Tilesius. But we are amused and pleased with the pertinacity of his determination that whatever else the ships contained, they absolutely should never venture the dangers of Cape Horn, or attempt the inhospitable ports of Japan, without the talisman of his accomplished person.

By the name Japan, we are reminded that it should have been much earlier mentioned, that with the primary object of the expedition, the Russian government had combined another, an embassy to the august Head of that proud, secluded, anti-social nation of pagans in the eastern ocean, for the purpose of trying to negotiate some sort of commercial treaty. An overture of the kind had been made to that great Monarch by his illustrious sister Catharine, but received in a manner very little corresponding to either the imperial power, or the amiable and benign qualities, of that most gracious Princess. The failure was, with exemplary candour, attributed, by the court of the present

Russian monarch, to a defect of rank in the messenger, and a defect of dignity in the mode of conveyance, of the imperial proposals; and it was presumed that a letter written by the hand of the Emperor of all the Russias, and conveyed by 'his Excellency the Counsellor of State and Chamberlain Resanoff,' could not fail to make a breach through the hostile or the ceremonious barrier on which all preceding attempts had been in vain.

The adventurers made a gentle trial of their ships and their mettle in a ten days stage, from Cronstadt to Copenhagen. Here they were long and vexatiously detained by the necessity of almost entirely unloading the ships, and re-salting and putting in new casks a large proportion of the meat, which was found, on examination, to be already on the point of spoiling, though they had had every assurance of its having been so prepared as would secure its soundness for several years. At length, about the middle of September, 1803, they were fairly afloat for the antipodes; and a few days afterwards they received some greetings, in a rather grand style, of the elements to which they were going to entrust themselves.

'In the night between the 18th and 19th a violent storm arose, which occasioned great sickness among those of our passengers who were unused to the sea; of this number were the cavaliers of the ambassador's train. The ship rolled terribly, and it was impossible to think of having any thing cooked in the kitchen. The roaring of the wind, the raging of the sea, the hurrying to and fro among the sailors, the elbowing, the jostling, the crying out, altogether furnished a scene entirely new to most of our company.' Langsdorff, p. 1.

'In the evening of the nineteenth, a strange phenomenon, which excited the attention of every body, seemed in the opinion of us all to be the forerunner of a fresh storm. From W. N. W. to N. E. about 15° above the horizon, appeared a bright bow from which hung dark clouds vertically like pillars; many of these aerial pillars could be distinguished by a white colour in front of the others. Until ten o'clock this appearance of the heavens continued to bear its first form, when it separated into two parts. The pillars rose to the Zenith, the vapours of which they were formed becoming thinner, so that we could see through them stars of the second magnitude. There was a brilliant Aurora Borealis throughout the night; and perhaps the whole phenomenon may have been a species of northern light.' Krusenstern, p. 31.

The reader will not have failed to catch a pleasant glimpse of Dr. Langsdorff's philosophy in the above reference to the 'kitchen.' The suspension of the processes of that laboratory appears to have been one of the chief grievances of the storm. When arrived at Falmouth, however, he extends his observa-

tions from the phenomena of the fish-market to the Cornish mines; and when bearing away into the boundless ocean, he expresses some grave and almost pensive feelings respecting the retrospects and prospects of the adventurers. But it is probable the buoyancy of his spirits left him but a very short time in any state of anxiety and depression like that acknowledged by the Captain.

‘ This beautiful night, on our entering the ocean, appeared to every one a good omen for our long voyage. To whom could this thought, this wish, which did not arise from any idea of personal danger, be so important as to me! I fancied that the eyes of the civilized part of Europe were fixed upon me. The success or failure of the undertaking was to decide my reputation, and the latter would cast a shadow on my name which would in some degree be extended to my country. Those who delight in censuring and vilifying Russia would have triumphed over an unfortunate event; and the first attempt, if it had failed, might for a long time have prevented any similar undertaking. The difficulties of the task I had in hand now struck my mind with greater force than ever; and at last I was only able to quiet my uneasiness by reflecting on the grounds which had induced me to engage in the voyage. It was my duty not to withdraw myself from an undertaking which, (I may here openly repeat it) it had been said, would fall entirely to the ground unless I undertook the charge of it; and for this reason it was my duty to obey. At the moment when I could no longer perceive the light upon Cape Lizard, I was overwhelmed by feelings which I had not the power to resist. I could not think of my wife, whose tender love for me was now the source of so much uneasiness, without the greatest affliction. At length these painful sensations gave way to the hope that the voyage would certainly have a successful issue. The idea, that I should encrease the reputation of my country; the prospect, too, of that happy hour in which I should again see the darling of my heart and my child—these ideas restored me to firmness and composure.’ Krusenstern, p. 37.

It would here be suggested to us to ask, whether the Captain’s *hopes* do not appear to have rested on the very same things that excited his *fears*.

An account of the laudable precautions and discipline for the preservation of health, and a description of a very brilliant meteor, occur in the narration of the run from Falmouth to Teneriffe, the appearance of which at some distance is described as immensely grand and beautiful.—The lively Doctor, in the corresponding part of his story, takes occasion to be very justly severe on those who complain of the *ennui* said to be incident to a long voyage. He says this complaint must come from persons who would equally be *ennuied* on *terra firma*, ‘ who in fact are always so, unless they are at a ball,

a concert, the theatre, or cards.' And he rebukes them by a description of the entertaining and instructive occupations which precluded any approach or possibility of this nauseous feeling, 'in an expedition,' says he, 'such as ours, among a numerous society of learned and scientific men, eager in the search of knowledge.' The description (too long for quotation) of that state of physical, intellectual, and social delight, to which they found themselves elated, especially about the time of their approach towards the Canaries, may serve, we think, to put an end to all questions or doubts among the learned, concerning the identity of those islands with the famous Fortunate Islands of antiquity—any thing to the contrary in their present political and moral condition notwithstanding. At the same time, it cannot be dissembled that some of these negative moral indications are considerably strong, for in describing the people of Santa Cruz in Teneriffe, the writers agree in a representation to the following effect.

'The general misery of the people, depravity in the highest degree of the other sex, and swarms of fat monks who stroll about the streets as soon as it is dark; these are characteristics of Santa Cruz, and strike the stranger, unaccustomed to such sights, with pity and disgust. There is no place in the world where so many horrid objects are to be seen. Beggars of both sexes and of all ages, clad in rags, and afflicted with every kind of disgusting complaint, fill the streets, together with lewd women, drunken sailors, and lean and deformed thieves. I am almost tempted to believe that the lower class of inhabitants here, have all an equal propensity to stealing.' Krusenstern, p. 48.

The popish superstitions, and the perfectly arbitrary nature of the government, are strongly dwelt upon, and were, naturally, very violently offensive to persons accustomed to the blessings of a Church swarming with an infinite number of *Boghs* or idols, with the appropriate mummeries, and of a state, by the constitution of which a whole vast country '*depends on the will of a single person.*'

In their departure from Teneriffe, they retained sight of the Peak to the distance of 101 miles. 'In very clear weather,' the Captain observes, 'it may be seen 25 miles farther off, from the mast head; but this is the greatest distance which it is visible even from that height, and under the most favourable circumstances.'—The very short stay at the island, had allowed no time for an ascent to the summit, nor would it have been practicable, they were informed, at so late a season. An interesting extract given by Dr. Langsdorff from the manuscript journal of a Mons. Cordier, who had some time before performed this exploit, and made rather light

of its difficulties, will partly gratify the curious reader's never sated desire to hear yet once more what is to be seen in so sublime a region.

Most happy the Doctor declares himself and his associates to have been in the prospect, and most happy in the actual progress, of the long run to the Brazils. The ocean and winds were so "gentle, yet not dull;" the health of every body was preserved so excellent, under the Captain's judicious regimen; there was so lively a diversification of business and amusement; there were so many edible fish to be caught, and odd fish to be wondered at; and it was so delightful to make boat excursions across the way to their neighbours of the Neva,—that the Doctor may very well be tolerated in one more contemptuous fling which he makes at the poor vacant souls who imagine that dreaded imp *ennui* must be the certain companion of a long voyage, out of sight of land.

The Captain describes his precautions on coming into the damp, sultry heat of the tropical regions, which, however, even very near the line, the Russian sailors found so little oppressive that, having heard dreadful accounts of what they would have to endure in those latitudes, they would ask, 'when the hot weather was to come on.' On the 26th of November, a day of rude ceremonies, patriotic festivity, and boisterous hilarity, which the worthy Doctor seems to have regarded as the best part of philosophy, they crossed the equator in 24° 20' W. longitude; and the Captain assigns what appear to be good reasons why a ship, for the south east coast of South America, should keep in such a direction as not to cross the line further westward than that longitude. After a traverse of several days in fruitless search of what he is now inclined to conclude a fictitious island named Ascension, he made the island of St. Catherine's, on the Brazil coast, in the twenty eighth degree of south latitude, and the forty eighth of west longitude; three degrees to the south of Rio Janeiro. Many on board had been exceedingly desirous of seeing this capital; but the wary Captain chose to keep clear of the multiplicity of tedious and expensive vexations which he knew to be there kept in constant readiness for all foreigners.

The necessity of a new main and foremast to the Neva, detained the ships in this small island of St. Catherine's, from the 21st of December 1803, till the beginning of February. The conduct of the Governor was handsome and even generous; such imperfect statistical information concerning the island as could be collected by a good deal of inquiry, is given; the commercial regulations established there by his Royal Highness the Prince Regent of the Brazils, are found

to be, of course, as bad as possible; while the island itself is described as in the highest degree salubrious, fertile, and beautiful*. Its copious supply of necessaries and refreshments not being accompanied by those petty and irritating jealousies and restrictions which foreigners have to encounter at every point within the execrable sphere of the diamond mines. St. Catherine's is recommended as an excellent harbour to be visited by 'ships going round Cape Horn, or destined for the whale-fishery upon this coast.' 'It is infinitely preferable,' says Krusenstern, 'to Rio Janeiro, where strangers, particularly if they arrive in merchant ships, are treated with the same insulting jealousy as in Japan. Even Cook and Banks were exposed there to insults, the very relation of which cannot fail to excite disgust.'

After as busy a time for the astronomer and the naturalists, as for the ship-wrights, we have the whole party again on the ocean; not, however, without a considerable check on their gaiety, from the images of Staatenland and Cape Horn, which would sometimes be presented to them in their waking, and, perhaps, their sleeping visions, with an awful or a hideous aspect, and surrounded by storms, and billows, and the wildest desolation. To provide for the not improbable event of the ships being separated, new instructions were sent to the captain of the *Neva* as to the points of rendezvous in that event. A rigid economy was enforced in the distribution of the allowance of water, the portion being two quarts a day 'for each man, without distinction, from the captain to the sailor.' Nobody complained of this regulation but four or five ill-conditioned Japanese, who having been wrecked on some part of the eastern coast of the Russian empire, were allowed this opportunity of returning to their country, and to whom the Captain made a larger allowance of water than that fixed for every other person.

* In South America it may be peculiarly expected that there will always be a set-off against the beauties of nature; and we feel no surprise in reading Dr. Langsdorff's account of the deadly serpents that infest this island. The bite of one of them is certain death, in a very frightful form; that of another is extremely dangerous; but, 'when,' says Dr. L. 'I inquired whether there was no counter-poison against the bite, I was answered, that there were many persons who could pronounce a *blessing*, and that this was the best remedy.'—There is considerable interest in his notices of the natural history of this island, and the apparently genuine enthusiasm with which he speaks of the novelty and profuse beauty of its productions.

‘During the voyage,’ says Captain K. ‘I had frequently found cause to be very much displeased with our Japanese, and it is scarcely possible to imagine worse people than they were. Although I treated them with particular kindness and attention, and bore their selfish humours with a patience at which I was myself surprized; yet this good treatment, certainly unmerited in their part, had not the least effect on their boisterous character. Lazy, dirty in their persons, always ill-humoured and passionate in the highest degree;—these were the leading features which distinguished them. An old man of sixty years of age formed the only exception, and he differed in every respect from his countrymen, and was alone deserving of the Emperor’s favour in sending them back to their country. They would never do any work, not even when their assistance might have been of advantage to themselves.’ Kru-senstern, p. 83.

It must have been peculiarly mortifying to have been so much at the mercy of these nuisances, as he was necessarily put, by the consideration of the mischief their revenge might do him, by misrepresentations, on their arrival at Japan.

Dr. Langsdorff tells us that in the night of the 20th of February, ‘the whole crew of the *Neva* experienced a most terrible alarm.’

‘The vessels received so violent a shock that they thought of nothing less than being on a rock or a sand-bank. They all rushed upon deck to learn the whole extent of their danger, but were soon satisfied with finding that it was nothing more than a whale, whether dead or alive was very immaterial, against which they had struck.’ p. 79.

Among several remarkable appearances in the sea, we may select the following, p. 80.

‘Here and there were to be seen stripes or spots in the sea, which from their glittering appearance, and the little movement the water then had, were distinguishable at a very great distance. These appearances proceeded from the fat and oily substances emitted by the whales in their breathing, or from their excrements, and shewed, in a remarkable manner, how little oil is necessary to spread to great extent over the surface of the water. The idea, which I believe originated with Dr. Franklin, that the waves of the sea, when violently agitated, might be stilled with oil, was probably borrowed from this circumstance.’

They were soon enabled to contrast the stern and dreary appearance of Staatenland with their recollected images of the beauty of St. Catherine’s. It was seen ‘forming a straight line, E. and W. and appeared to consist entirely of pointed hills, separated from each other by deep hollows, and cut sharp

off by the sea.' The morning of their coming in sight of it, was additionally signalized by magnificent sports in the sea around them. 'There was an astonishing number of whales, which came so near as to alarm the officer of the watch, before day-break, by the noise they made in spouting up water, who fancied we were near breakers.'—It was determined to go round Staatenland, in preference to passing through Straits Le Maire; and during the course the most accurate observations were taken for ascertaining the longitude of Cape St. John. The result tended to establish the superior accuracy of Cook to all the other navigators. His longitude is, $63^{\circ} 47' 00''$.

They found, themselves, at last, in a sea of a very different character from any thing they had previously beheld, a sea that would not suffer them to amuse themselves with it.

'It seemed as though Staatenland were the boundary between two directly opposite regions. We had beautiful weather until our arrival there, and, with little exception, constantly fair winds, as our very quick run of twenty-one days from St. Catherine's to Staatenland sufficiently shews. But scarce had we passed Staatenland, and approached the latitude of Cape Horn, when the south-west winds set in with cold weather, and a constantly clouded sky. Our imagination had been set in motion by our hitherto favourable passage; led us in a few days round Cape Horn; and transported us in a few weeks into the mild regions of the ocean. But the west wind, which wore a fixed appearance, soon deprived us of this prospect.' Krusenstern, p. 93.

One of the omens of a rather short but tremendous storm, is thus described:

'The sky all round the horizon became overcast, while snow-clouds appeared some five or six degrees high, and from their columnar form, and the black clouds bordering on them, bore a beautiful but terrible aspect.'

It cost them a long and laborious contest with boisterous west, and, sometimes, north west winds, and all the harassing circumstances of storms in such a region, to get fairly round into the mild climates and steady winds of the Pacific Ocean. There can be no stronger testimony to the Captain's excellent management than the fact that the toils and rigours of this part of the course, in which they went as far south as 60° , did not put one person of the Nadeshda on the sick list.

In a thick fog they were separated from the Neva, and were not rejoined by her till after reaching Nukahiwa, one of the north western portions of the islands, called Marquesas, but to which portion our voyager, with no good reason, seconds an American

captain in giving the denomination of "Washington's Islands." He is quite right, however, in retaining the native names of Nukahiwa and several others of this group, instead of the names impertinently fixed on them by the vanity of Europeans.

Langsdorff very well describes the sort of passionate fondness with which they all gazed towards the little emerging point of earth to which they were approaching as the appointed place of their brief sojourn and refreshment. It had a picturesque, but not, for a while, a very attractive aspect. The coast presented a long front of naked, gloomy rocks, connected with a chain of mountains stretching inland, and rising into bare craggy peaks. A number of beautiful cascades were seen falling into the sea from the height of a thousand feet. They were beginning to be a little disturbed at descrying but very slight signs of the population by which they had expected to be very soon surrounded, when they were surprised by the approach of a white flag, borne at the head of a canoe by a man who, like the rest of the islanders, was divested of all clothing but a girdle round the waist. He proved, however, to be an Englishman, of the name of Roberts, who said he had been seven years on the island, and two years previously in that of Santa Christina, where he had been put on shore out of an English merchant ship, the crew of which had mutinied against their captain, and could not prevail on him to join them. In Nukahiwa he had lately married, he said, a relation of the king's, from which circumstance he acquired great consideration, and could therefore be of service to these new visitors, as he shewed certificates from two Americans to prove that he had been to former ones, particularly in the way of procuring them wood and water. The captain gladly accepted the offered assistance of a man so capable of being useful in various ways; among others in the capacity of interpreter, and in imparting the knowledge he must have acquired concerning the inhabitants.

He lost no time in warning the captain against a mischievous, and more than half savage Frenchman of the name of Cabri, who was also on the island, and who, besides being a mortal enemy to the Englishman, was evidently a depraved wretch, while it appears equally unquestionable that Roberts was a very worthy man. In whatever degree, therefore, the Captain's indignant observations on the inveterate, widely spread, and untameable animosities between the French and English, are generally just, as applied to the latter, there is something rather petulant and very unjust in making them so as to convey an equal condemnation of these two men, and to imply that it was a mere unreasonable nationality that put such a man as Roberts in hostility to such a man as Cabri, who had repeatedly attempted

his rival's life, was the quintessence of spite and treachery, and thought it an excellent amusement to slaughter men by surprise, in order to exchange them with the cannibals for hogs. Roberts appeared not averse to a reconciliation, or rather pacification, had such a thing been possible. He made offers to this effect to Cabri, but he would never agree to it; 'and he added, with much emphasis, that it was easier to float the rocks, to which he pointed, than to inspire this Frenchman with friendly sentiments.' The Captain had no doubt of the truth of this, and yet, with the lofty air too of a judicial cosmopolite, he goes off in the following strain of equitable rebuke:

'Here, too, the innate hatred between the French and English appeared. Not content to disturb the peace of the whole civilized world, even the inhabitants of the lately discovered islands of this ocean must feel the influence of their odious rivalry, without so much as knowing the origin of it. How unfortunate it is, that at such a distance, upon islands the inhabitants of which are yet rough in their manners, and whose mode of life is still horribly cruel, where alone the necessity of self-preservation ought to have united two civilized men, though half the globe had been interposed between their native countries; that here, I say, two Europeans should hate, and strive after each other's life!'

The stay of the *Nadeshda* at Nukahiwa was but about ten days, and that of the *Neva* several days less. The account of it, however, occupies a large space in each of the books; and very considerable activity of observation and inquiry must have been exerted, to collect so much information. Nearly all, however, that could be considered as of much value in that information was obtained from the two Europeans; and it is acknowledged by the voyagers, that but for this aid, they should have gone away, as some former visitants have done, with a notion of the character of the people not merely defective, but nearly the reverse of the true one. They considered these two witnesses, though such bitter enemies to each other, as equally unlikely to have any motive to deceive; and the general truth of their evidence was confirmed by its substantial agreement, while particular care was taken that the testimony of each should be given without his being aware what the other had deposed. For some not very important differences between the representations of Krusenstern and Langsdorff, the latter apologizes, in terms of the utmost respect to the Captain, accounting for them from the circumstance that the Captain took his information almost exclusively from the Englishman, whereas the Doctor drew much of his from the Frenchman, whom he deemed the better authority, notwithstanding that there was confessedly no comparison between the moral qualities of the two men, and that Roberts was a man of more understanding. The preference of

Cabri was founded on his having been a much longer time, it is asserted, in the island; his appearing to be much more perfect in the use of the language; (now his only language, he having very nearly forgotten his native tongue;) and especially his having associated much more intimately with the people, adopting, in a great measure, their customs,—whereas Roberts seemed to have maintained a great degree of reserve and separation, to which it is partly attributed that he appeared to be regarded with much more respect, and to have much more influence, among them.

It is from *data* so extremely imperfect that it can hardly deserve to be called a calculation, that he gives 18,000 as somewhere about the probable number of people on the island. Their number was, at all events, materially less than it had been some years before, the diminution having been effected by the infallible consequence of deficiency of rain,—a famine,—which, besides its more ordinary and inseparable effects, is the signal for these children of nature to fall upon and eat one another.

The population of the island appears to be divided, by those deep valleys, and those steep mountains of bare rocks, by which it is so wildly trenched and dented, into a number of independent sections, with each its king or principal chief, and a due proportion of an inferior aristocracy. There is no ascertaining the precise nature and limits of the power of these monarchs and nobles. They have a due share, very likely, of the appropriate ambition and arbitrary temper. But there seems to be at least one good thing about them; they do not cost the people much for the gaudy decorations and equipage of state. Perhaps, however, it is in truth a sign of the deepest barbarism, that these personages can trust for their influence with the people to the mere virtue and efficacy of their birth and personal qualities, without the appendages of an enormous pomp, to be supported by these people as an additional labour and duty to that of providing for themselves.—The king of that part of the island nearest to port Anna Maria, in which the Russian ships anchored, and who was the first, we believe, of the natives that came on board, had no mark of distinction from the others, except that of being more completely tattooed; which even our ‘Hyperboreans,’ as the Doctor in one place denominates them, were far enough advanced in civilization to regard as a very unkingly circumstance. ‘It seemed very laughable to us,’ says the Dr. ‘when we immediately gave permission for His Majesty to come on board.’ It would appear, however, that his majesty had himself a proper sense of the

innate dignity of his own person, if we may judge from the prolonged, indeed the endless delight with which he would contemplate it in a mirror.

‘ I led them into my cabin to make them a present. A portrait in oil of my wife struck them particularly, and they stood for a long time before it with every symptom of pleasure and surprise, pointing out to each other the curled hair, which they consider as a great beauty. A looking-glass was no less an object of their astonishment. It was not improbable that some of them had already seen such a thing, yet they all looked behind the glass to discover the cause of this wonderful appearance. A large mirror in which they were able to view their whole persons must have been something new to them; and the king was so particularly delighted with it, that, either from vanity or curiosity, upon every visit he immediately went into my cabin to this glass, standing before it for whole hours to my great annoyance.’ Krusenstern, p. 117.

The men are generally,—indeed so generally that the voyagers make no scruple of saying ‘ all,’—strongly built, tall, and of the finest shape. If we may depend on the united testimony of these and several other respectable navigators, this island, and the other Marquesas, afford a tribe of human forms, of the male sex, not to be equalled on the whole earth. The philosophers and artists of this expedition were so struck with the almost magnificent perfection of one person, a young man named Mufau, twenty years old, six feet eight inches high, and of prodigious strength, that Dr. Tilesius was induced to make a measurement, with the utmost exactness, of every part; it is given by Langsdorff, in more than twenty distinct particulars, and he adds,

‘ After our return to Europe, Dr. Tilesius imparted his observations to Counsellor Blumenbach, of Gottingen, who has studied so assiduously the natural history of man. The latter compared these proportions with the Apollo of Belvedere, and found that those of that master-piece of the finest ages of Grecian art, in which is combined every possible integer in the composition of manly beauty, corresponded exactly with our Mufau, an inhabitant of the island of Nukahiwa. We were told that the chief of a neighbouring island, by name Upoa, with equally exact proportions as Mufau, was a head taller; so at least both Roberts and Cabri both assured us.’ Langsdorff, p. 109.

The forms of the women appeared much less perfect, especially of that degraded and miserable portion of them who frequented the shore and haunted the ship. A few of those of superior rank and less abandoned habits, who were seen in a more retired state of life, at some distance

from shore, were acknowledged to be as much more graceful and beautiful as they were more modest.

Among the profligate class there were absolute children; one that the Captain says could not have been more than eight years old. They were violently mirthful, noisy, and obtrusive, and would swim and sport about the ship for hours, when not allowed to come on deck, though they had to swim as much as five or six miles in merely coming to the ship and returning. They are rendered doubly objects of pity by the fact which these writers confidently assert, that they are authoritatively ordered on the vicious service by their fathers and husbands, who were seen regularly to take from them, before they could even reach the shore, the trifles they had obtained in the way of reward.

At the same time it is to be noticed that the Captain, who maintains more of the tone of a moralist than the Doctor, and the grave plainness of whose manner in descriptions and observations relating to this subject, is advantageously contrasted with the other's offensive prurience, is not disposed to attribute any virtue to the sex in general in the island, any more than to the male population, who are universally their oppressive tyrants, as in all the savage portions of the human race.

It appears that there is among them a kind of marriage relation, the contract of which is celebrated with festive and most degrading ceremonies; but the two writers do not quite agree as to the measure of restraint which it purports to impose, or of severity with which a disregard of the obligation is liable to be visited. But, at all events, a complete separation is said to be easily affected: let either party wish for it, and it is done; and if there are any children, (which are never numerous, rarely more than two,) there never can be any difficulty in disposing of them,—if there is no other expedient, they may be eaten.

As to government, a matter of such unlimited controversy, ambition, and expense of both treasure and blood, the source of so much good and evil, in the civilized and half-civilized parts of the world, our authors say that among these islanders, there is nothing which can strictly be called by that name. It could not be ascertained in what form of a *constitution* the personage whom the two Europeans denominated the king, would have liked to declare and enforce his prerogatives: but it was evident this his actual authority was very trifling, his person being regarded with indifference, and his orders sometimes with contempt. A certain portion of influence which he did nevertheless enjoy, the voyagers attribute not to any

political principle in the social economy, but simply to his being richer in the possession, probably the hereditary possession, of groves of cocoa-nut trees, and the means of keeping hogs, than any other man of the valley, and therefore able to engage and sustain a greater number of dependents. He did actually feed a considerable band of them, which Roberts himself had been reduced to join the preceding year, by stress of famine.

The only material restraint on the passions of this lawless and savage population is the *Taboo*, or Tahbu, a ceremony so conspicuous in all the descriptions of the South Sea islands. We need not explain that it is a consecrating interdiction, by which certain persons, places, and things, may be secured, as by a mysterious charm, against being touched or approached by other persons and things. Dr. Langsdorff displays the extent of its operation by enumerating about twenty distinct modes or subjects of its application. In explanation of the *principle* of this charm we quote the following passage from Krusenstern, p. 171.

‘The only good which they have derived from their religion is the *tahbu*, originating undoubtedly in some superstitious notion; for since nobody, not even the king, dares venture to break the slightest tahbu, it is a proof that some strange feeling inspires them with a reverence for this* word. The priests only can impose a general tahbu, but every individual has a right to pronounce one on his general property: this is done by declaring, if his wish be to preserve a breadfruit, or cocoa tree, a house or a plantation, from robbery and destruction, that the spirit of his father, or of some king, or indeed of any other person, reposes in this tree or house, which then bears the name of the person, and nobody ventures to attack it. If any one is so irreligious as to break through a tahbu, and should be convicted of it, he is called kikino; and the kikinos are always the first to be devoured by the enemy; at least they believe it to be so, nor is it impossible that the priests should so arrange matters as that this really happens. The persons of the royal family, and of the priests, are tahbu, and the Englishman assured me that he was so likewise; and yet he often expressed his fear of being taken in the next war and devoured. In all probability, he was at first considered, like every other European, as *etua**, and only seven years acquaintance with him had worn away the lustre of his divinity.’

Besides this greater danger of being devoured, the Doctor says the kikino is exposed to a more certain punishment by

* The term importing whatever conception they have approaching to the idea of deity.

sickness or sudden death, from becoming subject to the influences of an evil spirit which he is pleased to name *Atuan*. It is stated by what formalities, very costly of course to the poor penitent, the priests, or rather magicians, denominated *Tanas*, will restore a man from the miserable and dangerous condition into which he falls by this crime. The substantial part of their process is a grand eating of hogs at his expense. Should he be too poor to be able to supply them, we think there is very little hope for him from these gentlemen. They have no notion of doing things in the way of absolute charity, and they will hardly be such fools as to let their powerful interposition ever appear a thing to be commanded by a low price.

The taboo is as efficacious in its mischievous, as in any of its more serviceable applications: under some circumstances a man can taboo the bread-fruit and cocoa trees of another, and thus deprive him of his property and means of subsistence, and consequently drive him an outcast from the country. It is employed in numerous ways of deprivation and degradation against the women; especially in excluding them from all participation in the superior diet in which the men often indulge themselves, and for the purpose of a perfectly undisturbed indulgence in which they very commonly have an additional house, which is tabooed to the females.

The *Tanas*, or sacerdotal conjurors, have a ceremony of burying enchanted bags, (the contents of which are named,) by means of which, the natives most solemnly believe,—and the Frenchman, and even Roberts, avowed the same faith,—they can inflict mortal disease on any one they deem their enemy: and here again these miscreants have the power of extorting whatever they please as the price of their interference to avert or remove the supposed malediction, and appease the angry *spirits*, who are the invisible inflictors of the malady.

Some rude elements of religion are evidently involved in these fancies of *etua* and spirits. And Roberts described to the captain, as an *usual* funeral ceremony, a banquet, in which an offering is made, (or rather pretended to be made, for it is secretly devoured by a priest,) ‘to propitiate the gods, and obtain for the deceased a safe and peaceable passage to the lower regions: twelve months after this feast, a second, equally extravagant, is given to thank the gods for having permitted the deceased to arrive safe in the other world.’ Nevertheless our authors both acknowledge the extreme defectiveness and confusion of whatever information on

these subjects they could obtain from the Europeans, and express the opinion that the notions of the people, if they could be competently reported, would themselves be found vague, and feeble, and futile to the last degree. It would indeed be marvellous if this den of cannibals were the place for either subtle speculations, or sublime aspirings of imagination.

There is often war among the different sections of these islanders, but they seem to have little of the *heroic* sentiment of that noble game. Notwithstanding the intensity of their rancour, they would greatly prefer eating one another to fighting one another. There is a sort of national 'dance-feast,' which the Captain, in a most superfine strain of politeness, styles the 'Olympic games of these savages.' In order to the celebration of this, which custom requires should not be omitted too long, there must be an armistice, which, when demanded by either of the belligerents on the pretence of preparing for the festival, is instantly agreed to by the other. And though any preparations really required or intended would not need to employ more than a few days, they are willing to take advantage of the pretence to prolong the time for many months; during which time the enemies join in the pretended preparations.

'Six months had elapsed since the last truce was proclaimed, and eight months longer were to pass before the feast began.' 'After the termination of the feast they return home, and the war recommences in all its vigour.'

The truce is announced by planting a branch of a cocoa tree on the top of the mountain, on which the war is instantly suspended. But even during this 'hallowed and gracious time,' should what the Captain denominates a 'high priest' happen to die, three persons must be taken, by stratagem or open force, from the opposite tribe, to be sacrificed to him. This, of course, will sometimes instantly rekindle the general war between them.

We have already intimated a grand feature in the moral state of these islanders,—their cannibalism. There was no possibility of a doubt as to the fact. It formed a capital part of the concurring testimony of the two Europeans, which would have been confirmed had that been at all necessary, by the circumstances of human bones being used as decorations of their household furniture, and skulls being repeatedly offered for sale, marked by a perforation apparently adapted to the purpose of sipping out the blood, which was mentioned by the witnesses as a circumstance of their infernal banquets.

If the people of Nukahiwa had been found in the practice of devouring their enemies only, there would have been nothing to excite any unusual sensation in those who have read the more recent accounts, given by former reporters, of the innocence and felicity of the unsophisticated tribes who inhabit the South Sea Islands. But their relish for human flesh is subject to no such irrational partiality. By a bold enlargement of taste and liberty in this particular, they are 'distinguished,' as Krusenstern remarks, 'from all other cannibals, and are a singular example among the numerous tribes of savages who inhabit the many islands on the north-west coast of this great ocean.' For,

'In times of famine the men butcher their wives and children, and their aged parents; they bake and stew their flesh, and devour it with the greatest satisfaction. Even the tender-looking female, whose eyes beam nothing but beauty, will join, if permitted, in this horrid repast.' Krusenstern, p. 181.

Langsdorff, however, says that this luxury is tabooed to women, as too high and enviable an indulgence to comport with their subordinate rank.—As corroborative of this statement of their devouring their relatives and friends, it might be mentioned, that the voyagers saw but very few old people among the natives; and it is as evidence directly to point that they notice the fact of an enormous disproportion of numbers between the males and females, with the additional circumstance that there were extremely few children any where to be seen.—If it were true, according to the testimony of Cabri, that this surpassing perpetration is confined to seasons of very great scarcity, it is not likely to be therefore of rare occurrence, among a people too indolent for agriculture, infinitely too thoughtless and too fond of feasting to lay up stores on a calculation of distant possibilities, and whose whimsical perverseness, (unless indeed it were a contrivance to create a fair occasion for domestic cannibalism) has tabooed fish just at the season when it would be of the greatest service.

But whether it be true or not that the common people are obliged to wait till a season of scarcity, or a war, to obtain this greatest luxury known to them on earth, it is asserted by Langsdorff, that the detestable *Tanas*, or priests, put themselves under no such restriction, and the following description exhibits, on a small scale, as pure a piece of infernality, in pretending to be moved to their abominations by superior agents, as any to be found in history.

'The *Tanas* often regale themselves with human flesh merely from the delight they take in it. For this purpose they make a

semblance as if they were under the influence of a spirit, and after various grimaces and contortions, appear to fall into a deep sleep. This they take care shall always be done in such places, and on such occasions, as that there may be an abundance of spectators. After sleeping a short time, they wake suddenly, and relate to the people around them what the spirit has dictated to them in their dreams. The command sometimes happens to be, that a woman or a man, a tattooed or an untattooed person, a fat or a lean one, an old man or a youth, out of the next valley, or from the next river must be seized and brought to them. The people to whom this is related, immediately post themselves in some ambush near a foot-path, or a river that abounds with fish, and the consequence is, that the first person that comes that way, bearing any resemblance to the description given as seen in the dream, is taken, and brought to the Tana's morai, and eaten in company with his taboo society. It depends also frequently upon the Tana to determine whether any enemies shall be taken prisoners, and how many.' Langsdorff, p. 159.

Having stated the substance of the evidence on the character of these islanders, the Captain, whom we cannot help respecting for the strong and honest emphasis with which he utters his opinions as a censor of human depravity, pronounces 'that they have neither social institutions, religion, nor humane feelings in any degree,—in a word, that no traces of good qualities are to be found among them; that they undoubtedly belong to the worst of mankind.' At the same time he acknowledges his estimate would have been different had it been formed solely on the ground of what the Russians witnessed during their short intercourse with the people, 'in which they always shewed, (he says,) the best possible disposition, and in bartering, an extraordinary degree of honesty; always delivering their cocoa-nuts before they received the piece of iron that was to be paid for them. At all times they appeared ready to assist in cutting wood and filling water, and the help they afforded us in these laborious tasks, was by no means trifling. Theft, the crime so common to all the islanders of this ocean, we very seldom met with among them; they always appeared cheerful and happy, and the greatest good-humour was depicted in their countenances. In a word, during the ten days that we spent with them, we were not once obliged to fire a loaded musket at them.' But the two Europeans were so decided in the concurring declarations, as to leave it impossible to doubt that the 'fear of punishment alone and the hopes of reward deterred them from giving a loose to their savage passions.' And the Captain confirms this by two remarkable facts:

Some years ago an American merchant-ship put into port Anna Maria; and the captain, who was a Quaker, suffered his people to go on shore unarmed; but the natives no sooner perceived their defenceless condition, than they assembled in order to attack and drag them into the mountains. Roberts succeeded, with the greatest difficulty, and with the assistance of the king, to whom he represented the treachery of their conduct, and the consequences it would infallibly bring on the whole island in rescuing them out of the hands of these cannibals. Nor did we ourselves want a proof of their being denied every feeling of justice and goodness; for although, during our stay, no one had ever shewn them the least ill will, but on the contrary every possible kindness, in order to inspire them with benevolence, if not with gratitude, our conduct seemed to have quite a different effect upon them. A report had spread that one of our ships had struck, occasioned by our being obliged, while in the act of sailing out, to bring up close to the shore. In less than two hours a number of the islanders had assembled on the beach close to the ship, all armed with clubs, axes, and spears. What then could be their intention but to plunder and murder us? The Frenchman too, who came on board at that moment, acquainted us with the hostile intentions of the inhabitants, and of the whole valley's being in an uproar.' p. 181.

Their appearing all armed, at such a moment, seems to put their intentions quite out of question; though Langsdorff, in mentioning the circumstance, is less positive in putting on it this interpretation.

It seems not easy to reconcile this promptitude to attack and devour European visitants with the Captain's account of their superstitious estimate of these strangers.

'They consider all Europeans as *Etua*; for as their ideas do not extend beyond their own horizon, they are firmly convinced that their ships come from the clouds; and they imagine that thunder is occasioned by the cannonading of vessels floating in the atmosphere, on which account they entertain a great dread of artillery. The king's brother happened to be on board when a cannon was fired; he immediately cast himself on the deck, clung round the Englishman Roberts who stood near him: the greatest dread was painted on his countenance; and he repeated several times with a feeble voice, *Matte, Matte,*' (i. e. extinguish it.)

The information thus obtained concerning the moral condition of physically the finest tribe of savages in the world, would explode the last relic, if indeed any such thing were existing, of the vain dream of Rousseau, and the philosophers of his school, about the happy innocence of the state of nature.

Roberts was solicited to accompany the expedition, but was

withheld by his attachment to his wife and child. It does not appear what determined him, no less than two years afterwards, to quit the island with his wife for Otaheite, in an English ship, and subsequently to make some voyages, at the conclusion of which we find him in Bengal, in 1810. Cabri was taken away by Krusenstern, unintentionally on the Captain's part, whether intentionally on his own part, seems uncertain. He came on board as to take leave, and ask for some additional presents, and remained, notwithstanding the warning that the ship might probably put out to sea in a few hours, in blowing weather. The Captain says he kept out of sight till that took place, with the decided intention, he has no doubt, of being carried away. When the ship was leaving the bay, however, he begged to be set on shore in a boat, or even to be supplied with a plank to help him through a very rough sea. All were, however, too anxiously busy about the ship in its dangerous situation, to pay any attention to him, and he was thus taken off. At all events, he soon lost all uneasiness about the circumstance, though he had a wife and children on the island, and became extremely useful as a sailor. 'For the rest,' says Langsdorff, 'he was but a *mauvais-sujet*.' The last we hear of him, is his being appointed 'teacher of swimming to the corps of marine cadets at Cronstadt,' where, 'though he has almost forgotten the language of Nukahiwa, made an incredibly rapid progress in the recovery of his native tongue, and by degrees became reconciled to European customs, he still thinks with delight of the men whom he formerly killed and exchanged for swine, or perhaps ate.'

The island furnished a plentiful supply of wood and water, but only a very moderate quantity of cocoa nuts, or breadfruit, and nothing worth mentioning in the form of animal food. The hogs on the island were not abundant, and they were so much valued by the epicurism of the aristocratic class of native eaters, that they were sold with very great reluctance. At another point of the island, where the ships slightly touched in passing, the great chief of the valley brought one for barter, and disposed of it, but then reclaimed it, and was backward and forward on the bargain, with a great number of alternations, and a most ludicrous distress. From the impossibility of obtaining any tolerable supplies, the Captain advises navigators not to shape their course with any sort of regard to this island.

But the case was practically no better at Owhyee, a great part of which the adventurers coasted at the distance of some miles, with the expectation of attracting to them, without the delay of going into any port, a number of canoes with provisions. But they were utterly disappointed, very few traders coming near them, and such as did think it worth while, bringing ex-

tremely little animal provision, for which too they demanded an exorbitant price, and would accept nothing but cloth, an article the Russians had never thought of putting among their stores for the South Sea market. In their persons these islanders, (many of them affected with disease,) appeared as much inferior to those they had so lately visited, as they were evidently superior in intelligence.

* * * Here we find it necessary to close for the present month our account of these volumes, though we are far enough from having surveyed the whole of their contents. In our next number we shall have to notice Dr. Langsdorff's second volume; and that notice shall be preceded by a brief view of the transactions,—very unimportant ones, no doubt,—in Japan.

Art. IV. *The Ruminator*: containing a Series of Moral, Critical, and Sentimental Essays. By Sir Egerton Brydges, K.J.M.P. 2 vols. fcap 8vo. pp. 302 and 328. price 18s. Longman and Co. 1813.

IF a sanguine reader should first open upon the table of contents of these volumes, he might begin a perusal of the essays with great eagerness, for he would find therein many very important subjects to be treated. After having done this ourselves, we are entitled to say, we very much fear that he would be deceived in his expectations. The truth is, that often, where the most is promised, two or three ideas, and those, perhaps, not original, nor the most correct, diluted by a prodigious proportion of words, are spread over several pages; and the reader, after having gone through this, endeavours in vain to collect in his own mind more matter from what he has been reading than would furnish him with three tolerable sentences. We cannot bring instances to substantiate the justice of this remark without quoting whole essays: the impression, however, left upon our own minds is of this nature; and, where the critic is candid and judicious, a general impression is more to be relied upon, than an opinion regularly deduced from two or three particular quotations.

Another fault of the work is the inflation of the language. The sentences are always formed and rounded, and too often involved. In some places the style is abominably tawdry and unmeaning. Speaking of a person of genius, the author says,

‘ If there remain records of his mental occupations, if his opinions, his feelings, and the rainbow-like colours of his fancy can be

remembered, and properly told, they will contribute essentially to the best and most interesting department of human intelligence.' vol. i. p. 51.

In the next page,

'The fountains of other works of much greater merit are still as much concealed as those of the Nile.'

Of Eliphaz's vision,

'The dark veil of impenetrable mystery thrown over the form of the appearance;' vol. i. p. 62.

The rainbow again,

'Yet Burke himself, whose radiant mind was illuminated by all the rich colours of the rainbow, had nerves tremulous at every point with incontrollable irritability.' vol. i. p. 93.

Surely a person who, while reading the following sentence, should be asked, like Hamlet, 'what he read,' might reply with him, 'words, words.'

'That mighty gift of the Deity, which enables mankind to cast a glance over the whole surface of creation, and even to penetrate occasionally with some success into its internal movements, is sadly limited in its faculties by the exclusive contemplation of individual excellence, even though the most wonderful and super-eminent in the annals of human existence.' vol. i. p. 173.

Of 'one, whose mind is his kingdom,'

'Too vehement for affectation or precision, we expect to see him with a neglected person, and eyes beaming an irregular and fearful fire.' vol. i. p. 180.

There is now, it seems, in our nobility,

'No liberal regard to genius, no feeling of the enthusiasms of eloquence, no sense of the splendour of the past, no conception of "the shadowy tribes of mind; no conscientious delicacy towards ancient pretensions; but a sad and low submission to the operation of shillings and pence, covered over with new or half-old titles, obtained by servility and corruption in office, and considered as grounds of monopoly and exclusion of all but themselves!" vol. i. p. 188.

Only one passage more:

'His *tongue* indeed often *died away in murmurs*, but his countenance spoke the intenseness of his pleasure.' vol. i. p. 226.

There is the same verbiage throughout, and in the general mist of words, every object is magnified and indistinct.

At p. 12, of vol. i. we meet with the following passage;

'I believe the most stupid and ignorant peasant receives as much temporary gratification by a view from a hill, or in a pleasant dale, as Gilpin himself ever did. Possibly indeed much more.—

In what, then, does the pleasure, which Gilpin, or which

any man of taste and cultivated mind receives from such a view, consist? In a contemplation of beautiful colours merely, or of strait and curve lines? Surely not. This, indeed, is the pleasure of the eye; but the higher delight is of the mind. Every such scene suggests to the poet and the scholar ten thousand sweet and romantic associations, of which the peasant knows nothing. We have, elsewhere, spoken at large on this subject,* and as to the matter of fact, we refer our readers to an article in our last number. We may just add, that so far as we have observed, the external source of a peasant's pleasure is—not an extended landscape—but his own little garden. And the reason is obvious; it is with this that the pleasant associations of his mind are connected; here he employs the few leisure hours of his summer evening, with his little ones perhaps toddling about him; here he drinks tea with his family on a holiday; here his better feelings are called forth, and here they centre.

‘The operations of the mind in sleep have never yet been explained in the manner *the least satisfactory*.’ vol. i. p. 136.

Is the author acquainted with the theory of Professor Stewart? We shall not, however, enter into the subject at present, as we hope shortly to have another opportunity of bringing it at length before our readers.

‘He flies [a modern reader] from the amusing detail, and interesting naïveté of Lord Berners, and the copious particulars of Holinshead, to the vapid translations of Voltaire, and the more light and airy pages of Hume.’ vol. i. p. 141.

We trust that we have never given our sanction to the principles of such men as Voltaire and Hume by an immoderate praise of their literary merits, or by any praise unaccompanied with an avowed detestation of those principles. But it is impossible to pass over such a sentence as this. ‘The *vapid* translations of Voltaire!’ That these ‘vapid translations’ are among the most interesting abridgements of history, we have never yet heard denied. The narrative is lively and unencumbered, and the reflections are acute and philosophical. Even as to his historical accuracy, let us hear what such a judge as Robertson says. If he had mentioned the books, from which he draws his particulars, ‘many of his readers, who now consider him only as an entertaining and lively writer, would find that he is a learned and well-informed historian.’ As to the ‘light and airy pages of Hume,’

* In our review of ‘Essays on the Pleasures arising from Literary composition,’ and in other places.

we confess that they are not burthened with an endless detail of tournaments and battles and chamber-intrigues; but if civil wisdom be of sterling weight, if a thorough knowledge of the philosophy of politics and political economy be of any avail in the balance, if one fact stated to the purpose, and traced to its source and in its consequences, outweigh a score of isolated and unimportant ones, then, we presume, the pages of Hume are not altogether 'light and airy.'

Literary merit should always be considered apart from theological orthodoxy. These miserable men, ignorant, and wilfully ignorant of what pertained to their everlasting good, did yet possess both intellect and taste; and what purpose does it answer to deny it? Shall truth be defended by falsehood?

Essay 25, is on a curious and very important subject,—'how far history is true;' but we cannot say that the author has written very satisfactorily upon it. Grand matters of fact, which exert their influence over all nations, and which are obvious to every one's observation, can scarcely fail of being accurately handed down to posterity: but, when we consider how difficult it is, in many cases, to get at the real naked fact; and yet how eager people are to learn what they do not know, and how eager to publish whatever they do know; how utterly careless many are of the truth of what they relate; how many misunderstand, and how many misrepresent; how often the most important circumstances are let slip by the memory, and how often little touches are to be laid on by the fancy, to make a story and to produce an effect; how different the same thing appears when viewed through the media of different interests and passions:—when all these things are considered, we confess that we are inclined to be somewhat merciful to the historical sceptic. *Characters* the author considers as liable to little doubt. We are of a quite contrary opinion. The character even of common individuals, is not always to be judged of by actions; still less that of princes and of the great, who act through a great number of intermediate agents, and perhaps never learn the result of their commands. But, says the author, characters handed down to us by contemporary historians of different sentiments do yet agree in the general form and lineaments. This we deny: surely a person who had formed his opinions of Knox and Luther, from the authentic documents brought forward by McCrie and Milner, would differ considerably from one who had derived his sentiments from less careful historians. The truth is, no one is likely to draw a character accurately who is not personally acquainted with the

man he pourtrays, and no one is likely to draw it impartially who is.

There is a good deal of poetry, written by the author and his friends, scattered through the volumes, more especially in the shape of sonnets; a good deal of quotation too from some of our older writers. In general, however, neither the one nor the other, is well qualified for relieving the heaviness of the work.

Art. V.—*The Life of Nelson*. By Robert Southey. In two volumes, 12mo. pp. 254 and 276. Price 10s. 1813. Murray.

IN every art and science, in every pursuit and profession of life, in which glory may be won by intellectual superiority, there have been a few names so illustrious, that their pre-eminence is universally acknowledged. Homer and Virgil in poetry, Demosthenes and Cicero in eloquence, Alexander and Cæsar in arms, stand unrivalled in antiquity. In every country, likewise, where honour is sought by excelling those who themselves excel, there has been a warrior, a philosopher, a poet, or an artist, to whom contemporaries and posterity, without grudging or disagreement, concede the palm of superiority. Thus among all the painters of Italy, Raphael,—and among all the sculptors, Michael Angelo,—are distinguished. Among the dramatists of England, Shakspeare,—and among the poets, Milton—claim undisputed priority. Though all that engage in the lists of fame may contend for the noblest prize, a single candidate obtains it; and when the strife is over, there are few even among the ablest competitors, who remain dissatisfied with the award of the public. The highest place is the point of a pyramid, which allows a pedestal but for one; the contention is chiefly for the stations below, where the steps broaden as they graduate downwards, and give room for more and more rivals to range abreast, till the scale ends at the base, round which the multitude of the unambitious live and die in oblivion, some admiring, others envying, the majority unheeding, the aspirers above them. It therefore happens, that while the most exalted rank among the great ones of the earth, is easily settled, historians and critics are infinitely at variance in their decisions respecting the precedence of those who are entitled to secondary or inferior stations. England, the daughter of the sea, has been the mother of many sons, who have displayed invincible prowess on her peculiar element. Who then has been the greatest British Admiral?—“*Palmarum qui meruit ferat*!” This was the motto given to Nelson by the King of England, and let him bear the palm till

another conquers it from him. Whether we consider the multitude, the variety, or the extent of his services, with regard to their glory, their difficulty, their hazards, and their decisive consequences;—his personal merits, undaunted courage, inflexible perseverance, unwearied exertion; or his nautical skill, his military experience, his diplomatic energy, which negotiated with the same impetuosity with which he fought, and made peace in the same spirit he made war;—but above all, that transcendent quickness of mind, which enabled him to see and secure every accident of advantage that crossed him in his swiftest career of premeditated action; an instinct of prophetic feeling by which he could seize a moment in its flight, and fix it in perpetuity—a moment which being improved became immortal:—such was the moment at the battle of Copenhagen, when he sent a flag of truce into the capital, *offering*, instead of *asking*, a cessation of hostilities:—but we have lost ourselves amidst the blaze, which the very sparks of his splendid qualifications have kindled, while we were endeavouring barely to enumerate them; we must, therefore, sum up the sentence, by saying, that in all these splendid qualifications combined, Nelson has never been equalled; nor perhaps, in any of them separately considered, was he ever excelled. It would be far more difficult to place the next below him, than to maintain his title to that rank above the rest, which the majority of his countrymen have already awarded him, and which we are persuaded posterity will unanimously ratify: but for the second dignity among British admirals, both the dead and the living, from Drake to St. Vincent, might contend, and each have a host of champions to support his pretensions.

Of all the labours of man, in peace or in war, for commerce or for conquest, navigation is the hardest and the most perilous. Confined to that floating prison, a ship, yet free, as the bird in the sky, to rove over all the globe, the seaman is at once more straitened and more at large, more subject to adverse changes, and more at liberty to choose his way, than the traveller by land; there are no mountains, inclosures, or barriers on the deep; the adventurer is invited to pursue his course in any direction over one illimitable plain; yet every moment he is at the mercy of irresistible power, above and around him, to thwart his purpose, or to destroy his hope: the vessel, that has circumnavigated the world, may be wrecked on its return into the harbour from which it sailed. The services of an admiral are proportionably more hazardous, and his plans less certain of accomplishment, than those of a general. Hardships, anxieties, delays, disappointments, neither encountered nor imagined on shore, continually beset him. A general easily learns where his enemy is in the field, he can calculate when to meet him, or if necessary how to shun him, having nothing to fear from a more formidable enemy

in the wind, or in a deceitful element beneath him, to suspend his march by a calm, or to overwhelm it in a storm. If his adversary flees, he tracks him by spoils left behind; every foot that he advances is a step of possession, and the soil on which he has trodden, can only be wrested from him by superior force. On the sea there are no fortresses; there are no provinces to be conquered and retained; a flying enemy leaves to his pursuer only the common highway of nations, of which no part can be sequestered, or appropriated; nay, from the very next degree of latitude, the fugitive may double upon his course, and return to the station from which he was driven, while his antagonist continues his chase to the antipodes. An admiral is perpetually exposed to mischances; he may lay out his whole strength to secure fortune, yet a cloud may conceal, or a breeze bear her away, and another opportunity of achieving renown, never recur in a long life of watching and toil. The sovereignty of the sea is the proudest boast of man, and it is the vainest. The Romans could never subdue Britain, though they exercised dominion in the island; and Britain will never be able to subdue the sea, though she seems to 'rule the waves.' A fleet in motion seems a shoal of living creatures exulting on the surface of the brine; and the separate vessels, propelled by the *invisible* gale, and guided in one course, appear spontaneously consorting together in magnificent array: and implicitly obedient to his will, the Commander beholding them, feels himself invincible: at the signal of his flag, they steer northward or eastward, approach more closely, and sail in phalanx, or disperse more widely, and stud the whole horizon of waters. But suddenly, as if spirits possessed the air and the deep, from no cause that *the eye* can discover, the clouds gather into blackness, and the floods swell into fury; the charm that looked like life, and bound the fleet together, is broken; the authority of the Commander is gone; the vessels are scattered, or dashed one against another; every ship that before seemed an active being, moved by an impulse within itself, becomes a passive burthen on the waves, and is hurried precipitately before the tempest. The dispersion of Admiral Christian's fleet, which had been destined for the West Indies, early in the last war, affords a melancholy example of those tremendous dangers to which the ocean-warrior is exposed, and in which skill, courage, labour, and perseverance, are unavailing against swift and irresistible destruction.

But the life of an admiral is frequently a life of weariness and inactivity, though occasionally of almost supernatural energy and exertion. He is an absolute sovereign in the fleet; the lives of all that sail with him are in his keeping. He must maintain the most unrelaxing strictness, if not severity of disci-

pline, and yet he must be beloved by his sailors to enthusiasm. He has as much need of their hearts as of their hands in the day of battle, and an admiral hated, despised, or disregarded, by his crews, would be of little service to his country. Yet, after having secured all the advantages within the scope of human foresight, his talents may never be put to trial, or never put to a trial worthy of them. He may be rocked for years on the outside of an enemy's port, with a fleet fully equipped in his view; when, after a thousand expectations and disappointments, a squall drives him to sea for a few hours, and, on his return, the harbour is clear, the foe has escaped, and he may follow him, blindfold as to the course he has taken, to the world's end. If he overtakes and encounters him, in battle nothing can be gained by stratagem;—courage, skill, constancy, and a mind prompt to seize every opportunity of attempting the boldest exploits that include the possibility of success—these alone will serve him. Nelson was never deficient in these. In his unparalleled career, he gave proof of all that could be done or suffered by man to ensure his object, whatever that object might be: he exemplified the power of a mind enamoured of glory; to rise above the discouragements of humble birth and narrow fortune; to overcome all difficulties, dangers, and accidents, by sea and by land, from adverse elements, strange climates, or secret and open enemies; through all forms of the service; in pursuing, fighting, blockading, besieging, storming, and negotiating at the cannon's side with a lighted match in his hand.

We shall very briefly sketch the course of Nelson's adventurous life, and introduce such extracts from Mr. Southey's spirited narrative, as shall illustrate both the hero's and the biographer's merits. But we must conscientiously protest against the unqualified adoption of this work as 'a manual for the young sailor, which he may carry about with him, till he has treasured up the *example* in his memory and in his heart.' The conduct of Nelson must be held up *with reserve* as an *example*. Sublime as his character was, and abundantly worthy of imitation, his implacable prejudices against the enemy with whom he had chiefly to contend, and the ferocious predilection for havoc, which he always displayed on the prospect, and in the heat of battle, cannot be contemplated without horror by any one, who feels as a man, and believes as a Christian. It is true that we look with wonder and admiration on a being so awful as Nelson in '*the rapture of the strife*;' but does God, or do good angels, rejoice in the work of destruction? The perilous responsibility likewise, which Nelson frequently took upon himself, by disregarding the orders of his superiors, though uniformly justified by success, ought to be warily recommended to his followers. It was the first of three charges given by himself to a young

midshipman, 'you must always implicitly obey orders, without attempting to form any opinion of your own respecting their propriety;' yet in the West Indies, under Sir Richard Hughes; in the battle with the Spanish fleet, under Sir John Jervis; and at Copenhagen, under Sir Hyde Parker; he gloriously and pardonably, (as all men will now say,) offended against his own fundamental maxim. But if every officer who thinks himself a Nelson, should exercise similar discretion, there would be as many chances against such discretion's being right, as there are against any man's *being* a Nelson, who *thinks himself* one. There are, also, on record in these volumes, some glaring instances of misconduct in other respects, which Mr. Southey certainly has *not* held up as *examples*, but as *warnings*, to young seamen, though perhaps he has not sufficiently reprobated them.

Horatio Nelson, the son of the Rev. Edmund Nelson, was born at Burnham Thorpe, in Norfolk, September 29, 1758. At an early period he declared his choice of a sailor's life.

'When Horatio was only twelve years of age, being at home during the Christmas holidays, he read in the county newspaper that his uncle was appointed to the *Raisonné*, of 64 guns. "Do William," said he to a brother who was a year and a half older than himself, "write to my father, and tell him I should like to go to sea with uncle Maurice." Mr. Nelson was then at Bath, whither he had gone for the recovery of his health: his circumstances were straitened, and he had no prospect of ever seeing them bettered: he knew that it was the wish of providing for himself by which Horatio was chiefly actuated; and did not oppose his resolution: he understood also the boy's character, and had always said, that in whatever station he might be placed, he would climb, if possible, to the very top of the tree. Accordingly Captain Suckling was written to. "What," said he in his answer, "has poor Horatio done, who is so weak, that he, above all the rest, should be sent to rough it out at sea? But let him come, and the first time we go into action a cannon ball may knock off his head, and provide for him at once." ' Vol. i. p. 4.

Soon after, however, he was taken from school to serve under his uncle, but as the latter commanded only a guard-ship in the Thames, the boy was sent in 1771, to the West Indies in a merchantman. He next sailed with Commodore Phipps on a voyage of discovery towards the north pole. Afterwards he engaged on board the squadron of Sir Edward Hughes, destined for the East Indies. Thence he returned, debilitated in body, and depressed in mind, to die at home,—but he had not yet earned his grave under the dome of St. Paul's. In 1780, having recovered strength enough again to brave death abroad, he was appointed to serve in the West Indies. We cannot follow the romantic story of his adventures in Mexico: it is pleasingly told by Mr. Southey. A second time he returned to

England, a living skeleton, and went to Bath, where he was so helpless that he was carried to and from his bed. Indeed Nelson was a great sufferer from infancy; not having, like Charles XII., 'a frame of adamant,' yet like him, having 'a soul of fire;' his frail body was perpetually harassed and wasted by the restless spirit within, that was impatient of confinement, and often on the eve of escaping. But from his bed of sickness, or rather *on* it, he was sent as Captain of the Albemarle, to suffer the rigours of a northern winter in the Baltic; and when he had undergone that seasoning, he was ordered to Canada. Thence he passed to the West Indies, where he became acquainted with Prince William Henry, (now Duke of Clarence,) then serving under Lord Hood; from that time the Prince was a friend to him through life. In 1783, after a short visit to France, Nelson was a third time stationed in the West Indies, where he found himself senior captain, under Sir Richard Hughes, and consequently second in command. We must not enter into the details of his public spirited conduct in resisting the illegal practices of American interlopers, and faithless government contractors. He served his country most daringly and disinterestedly; for which he was happy to escape ruin, and a prison for life, instead of receiving thanks and remuneration. Indeed from the very outset of Nelson's career to his last expedition, the ministers of government seem to have always been slow, and sometimes reluctant to reward his merits. It was here in 1787, that he saw, and loved, and married, Mrs. Nisbet, the daughter of a physician of the island of Nevis. The purity and ardour of his attachment to this lady are glowingly displayed in the following extracts from letters, written to her during his occasional absence.

"We are often separate," said Nelson, in a letter to Mrs. Nisbet, a few months before their marriage; "but our affections are not by any means on that account diminished. Our country has the first demand for our services; and private convenience or happiness must ever give way to the public good. Duty is the great business of a sea officer: all private considerations must give way to it, however painful." "Have you not often heard," says he, in another letter, "that salt water and absence always wash away love? Now I am such a heretic as not to believe that faith: for behold, every morning I have had six pails of salt water poured upon my head, and instead of finding what seamen say to be true, it goes on so contrary to the prescription, that you must, perhaps, see me before the fixed time." More frequently his correspondence breathed a deeper strain. "To write letters to you," says he, "is the next greatest pleasure I feel to receiving them from you. What I experience when I read such as I am sure are the pure sentiments of your heart, my poor pen cannot express:—nor, indeed, would I give much for any pen or head which could express feelings of that kind.

Absent from you, I feel no pleasure : it is you who are every thing to me. Without you, I care not for this world ; for I have found, lately, nothing in it but vexation and trouble. These are my present sentiments. God Almighty grant they may never change ! Nor do I think they will. Indeed there is, as far as human knowledge can judge, a moral certainty that they cannot : for it must be real affection that brings us together ; not interest or compulsion." Vol. i. p. 69, 70.

It is lamentable that the constancy of a passion so noble, did not equal its intensity.

In the earlier period of the French revolutionary war, Nelson accompanied Lord Hood to Toulon, and was subsequently employed by that Commander on an embassy to Naples, where he first saw Sir William and Lady Hamilton. Mr. Southey says :

‘ Sir William, after his first interview with him, told Lady Hamilton he was about to introduce a little man to her, who could not boast of being very handsome ; but such a man, as, he believed, would one day astonish the world. “ I have never before,” he continued, “ entertained an officer at my house ; but I am determined to bring him here. Let him be put in the room prepared for Prince Augustus.” Thus that acquaintance began which ended in the destruction of Nelson’s domestic happiness. It seemed to threaten no such consequences at its commencement. He spoke of Lady Hamilton, in a letter to his wife, as a young woman of amiable manners, who did honour to the station to which she had been raised : and he remarked, that she had been exceedingly kind to Josiah, Mrs. Nelson’s son, by her former husband.” Vol. i. p. 88, 89.

We pass over the exploits of Nelson, at Sardinia, Corsica, and on the coast of Italy, under Admiral Hotham : his labours there alone, if he had afterwards achieved no greater things, would have been sufficient to have entitled him to rank among the first of British captains, though they were but the commonplace incidents of his life. Amidst all disheartening, appalling, and obstructing contingencies, he pressed right onward in his course of honour, and every step he took in climbing the steep of fame, though it presented only sharp ledges of rock, affording scarcely foothold, he made as sure as if he were marching on a plain, without a mole-hill of interruption.

In 1795 we find him, as Commodore Nelson, still in the Mediterranean, with Sir John Jervis. In the battle of St. Vincent, from which the Commander in chief derived his title of nobility, our hero distinguished himself by prodigies of enterprising valour. These revealed his name at once in the splendour which it had long been acquiring behind a cloud of untoward circumstances, and his country gazed on her proudest luminary, already on the meridian, with as much wonder as if it had been unknown, and had just risen. Thenceforward, however, the

public eye was never weary of following its progress through tempests, till it went down on the Atlantic with a blaze, that made the darkness of its absence *felt* throughout Europe. Before the battle of St. Vincent, he had thus written to his wife.

“ Had all my actions been gazetted, not one fortnight would have passed, during the whole war, without a letter from me. One day or other I will have a long gazette to myself. I feel that such an opportunity will be given me. I cannot, if I am in the field of glory, be kept out of sight: wherever there is any thing to be done, there Providence is sure to direct my steps.” Vol i. p. 166.

Nelson afterwards undertook the desperate expedition against Teneriffe. This was one of the few instances in which consummate skill and unconquerable spirit failed to accomplish his end. He returned to England with the loss of an eye, and of his right arm. Here he was invested with the order of the Bath, and received a pension of £1000 a-year. His biographer adds,

‘ The memorial which, as a matter of form, he was called upon to present on this occasion, exhibited an extraordinary catalogue of services performed during the war. It stated, that he had been in four actions with the fleets of the enemy, and in three actions with boats employed in cutting out of harbour, in destroying vessels, and in taking three towns: he had served on shore with the army four months, and commanded the batteries at the sieges of Bastia and Calvi; he had assisted at the capture of seven sail of the line, six frigates, four corvettes, and eleven privateers: taken and destroyed near fifty sail of merchant vessels; and actually been engaged against the enemy upwards of an hundred and twenty times; in which service he had lost his right eye and right arm, and been severely wounded and bruised in his body.’ Vol. i. p. 197.

Early in 1798, Nelson, now an admiral, rejoined Earl St. Vincent in the Mediterranean. When Buonaparte sailed, with an immense armament, from Toulon, on an unknown expedition, Nelson was despatched in quest of him: had these two men encountered, the history of Europe, for the last sixteen years, might have been different from what it is in every page, and the name that oftenest occurs there, might have been mentioned, for the last time, in the summer of 1798. Nelson’s little fleet was dispersed by a storm, off the coast of Sardinia, which delayed the pursuit. His own ship was probably rescued from foundering, in spite of himself, by Captain Ball, who resolutely took it in tow, and carried the admiral safe into Sardinia. This was an act of disobedience, according to Nelson’s own heart, though committed against his own orders, and from that time, he and Ball, who had been cool before, became perfectly cordial

towards one another. We quote a passage from a letter, written on this occasion to his wife, which strikingly exhibits one strange peculiarity of his mind, the most towering ambition, subjected to a very humbling sense of weakness under divine superiority.

“ I ought not to call what has happened to the Vanguard by the cold name of accident ; I believe firmly it was the Almighty’s goodness, to check my consummate vanity. I hope it has made me a better officer, as I feel confident it has made me a better man. Figure to yourself, on Sunday evening, at sunset, a vain man walking in his cabin, with a squadron around him, who looked up to their chief to lead them to glory, and in whom their chief placed the firmest reliance that the proudest ships of equal numbers belonging to France would have lowered their flags ;—figure to yourself, on Monday morning, when the sun rose, this proud man, his ship dismasted, his fleet dispersed, and himself in such distress, that the meanest frigate out of France would have been an unwelcome guest.” Vol. i. p. 206.

While he was refitting at Sardinia, he was reinforced by eleven ships of the line, and then, for the first time in his life, he found himself at the head of a magnificent armament, well appointed, worthy of its commander, and prepared for any service, however dreadful, to which he might lead it. Unfortunately his frigates had been separated in the storm, and could not afterwards rejoin the fleet. This was the loss of his eyes to him, and his subsequent pursuit of the French to Egypt, back to Naples, and thence to Egypt again, was a chase in the dark, for want of these light and swift vessels to look out perpetually, and on every hand, for the enemy. That enemy, at length, he found in the port of Alexandria. The battle of the Nile followed, and raised him to the highest honour of his profession, and to the lowest of the peerage.

‘ The victory,’ says Mr. Southey, ‘ was complete ; but Nelson could not pursue it as he would have done, for want of means. Had he been provided with small craft, nothing could have prevented the destruction of the storeships and transports in the port of Alexandria :—four bomb-vessels would at that time have burnt the whole in a few hours. “ Were I to die this moment,” said he in his dispatches to the Admiralty, “ *want of frigates* would be found stamped on my heart. No words of mine can express what I have suffered, and am suffering, for want of them.”’ Vol. i. p. 239.

This is part of the price which the hero must pay for glory acquired by inflicting misery and death on his fellow-creatures : comparatively small disappointments inflicted anguish on his mind, which no words can express. But at what a cost of suffering to thousands and tens of thousands of mortals, alive to all the woes that flesh is heir to, and liable to all the perils to which spirits, fallen, yet immortal, are exposed through eternity, is the

glory of one Nelson purchased ! But Nelson had achieved a great deliverance ; not only Europe, but even India felt relieved from a burthen of fear too horrible to be endured. The Grand Seignior, and the King of Naples, were the first monarchs to reward him with honours and endowments. At home he was created Baron Nelson, of the Nile, and a pension of 2000*l.* a-year, for three lives, was conferred upon him. Meanwhile, at Naples, he tarnished the lustre of his victory in Egypt. He fell into the toils of Lady Hamilton ; and equally intoxicated with passion and pride, acted unworthily, and even cruelly, as the executioner of Neapolitan vengeance on those subjects of the King, who had been compelled or seduced, by French violence or craft, to violate their allegiance. His biographer thus speaks of Lady Hamilton.

“ Emma Lady Hamilton, who from this time so greatly influenced his future life, was a woman whose personal accomplishments have seldom been equalled, and whose powers of mind were not less fascinating than her person. She was passionately attached to the queen ; and by her influence the British fleet had obtained those supplies at Syracuse, without which, Nelson always asserted, the battle of Aboukir could not have been fought. During the long interval which passed before any tidings were received, her anxiety had been hardly less than that of Nelson himself, while pursuing an enemy of whom he could obtain no information ; and when the tidings were brought her by a joyful bearer open-mouthed, its effect was such, that she fell like one who had been shot. She and Sir William had literally been made ill by their hopes and fears, and joy at a catastrophe so far exceeding all that they had dared to hope for. Their admiration for the hero necessarily produced a degree of proportionate gratitude and affection ; and when their barge came alongside the Vanguard, at the sight of Nelson Lady Hamilton sprang up the ship's side, and exclaiming, O God ! is it possible ! fell into his arms,—more, he says, like one dead than alive. He described the scene as “ terribly affecting.” Vol. ii. pp. 7—9.

But amidst all the delirium of glory and adulation that bewildered his senses, till he lost *himself*, Nelson was a most unenviable being. In a letter, *not* addressed to his wife, for from her he was now alienated, though a few weeks before, in the battle of the Nile, when he thought himself mortally wounded, he charged his chaplain to deliver to her his dying remembrance ;—in a letter, addressed to his old friend, Mr. Alexander Davison, he says,

“ Believe me, my only wish is to sink with honour into the grave ; and when that shall please God, I shall meet death with a smile. Not that I am insensible to the honours and riches my king and country have heaped upon me,—so much more than any officer could deserve ; yet am I ready to quit this world of trouble, and envy none but those of the estate six feet by two.” Vol. ii p. 43.

In 1800, Nelson returned to England, where, says his biographer, ' he had every earthly blessing except domestic happiness ; he had forfeited that for ever. Before he had been three months at home, he was separated from Lady Nelson. Some of his last words to her were, " I call God to witness, there is nothing in you, or in your conduct, that I wish otherwise.' This was the consequence of his infatuated attachment to Lady Hamilton. It had before caused a quarrel with his son-in-law, and occasioned remonstrances from his true friends ; which produced no other effect than that of making him displeased with them, and more dissatisfied with himself. He did not long remain unemployed. In the spring of 1801, he was appointed second in command to Admiral Sir Hyde Parker, over a fleet sent to the Baltic, to chastise Denmark, Sweden, and Russia, for a coalition with France, against the maritime rights of Britain. Mr. Southey's narrative of this expedition, though minute in detail, is admirable in execution, and more picturesque and impressive than any thing that we have met with in these volumes. The talents of the historian, and the powers of his hero, are here displayed to the utmost advantage. We shall quote the description of the passage of the Sound by the British fleet, which ushers in the awful tragedy of the battle of Copenhagen, and presents to the mind a scene of beauty and solemnity, of magnificence and terror, that makes the heart throb with expectation and fear, while it is dilated with sublime and ineffable emotion, as the pictures, drawn by the poetical writer, by land and water, of living and inanimate nature, are perfectly realized in the reader's imagination.

' Great actions, whether military or naval, have generally given celebrity to the scenes from whence they are denominated ; and thus petty villages, and capes, and bays, known only to the coasting trader, become associated with mighty deeds, and their names are made conspicuous in the history of the world. Here, however, the scene was every way worthy of the drama. The political importance of the Sound is such, that grand objects are not needed there to impress the imagination ; yet is the channel full of grand and interesting objects, both of art and nature. This passage, which Denmark had so long considered as the key of the Baltic, is, in its narrowest part, about three miles wide ; and here the city of Elsineur is situated ; except Copenhagen, the most flourishing of the Danish towns. Every vessel which passes, lowers her top-gallant sails, and pays toll at Elsineur : a toll which is believed to have had its origin in the consent of the traders to that sea, Denmark taking upon itself the charge of constructing light houses, and erecting signals, to mark the shoals and rocks from the Cattegat to the Baltic : and they, on their part, agreeing that all ships should pass this way, in order that all might pay their shares : none from that time using the passage of the Belt ; because it was not fitting that they, who enjoyed the benefit of

the beacons in dark and stormy weather, should evade contributing to them in fair seasons and summer nights. Of late years about ten thousand vessels had annually paid this contribution in time of peace. Adjoining Elsinour, and at the edge of a peninsular promontory, upon the nearest point of land to the Swedish coast, stands Cronenburg Castle, built after Tycho Brahe's design; a magnificent pile; at once a palace, and fortress, and state prison, with its spires and towers, and battlements and batteries. On the left of the strait is the old Swedish city of Helsinburg; at the foot, and on the side of a hill. To the north of Helsinburg the shores are steep and rocky; they lower to the south; and the distant spires of Landskrona, Lund, and Malmoe, are seen in the flat country. The Danish shores consist partly of ridges of sand; but, more frequently, their slopes are covered with rich wood, and villages and villas, denoting the vicinity of a great capital. The isles of Huen, Saltholm, and Amak, appear in the widening channel; and, at the distance of twenty miles from Elsinour, stands Copenhagen, in full view; the best built city of the north, and one of the finest capitals of Europe; visible, with its stately spires, far off. Amid these magnificent objects, there are some which possess a peculiar interest for the recollections which they call forth. The isle of Huen, a lovely domain, about six miles in circumference, had been the munificent gift of Frederic the Second to Tycho Brahe. Here most of his discoveries were made; and here the ruins are to be seen of his observatory, and of the mansion where he was visited by princes; and where, with a princely spirit, he received and entertained all comers from all parts, and promoted science by his liberality, as well as by his labours. Elsinour is a name familiar to English ears, being inseparably associated with Hamlet, and one of the noblest works of human genius. Cronenburg had been the scene of deeper tragedy: here Queen Matilda was confined, the victim of a foul and murderous court intrigue. Here, amid heart-breaking griefs, she found consolation in nursing her infant. Here she took her everlasting leave of that infant, when, by the interference of England, her own deliverance was obtained; and, as the ship bore her away from a country, where the venial indiscretions of youth and unsuspecting gaiety had been so cruelly punished; upon these towers she fixed her eyes, and stood upon the deck, obstinately gazing toward them, till the last speck had disappeared.

'The Sound being the only frequented entrance to the Baltic, the great Mediterranean of the North, few parts of the sea display so frequent a navigation. In the height of the season, not fewer than an hundred vessels pass every four-and-twenty hours, for many weeks in succession: but never had so busy or so splendid a scene been exhibited there as on this day, when the British fleet prepared to force that passage, where, till now, all ships had veiled their top-sails to the flag of Denmark. The whole force consisted of fifty-one sail, of various descriptions; of which sixteen were of the line. The greater part of the bomb and gun vessels took their station off Cronenburg Castle, to cover the fleet; while others, on the larboard, were ready to engage the Swedish shore. The Danes, having improved every moment which ill-timed negotiation and baffling weather gave them,

had lined their shore with batteries; and as soon as the *Monarch*, which was the leading ship, came abreast of them, a fire was opened from about a hundred pieces of cannon and mortars: our light vessels immediately, in return, opened their fire upon the castle. Here was all the pompous circumstance and exciting reality of war, without its effects; for this ostentatious display was but a bloodless prelude to the wide and sweeping destruction which was soon to follow. The enemies' shot fell near enough to splash the water on board our ships: not relying upon any forbearance of the Swedes, they meant to have kept the mid channel: but, when they perceived that not a shot was fired from Helsingburg, and that no batteries were to be seen on the Swedish shore, they inclined to that side, so as completely to get out of reach of the Danish guns. The uninterrupted blaze which was kept up from them till the fleet had passed, served only to exhilarate our sailors, and afford them matter for jest, as the shot fell in showers a full cable's length short of its destined aim. A few rounds were returned from some of our leading ships, till they perceived its inutility:—this, however, occasioned the only bloodshed of the day, some of our men being killed and wounded by the bursting of a gun. As soon as the main body had passed, the gun vessels followed, desisting from their bombardment, which had been as innocent as that of the enemy; and, about mid-day, the whole fleet anchored between the island of Huen and Copenhagen. Sir Hyde, with Nelson, Admiral Graves, some of the senior captains, and the commanding officers of the artillery and the troops, then proceeded in a lugger, to reconnoitre the enemies' means of defence; a formidable line of ships, radeaus, pontoons, galleys, fire-ships, and gun-boats, flanked and supported by extensive batteries, and occupying, from one extreme point to the other, an extent of nearly four miles.' Vol. ii. p. 102—109.

We would willingly quote the whole account of the tremendous engagement that ensued, but must content ourselves with the account of Nelson's personal conduct during it, which exemplifies some of the principal traits of his character,—romantic intrepidity, stimulated, rather than repressed, by a deep consciousness of mortality, and the continual thought of present death,—a terrible delight in the tumult and devastation of battle,—excessive anxiety for the issue,—and a stern disdain of the orders of an inferior mind in a superior officer.

'Nelson's agitation had been extreme when he saw himself, before the action begun, deprived of a fourth part of his ships of the line. But no sooner was he in battle, where his squadron was received with the fire of more than a thousand guns, than, as if that artillery, like music, had driven away all care and painful thoughts, his countenance brightened; and as a bye-stander describes him, his conversation became joyous, animated, elevated, and delightful. The commander-in-chief mean-time, near enough to the scene of action to know the unfavourable accidents which had so materially weakened Nelson, and yet too distant to know the real state of the contending parties, suffered the most dreadful anxiety. To get to his assistance

was impossible ; both wind and current were against him. Fear for the event, in such circumstances, would naturally preponderate in the bravest mind ; and, at one o'clock, perceiving that, after three hours' endurance, the enemy's fire was unslackened, he began to despair of success ; and thinking it became him to save what he could from the hopeless contest, he made signal for retreat. Nelson was now in all the excitement of action, pacing the quarter deck. A shot through the main-mast knocked the splinters about ; and he observed to one of his officers, with a smile : " It is warm work ; and this day may be the last to any of us at a moment : "—and then stopping short at the gangway, added, with emotion—" But mark you ! I would not be elsewhere for thousands." About this time the signal lieutenant called out, that No. 39, (the signal for discontinuing the action) was thrown out by the commander-in-chief. He continued to walk the deck, and appeared to take no notice of it. The signal officer met him at the next turn, and asked if he should repeat it. " No," he replied ; " acknowledge it." Presently he called after him, to know if the signal for close action was still hoisted ; and being answered in the affirmative, said, " Mind you keep it so." He now paced the deck, moving the stump of his lost arm in a manner which always indicated great emotion. " Do you know," said he to Mr. Ferguson, " what is shown on board the commander in chief ? Number 39 !" Mr. Ferguson asked what that meant.—" Why, to leave off action !" Then, shrugging up his shoulders, he repeated the words—" Leave off action ? Now damn me if I do ! You know, Foley," turning to the captain, " I have only one eye,—I have a right to be blind sometimes : "—and then putting the glass to his blind eye, in that mood of mind which sports with bitterness, he exclaimed, " I really do not see the signal !" Presently he exclaimed, " Damn the signal ! Keep mine for closer battle flying ! That's the way I answer such signals. Nail mine to the mast." Vol. ii. p. 121—124.

After the battle, as he left his ship, he said, in bitter sportiveness : ' Well, I have fought contrary to orders, and I shall perhaps be hanged. Never mind, let them ! ' But his services had been too eminent, his judgement too conspicuous, his success too signal, for his commander to express any thing but satisfaction, that day. The circumstances under which the battle ended in negotiation, and negotiation in peace, are well known, and we have not room to expatiate on them. Nelson was the negotiator, as he had been the belligerent, and in a few hours he did more than a regular diplomatist would have accomplished in as many months. On his return home he was created a Viscount. His next expedition was not of his own choosing, nor in his own style. It was a sanguinary and disastrous attack on the French gun-boats at Boulogne ; ' the Mosquito-fleet,' as Mr. Addington contemptuously designated them.

After the peace of Amiens, Nelson retired to a house which he had purchased at Merton, in Surrey, meaning to pass his days there with Sir William and Lady Hamilton. Sir William did

not long survive. He expired in his wife's arms, holding Nelson by the hand; and almost in his last words left her to his protection. On the renewal of hostilities, Nelson took the command of the blockading fleet off Toulon. On this station he continued more than two years, during which period he went on shore thrice only, each time on the king's business, and for not more than an hour. In January, 1805, the French fleet escaped out of Toulon, and joining the Spanish, sailed to the West Indies. Nelson was then at Sardinia, and though scarcely twenty-four hours behind them, at the outset, so uncertain are operations by sea, that he pursued them in vain to Malta, to Barbary, through the Straits of Gibraltar, across the Atlantic, and back to Spain. From this unparalleled chase of more than seven thousand miles, full speed, (after a stagnation of blockade for eight and twenty months,) Nelson returned to England, in August, worn out by fatigue, depressed by anxiety, and irritated by ill success. On landing at Portsmouth, he first received certain intelligence of the return of the combined fleets to Europe. Sir Robert Calder had encountered them west of Cape Finisterre, with an inferior force, had defeated them, and taken two ships of the line. He hurried away to Merton, to hide his sorrows with Lady Hamilton. But he was more miserable in retirement than he had been in the agony and paroxysm of expectation and disappointment. Lady Hamilton, perceiving the internal sufferings that consumed him, amidst affected cheerfulness, seconded his secret desire, though she appeared to prompt it, by conjuring him again to offer his services to Government. He did so; his tender was accepted, and Nelson once more left his native country, to take the command of a fleet, destined to achieve the greatest naval victory on record. We shall lead our readers at once to the scene. Of course Mr. Southey lays out his whole strength to describe the last triumph of his hero.

On the 21st of October, while, in Germany, the cowardly and incapable General Mack was surrendering himself and his army alive into the hands of Buonaparte, in that very hour the naval arm of France was broken, and it remains crippled to this day. It was remarked at the time, that it must have been a most humiliating consideration to the insolent conqueror of Europe, that, when he was insulting his captives at Ulm, and tauntingly telling them, he had no ambition to extend his territory on the continent, he wanted only *ships, colonies, and commerce*; while the words were yet warm on his lips, the unseen arm of Nelson struck him dumb by this wonderful blow; and he never recovered his speech on the subject again. The particulars of this memorable fight off Cape Trafalgar, and the afflicting circumstances accompanying Nelson's fall, have been so fully and

so frequently published, that we need not lament the want of room for them here. The death-piece itself we must, however, give.

‘By this time all feeling below the breast was gone; and Nelson, having made the surgeon ascertain this, said to him: “You know I am gone. I know it. I feel something rising in my breast,”—putting his hand on his left side,—“which tells me so.” And upon Beatty’s inquiring whether his pain was very great? he replied, “So great, that he wished he was dead. Yet,” said he, in a lower voice, “one would like to live a little longer too!” And after a few minutes, in the same under tone, he added: “What would become of poor Lady Hamilton if she knew my situation!” Next to his country, she occupied his thoughts. Captain Hardy, some fifty minutes after he had left the cockpit, returned; and again taking the hand of his dying friend and commander, congratulated him on having gained a complete victory. How many of the enemy were taken he did not know, as it was impossible to perceive them distinctly:—but fourteen or fifteen at least. “That’s well,” cried Nelson; “but I bargained for twenty.” And then, in a stronger voice, he said: “Anchor, Hardy: anchor.” Hardy, upon this, hinted that Admiral Collingwood would take upon himself the direction of affairs. “Not while I live, Hardy!” said the dying Nelson, ineffectually endeavouring to raise himself from the bed: “Do you anchor.” His previous order for preparing to anchor had shown how clearly he foresaw the necessity of this. Presently, calling Hardy back, he said to him, in a low voice; “Don’t throw me overboard:” and he desired that he might be buried by his parents, unless it should please the king to order it otherwise. Then, reverting to private feelings: “Take care of my dear Lady Hamilton, Hardy: take care of poor Lady Hamilton.”—“Kiss me, Hardy,” said he. Hardy knelt down, and kissed his cheek: and Nelson said, “Now I am satisfied. Thank God I have done my duty.” Hardy stood over him in silence for a moment or two; then knelt again, and kissed his forehead. “Who is that?” said Nelson; and being informed, he replied, “God bless you, Hardy.” And Hardy then left him—for ever.

‘Nelson now desired to be turned upon his right side, and said: “I wish I had not left the deck; for I shall soon be gone.” Death was, indeed, rapidly approaching. He said to the chaplain: “Doctor, I have *not* been a *great* sinner:” and, after a short pause, “Remember that I leave Lady Hamilton, and my daughter Horatia, as a legacy to my country.” His articulation now became difficult; but he was distinctly heard to say, “Thank God, I have done my duty!” These words he had repeatedly pronounced; and they were the last words which he uttered. He expired at thirty minutes after four,—three hours and a quarter after he had received his wound’ Vol. ii. p. 261—263.

On this affecting scene, which awakens feelings more connected with eternity than with time, we shall make no comments; but we cannot forego the painful obligation of saying, that there is something in it to regret besides the national loss of so great a man.

Mr. Southey has not given what is called a *character* of his hero, at the close of his narrative: we are sorry for this, because the omission of such a moral portrait, is a defect in a work, expressly recommended by the author himself to be made a manual for the young sailor. What Mr. Southey has omitted, we shall not presume to supply. We will only add briefly, that Nelson was a man of most original and comprehensive genius; his energies matured, experienced, concentrated, were incessantly directed to one point; and his amazing mind, inflamed by unbounded ambition, yet awed by a peculiar sense of religion, that rather haunted than governed him, exalted by enthusiastic patriotism, exasperated by remorseless hostility to France, rendered romantic by his insane attachment to Lady Hamilton, and latterly supported by the power and the purse of the nation;—at length accomplished all his heart's desire. There never was a commander who owed less to good fortune, or to the abilities of others, in the conception, superintendence, and general issue of his plans: at the same time, there never was a commander who more readily availed himself of good fortune, when she came in his way; nor one, under whom able officers had more frequent and signal opportunities of distinguishing themselves. With his death closed the most splendid era of the naval history of his country. It will be an age before there is *work* for another NELSON.

Art VI. 1. *Ode on the Deliverance of Europe*. By J. H. Merivale, Esq. 8vo. pp. 12. price 1s. 6d. Murray, 1814.

2. *Buonaparte*, a Poem. 8vo. pp. 15. price 1s 6d. Murray, 1814.

3. *A Song of Triumph*. By William Sotheby. 4to. pp. 12. price 2s. 6d. Murray, 1814.

EFFUSIONS such as these have a claim upon attention beyond that of their intrinsic merit, so far as they may be considered as exhibiting in some degree, the nature of public feeling, and as affording at the same time, some intimations of the average quality of the poetic genius or taste now in currency, and which is ready to be excited by the provocative of occasion.—One is curious to see how far the deep-felt interest of passing events has the effect of stirring up the lyric fervour in minds of loftier powers, or how far themes such as these will be found to supply their own appropriate ideas to those of smaller compass and feebler energies. Productions which result from the ebullition of popular feeling, or which relate to the transactions of the day, cannot be expected to survive the emotions in which they had their birth. In order to suit these feelings, they must partake

of that exaggeration which characterizes the first impression. When the Poet usurps the office and the fame of the Orator, a transient impression remembered only in its effects, is all he can hope to secure. That poetry which will be read by the next generation, must anticipate the cool but just decisions of history, and partake of the elevation of character which regards the future as already acted in the consequences of the present, and the present, as sealed up and mingled with the past.

We have selected these poems, from many others, as possessing superior claims to attention. The 'Ode on the Deliverance of Europe' is by the author of a poem, entitled 'Orlando in Roncesvalles,' (now on our table,) and which displays a very cultivated taste.—Our readers shall judge for themselves of the merits of this production.

'The hour of blood is past,
Blown the last trumpet's blast,
Peal'd the last thunders of the embattled line:
From hostile shore to shore
"The bale-fires gleam no more,"
But friendly beacons o'er the billows shine,
To light, as to their common home,
The prows of every port that cut the salt sea-foam,

"Peace to the Nations!"—Peace?
O sound of glad release
To millions in forgotten bondage lying,
In joyless exile thrown
On coasts remote, unknown,
Where Hope herself, if just sustain'd from dying,
Yet sheds so dim and pale a light
As makes Creation pall upon the sickening sight.

"Peace! Peace the world around!"—
Oh strange, yet welcome sound
To myriads more that ne'er beheld her face;
And, if a doubtful fame
Yet handed down her name
In faded memory of an elder race,
It seem'd some visionary form,
Some Ariel, fancy bred, to soothe the mimic storm.'

Ode on Deliverance, &c. p. 3.

If the world should indeed be fated to enjoy repose for any period sufficiently long to establish national confidence, and to give the character of permanent security to Peace, it will doubtless be with peculiar shame mingled with horror, that we shall look back on the long succession of years of continued bloodshed and distress from which Europe is now

emerging—which have so familiarized us with all shapes of evil and aggression, that the sense of their enormity has become blunted. Events which would once have filled the mind with consternation, have of late almost ceased to affect us in any powerful or lasting degree; and, as the last aggravation of War, with the remembrance of Peace the wish for her return has seemed to die away.

‘ Breathe, breathe again, ye free,
 The air of Liberty,
 The native air of Wisdom, Virtue, Joy!
 And, might ye know to keep
 The golden wealth ye reap,
 Not thirty years of terror and annoy,
 Of mad destructive anarchy
 And pitiless oppression were a price too high.

‘ Vaulting ambition! mourn
 Thy bloody laurels torn,
 And ravished from thy grasp the sin-earn’d prize!
 Or, if thy meteor fame
 Yet wins the Fool’s acclaim,
 Let him behold thee yok’d with cowardice,
 Then pass with a disdainful smile
 The blasted, scorn’d poor man of Elba’s rocky Isle*.’

We purposely abstain from verbal criticism on these minor productions. There is, at least, poetical merit in the above extracts to redeem all the faults which the minuter eye of Critics less candid than ourselves might be able to detect.

The Poem entitled ‘ Buonaparte’ is by no mean practitioner: it partakes, however, too much of the stiff artificial manner of the Oxford school, which has sent out so many prize poems, but so few poets. In compositions of this class, every expression and every cadence appears to be modelled and measured in strict accordance with obvious rules of art, and the thoughts march on in even majestic tenour, but seldom swell or rise above the forms of language, with that repletion of feeling, or power of expansion, which characterizes the ‘ thoughts that breathe and words that burn.’—The following lines, however, are full of force and spirit. They appear to us strongly to resemble the style of Mr. Heber’s ‘ Palestine.’

‘ But thee, base man, no generous warmth inspires!
 No virtue mingles with thy raging fires!
 In thee Ambition is a fiend-like vice:—
 The brain of phrenzy, and the heart of ice.

* “ The blind old man of Scio’s rocky Isle.” Bride of Abydos.

Oh! bold in guilt—in havock undismay'd!
While circling hosts extend their guardian shade,
Tyrant! 'tis thine, with cool indifferent eye,
To range the field where mangled thousands lie,
And all untouch'd by Pity's softening ray,
There scheme the carnage of a future day:
But once if Danger pass th' allotted bound,
Bursting the living rampart fix'd around,
Then sinks thy soul! and as the storm rolls near,
Thy demons, Pride and Vengeance, quail to Fear:—
Sure, Heav'n in kindness arm'd thy rage with pow'r,
And turn'd thee loose to ravage and devour,
That slaves, who trembled at a Tyrant's nod,
Might learn how vile the worship and the god.

' Well has thy course the high intent fulfill'd!
E'en atheists own 'twas more than man that will'd.
Blood has not stream'd, nor nations wept in vain:
The great example pays an age of pain!
Mean as thou wert on Egypt's burning strand,
The false deserter of thy helpless band,
And meaner still, when Russia saw thee fly,
With quivering lip, and fear-dejected eye,
Glad to betray, at Fortune's earliest frown,
The lives of myriads to redeem thy own;
Yet could not hate itself conceive a close,
So lost, so abject as thy baseness chose.'

' Go then! poor breathing monument of shame!—
Immortal infamy shall be thy fame!
Live—while thou canst; the Muse recalls her pray'r:
Thy fate she recks not; 'tis beneath her care.
Too mean for vengeance, and for fear too low,
To thy lone isle, and cheerless mansion, go!
Yet think what dire attendants wait thee there:
Terror, Remorse, Derision, and Despair
The veriest wretch, by chance-compassion fed,—
No mud-built roof to shade his weary head,—
Shall pass thee by with look of conscious pride,
And laugh to scorn th' unsceptred Homicide.
Another race, ere long, shall vainly seek
In thy wan beamless eye, and faded cheek,
One trace of him, whose fiery spirit pour'd
From realm to realm the deluge of the sword.' pp. 8—10.

Our attention was drawn to the third poem we have selected for notice, by the name of the author, 'the elegant translator of Wieland's *Oberon*.' But if it were a just canon of criticism,

To fame whate'er is due to give to fame,
And what we cannot praise, forget to name,

we should be induced to pass over this 'Song of Triumph' in silence. Conceiving, however, that the author is one who least deserves mercy, because he offends, neither from ignorance of the laws of taste, nor from inability to comply with their exactions; because he has written badly when he might have written well; we deem it an act of public justice to take cognizance of his misdemeanour. Without further preamble, our indictment charges him with being guilty of a poem, bearing title 'A Song of Triumph,' which begins with the following lines :

' Break into song, ye nations !—earth rejoice,
Lift unto heav'n the triumph of thy voice !
" Is this the vaunting Chief who, drunk with war,
Mid nations chain'd to his triumphal car,
Swept on from realm to realm, while earth around
Reel'd, as her tow'rs and temples smote the ground ?
This the proud Chief, sole monarch of the globe,
Who died in blood of Kings th' imperial robe,
And thron'd on wreck of empires round him hurl'd,
Soar'd like a Demon o'er a ruin'd world,
Saw but the sun above his haughty brow,
And his colossal shade on earth below ;
Save where stern Freedom in her strength, alone,
Tow'r'd o'er the deep on Albion's Island-throne,
At Gaul's gigantic host, her lightning hurl'd,
And held her Ægis o'er a rescued world." ' pp. 1, 2.

Now here are, certainly, some unorganized rudiments of poetical thought and diction : but to say nothing of *earth reeling round* ' the vaunting chief,' and ' empires hurl'd round' him too, what sort of an idea can we have of a *throne* made out of a ' wreck' (of empires), and of his *soaring* upon this *throne* ? Then, after telling us that ' sole monarch of the globe' he *soar'd* ' o'er a ruin'd world,' the Poet adds, that Freedom, seated upon another towering throne, holds her Ægis ' o'er a rescued world,'—another world, we presume ; but still this were an awkward position for covering that other world with her Ægis. But lest we should be suspected to have selected this passage in very spitefulness, we are compelled to make a few more extracts.

' But thou ! thou yet art living ; yet the tomb
Awaits thee : yet the impenetrable gloom
That rolls its darkness round each mortal eye,
And shrouds the secret of futurity,
Rests on thy brow ! Oh Thou that tow'rd'st sublime,
Earth's gaze—earth's curse—earth's mockery—man of crime !'
p. 5.

This last line is admirably adapted to exercise the reader's powers of articulation.—Once more :

‘ Oh Thou, who mindful of a nation's groan,
Didst sooth its pang, regardless of thine own ;
When, in her beauty, like the morning star,
Went the devoted bride, and clos'd the war ;
Thou ! whose mail'd strength, ere earth was bath'd in blood,
Lone mid the van of either army stood,
And when on doubtful poise the battle hung,
In Fate's suspended scale the falchion flung,
And turn'd the beam ; lo, grac'd with spoils of war
Wreath'd peace o'ershadows thy imperial car,
And waves thy banner high, and wide displays
Thy eagles basking in the solar blaze.' p. 6.

Now if a gentleman, fired with the idea of writing a ‘ song of triumph ’ on so irresistible an occasion as the late events, and mistaking the bustle of gorgeous images and indistinct feelings, which filled his mind, for that genuine enthusiasm to which a Poet is bound to yield obedience, should, under the power of the first impulse, sit down to the composition of 2 or 300 lines like these, and think he had produced poetry,—we could not blame him, nor would it be to us any matter of astonishment : the case is so very common.—But if, on his returning to his candlelight labours in the morning, and surveying them by the cool undeceiving light of day, they should still appear to him, from their retaining the power of exciting his own mind, to be what he intended and hoped to produce,—we suppose there is no remedy ;—he must publish them. If during the mechanical process of printing, however, the delusion is not dissipated, but his production appears only still more imposing, or attractive, as displayed by Mr. Bulmer's compositor, then it is high time for some friendly critic to interpose, and coolly to inform him of his mistake. It is not indeed worth while, in nine cases out of ten, to disturb the even current of an author's complacency, by so unwelcome remarks ; but when a gentleman, who has some celebrity to lose, is visited with such a delusion, it is worth while to pull him by the sleeve, and just to say, ‘ My good Sir, you surely do not mean that for Poetry.’ ‘ Mr. Sotheby,’ we are informed in the Literary Advertiser, ‘ will soon publish a volume containing five tragedies.’—We have an unfeigned respect for Mr. Sotheby. We only give him this gentle caution, in kindness, and entreat him to beware how he publishes any more *songs of triumph*.

Art. VIII. *The Feast of the Poets.* With Notes and other Pieces, in Verse. By the Editor of the Examiner. Fcap 8vo. pp. 158. price 6s. Cawthorne, 1814.

THIS is a lively little *jeu d'esprit*, which made its first appearance in the *Reflector*. It now comes out with a long tail of criticism and literary gossiping. The leading idea, as the author observes, is not original: it was first borrowed from the Italians, and has already furnished two or three little pieces of wit and malignity in our own language. The one before us is distinguished from its predecessors by a playfulness of fancy, and an easy elegance of style, to which assuredly they never pretended.

‘T’other day, as Apollo sat pitching his darts
Through the clouds of November, by fits and by starts,
He began to consider how long it had been,
Since the bards of Old England had all been rung in.
‘I think,’ said the god, recollecting, (and then
He fell twiddling a sunbeam as I may my pen),
‘I think—let me see—yes, it is, I declare,
As long ago now as that Buckingham there:
And yet I cant see why I have been so remiss,
Unless it may be—and it certainly is,
That since Dryden’s fine verses and Milton’s sublime,
I have fairly been sick of their sing-song and rhyme.
‘There was Collins, ’tis true, had a good deal to say;
But the rogue had no industry,—neither had Gray:
And Thomson, though best in his indolent fits,
Either slept himself weary, or bloated his wits.
But ever since Pope spoil’d the ears of the town
With his cuckoo-song verses, half up and half down,
There has been such a doling and sameness,—by Jove,
I’d as soon have gone down to see Kemble in love.
However, of late as they’ve rous’d them anew,
I’ll e’en go and give them a lesson or two,
And as nothing’s done there now-a-days without eating,
See what kind of set I can muster worth treating.
So saying, the god bade his horses walk for’ard:
And leaving them, took a long dive to the nor’ard:
For Gordon’s he made; and as gods who drop in do,
Came smack on his legs through the drawing-room window.’
pp. 1—2.

Here the poets come to pay their respects to their patron-god. Out of them, however, he finds only four who are worthy to be admitted to his feast,—Southey, and Scott, and Moore, and Campbell. The others are disposed of in different ways, according to their merit,—or according to Mr. Hunt’s opinion thereof.

Our readers will be pleased with his godship's reception of *Mister Crabbe*,—at least, if our criticisms, from time to time, have had the intended effect upon their taste with regard to that author. The appearance of Mr. Hayley is at all events very characteristic.

‘ ‘ Your Majesty then,’ said the Gaius, ‘ don’t know
That a person nam’d Crabbe has been waiting below?
He has taken his chair in the kitchen, they say,’
‘ Indeed!’ said Apollo, ‘ Oh pray let him stay:
He’ll be much better pleased to be with ’em down stairs,
And will find ye all out with your cookings and cares :—
But mind that you treat him as well as you’re able,
And let him have part of what goes from the table.’

A soft, smiling voice then arose on the ear,
As if some one from court was about to appear :—
‘ Oh, this is the room, my good friend? Ah I see it is;—
Room sure enough, for the best-bred of deities!’
Then came a whisper,—and then was a hush,—
And then, with a sort of a look of a blush,
Came in Mr. Hayley, all polish’d confusion,
And said, ‘ Will Apollo excuse this intrusion?
I might have kept back,—but I thought ’twould look odd,—
And friendship, you know,—pray how is my dear god?’

p. 6.

The reader shall not be deprived of Mr. Wordsworth’s poem on a straw.

‘ When one began spouting the cream of orations
In praise of bombarding one’s friends and relations;
And t’other some lines he had made on a straw,
Shewing how he had found it, and what it was for,
And how, when ’twas balanc’d, it stood like a spell!—
And how, when ’twas balanc’d no longer, it fell!—
A wild thing of scorn he describ’d it to be,
But he said it was patient to heaven’s decree :—
Then he gaz’d upon nothing, and looking forlorn,
Dropt a *natural* tear for *that wild thing of scorn!*—p. 12.

This is written, it is but fair to add, of Mr. W.’s affectations: let us see what opinion the author has of his genius.

‘ It certainly appears to me, that we have had no poet since the days of Spenser and Milton,—so allied in the better part of his genius to those favoured men, not excepting even Collins, who saw farther into the sacred places of poetry than any man of the last age. Mr. Wordsworth speaks less of the vulgar tongue of the profession than any writer since that period; he always thinks when he speaks, has always words at command, feels deeply, fancies richly, and never descends from that pure and elevated morality, which is the native region of the first order of poetical spirits.’—p. 88.

Art. IX. *Sortes Horatianæ*, A Poetical Review of Poetical Talent, &c. with Notes, cr. 8vo. pp. 126. price 6s. 6d. Hamilton, 1814.

S**A****T****I****R****I****S****T****S** generally lose their labour by pushing matters too far. Every reasonable person will be ready to own, that there are faults and errors in his own age; but he will not very soon be persuaded that there is nothing in it but faults and errors. We may agree with the author of the '*Sortes Horatianæ*' in his opinion of Spencer, and Wharton, and Lord George Grenville, but we certainly shall not cordially join with him in wishing that Southey and Coleridge had been shipped off in early youth to America, nor shall we venture to predict, as he does, that Mr. Scott's poems will be forgotten in the next age.

Though this author does not, in general, seem to possess a sufficient feeling of what is good, he has sufficient taste to condemn what is bad. His verses are smooth, though they have no great vigour; and his intention was good, though there is nothing in the execution to make it remembered. Our readers may compare the following passages on Wilson and Crabbe, with two that we have quoted above from '*the Feast of the Poets*.'

' Say, who is he that vainly hopes to move
By adding Crusoe to a tale of love;
With half-drawn metaphor and fond conceit,
And verse that halts upon uneven feet,
Who tells, how *tiny boats like Monarchs glide*,
While, *with low tone, hush'd billows kiss their side*;
And *blessed airs and gentle Moon* invite,
With smiles, *a joyous bark* to pass a night
Within their still and silvery domain,
But waste (poor creatures! all their smiles in vain?
'Tis Wilson! Master of the pretty song!
Though something, nothing, and tho' little, long.' pp. 26, 31.

' Just so much art does tedious Crabbe bestow,
To roughen what can scarce be said to flow;
To break a hemistich, to pun in rhyme,
And shun whatever might appear sublime.
From Peleus' Son he brings the Muses back
To homely Roger, and familiar Jack!
And leaves "the flowery phrase of fairy land"
For all the flowery phrases of the Strand!" pp. 39, 40.

We add some pleasing lines on the death of Mrs. Tighe.

' Hark! thro' the air what mournful strains resound,
While Echo swells the failing tones around!
"Above the lyre, the lute's soft notes above,"
They tell the sorrows of misguided love.

And while, with dulcet Harmony combin'd,
They bring Youth, Beauty, Genius to the mind,
Still, still they moan, the sadden'd ear along,
In all the wildness of Funereal song.
They mourn,—that Youth is but a transient hour,
That Beauty fades like Summer's fairest flower,
That every grace of form, which men adore,
Or charm of mind, is vain—for Tighe's no more !' p. 79.

Art. X. *Mustapha. A Tragedy.* 8vo. pp. 107. Price 3s. Gale; Curtis, and Fenner. 1814.

A PERFECT tragedy, says Addison, is 'the noblest production of human nature.' Perhaps, in the ears of unpoetic readers, this language may sound too vehement: but it will be readily admitted, we suppose, that, as there is no class of composition, which, when skilfully conducted, is more despotic in its influence, so there is none in which even moderate success is of so difficult attainment. To create, and bring almost under the cognizance of our senses, a group of ideal beings, instinct with life, endowed with moral and intellectual qualities, moving through various fortunes to their several ends, and each possessing, so to speak, an individuality and identity of character;—to exhibit our common nature in situations of action or of suffering, where, by the strong pressure of events, it is exalted almost above itself, and to give an adequate transcript of human feelings, where they are most calculated to agitate us with a kindred sympathy;—to delight by the poetical image, and instruct by the moral precept;—to blend the remote with the present, and pursue an interesting story by the judicious intermixture of action and narrative, from its progress to its close:—these are some of the purposes which must be accomplished by him who would rise to eminence as a writer of tragedy. That few should have achieved this splendid greatness, is not surprising. To say nothing of the perverse efforts of obtrusive dulness, it is notorious that many writers of distinguished rank in other departments of literature, have been quite unable to guide themselves in safety through the dangerous region of the drama. Ambition they have not wanted, nor perseverance; but they have been deficient in that which nothing but nature could supply,—strength of imagination,—that power by which a poet is enabled to transform himself into the unreal shapes that he 'bodies forth,' and transfer our attention from himself to them. Their thoughts have been carefully elaborated, and their diction diligently finished; but, as for their *personæ*, they merely recite what is set down for them; they are statues gracefully formed, perhaps, but cold and motionless.

We have had so many previous occasions, however, of delivering our thoughts on the subject of dramatic composition ;— what constitutes its excellence, and whence arises its power of pleasing ;—that we shall come, without further preface, to the performance immediately under our review ;—a work accredited by no name,—and the production, probably, of an unpractised hand, but which, to use an expression of Milton's, has in it 'vital symptoms,' and gives promise of talents in the writer, whoever he may be, which, under assiduous cultivation, may advance him among the foremost of his competitors. As we have not yet regularly noticed the 'Remorse' of Mr. Coleridge, we shall perhaps be excused if we say a few words of it here, in the way of comparison and contrast ; and we think it no mean praise of our anonymous author, that he can advantageously endure the test of such a parallel. Like Mr. Coleridge, then, he is of the school of Shakspeare, whose plays do not describe, but express, the passions, and who is much more solicitous to create a lively interest for his characters by bringing us intimately acquainted with them, than to preserve their dignity unimpaired. He possesses, moreover, an ample share of that imaginative force, to which we have just adverted as translating the poet into the very being he wishes to represent, and enabling him to pass from one to the other, as if it were the same soul animating different bodies. Of a mind so gifted it is needless to say, that a greater or less degree of originality is the constant concomitant : it is sure to rely on its own powers, and draw from its own resources ; and cannot condescend to become a copyist at second hand, or to present pictures, which, (to borrow an allusion of Pope's,) like mock-rainbows, are but the reflections of a reflection. If we take a nearer survey, we shall find, that, in the tragedy of *Mustapha*, the interest is more progressive, and the attenuations of feeling are more rapid ; than in that of *Remorse* ; which, on the other hand, is characterized by a richer magnificence of imagery, a nicer refinement of character, and a deeper philosophy of sentiment,—a depth, however, which too often verges on obscurity. The plot of the former is simple, but full of business ; of the latter intricate and languid : but in both the interest is so divided, that we are almost at a loss to fix upon the hero. If Mr. Coleridge errs, it is on the side of fastidiousness ; his thoughts are condensed with a labour which he is not sufficiently expert in concealing ; in *Mustapha*, there is the opposite extreme of facility, which has led to the admission of a few weak lines, and the toleration of many harsh colloquial elisions.

The story on which this tragedy is founded, is beautifully told by Robertson in the eleventh book of his history of Charles V., and is so well fitted for the purposes of the drama, that we are

surprised it has not been earlier appropriated. In Robertson, it is an episode not very strictly connected with the principal narrative: he seems, however, to have bestowed upon it unusual care; and has certainly told it in his best manner. Mustapha, the son of Solyman by a favourite Circassian slave, is the destined heir of the crown, and is entrusted by his father with the command of an extensive province and a powerful army. His mother, however, is soon supplanted in the affections of the Sultan by Roxalana, a Russian captive, who having, by some crafty manœuvres, induced him to enfranchise and espouse her, begins to view Mustapha with fear and hatred, as the enemy of her two sons, whom the Turkish policy would sacrifice to the safety of the new emperor. She accordingly leaves no art untried to secure his destruction, gains over the Visier Rustan to her interest, and succeeds in exciting the jealous fears of Solyman, by malignantly dwelling upon the popularity and splendid virtues of Mustapha, and representing him as plotting against the life and throne of the Sultan. Exasperated by these arts, and crediting a false rumour that he was in league with the Sophi, Solyman determines on his death, repairs in person to Diarbequir, and commands his attendance. Mustapha is not ignorant of the machinations of Roxalana and Rustan, or of the jealous temper of his father; but obeys, confiding in his innocence. He enters the Sultan's tent—the mutes advance and seize him—he resists them with desperate strength, when his father, fearful of his escape, draws aside the curtain which divides the tent, and, with fierce and angry gestures, chides the executioners for their delay. At sight of this, Mustapha's courage forsakes him, and the bowstring instantly puts an end to his life. To appease the murmurs of the soldiery, Rustan is for a short time deprived of his office, but is soon reinstated; and Roxalana's schemes are crowned with complete success.

Our author, we think, is entitled to high praise, not only for the skilful manner in which he has availed himself of the leading incidents of this story, but for the additions which he has made to it from the stores of his invention, and for his variation of the catastrophe, which he has rendered subservient to the moral tendency of the whole. The principal agent in effecting the ruin of Mustapha, is Achmet, the eldest of Roxalana's two sons, who, in the opening of the play, evinces a high and virtuous sense of honour, and a generous affection for his brother; but, being tempted by the solicitations of Daraxa, the beautiful daughter of Rustan, and the deep laid villany of her father, is prevailed upon to carry a forged tale to the Sultan, denouncing Mustapha as a traitor. The gradual yielding of his irresolute and impetuous spirit to suggestions from which he at first starts with terror, and the agonizing remorse which

seizes him when the crime is committed, are conceived in the finest spirit of tragic composition, and confer on the story a continuity of interest which it could not otherwise possess. Escaping from the guards which had been placed over him, he follows the Sultan to Diarbequir, and rushes into the royal presence; but he is too late to save his brother. Rustan meets and stabs him; he lives, however, to reveal the conspiracy, and Rustan is delivered to the fury of the soldiery. The scene closes on Solymán, a prey to anguish, and determining on the banishment of Roxalana. The only part of the plot to which we see any material objection, is the manner in which the death of Daraxa is brought about. She is spurned by Achmet in a moment of agony, and dies——‘Of some internal hurt got in a fall.’ This is surely, to say the least, somewhat below the tragic dignity.

In this brief outline of the plot and action, we have purposely omitted several of the subordinate details, in order to allow greater scope for the display of character. The scenes, in which Mustapha appears, are not many, but they are written with great energy, and there are portions of them which might not unworthily be placed by the side of Shakspeare’s war scenes in Henry Vth.

The following quotation must be allowed to possess extraordinary merit, both of sentiment and description.

‘ *Enter MUSTAPHIA with CALED.*

Mus. Get thee to bed, old veteran, thou art weary,
And we shall want thee fresh as youth to-morrow.

Cal. I would betake me to my tent, and sleep;
But you are sad, my lord: what is the matter?
Is there more news from the court? or is the vizier---

Mus. I know that Rustan loves not thee or me:
But what of that? my ways are clear and open.
If I had thrown a mist around my paths,
And walk’d i’ the darkness of my deeds, why then
Were reason good that I should fear the murderer
Couch’d in the night myself had made: but who
Dares stab i’ the sunshine?

Cal. It is true, my lord:
And yet I ’am sure you ’are sad.

Mus. Ah, Caled, Caled,
I think on all my gallant soldiery,
And then indeed I ’am sad. Flush youth to-morrow
Shall harness them for battle, full of hope
And glory, vigorous as the mounting sun,
Gay as young bridegrooms, wanton as the wind,
Impatient as the pawing steed, all blood
And life and youthful spirit: and at night
Thou mayest lay thy hand upon the heart
That beat and throb’d i’ the morning, as ’twould burst

Its fleshly tenement, and there shall be
No pulse, no motion.

Cal. But the cause, my lord,
Lends its own native goodness to our weapons,
Our bloody weapons; and makes holy, feelings
Which else were damnable.

Mus. You are a soldier.
And I have long'd too for the battle morn
With more than woman's longings, and my blood
Hath beat a lustier measure when it came.
But when it was all over, and the night
Allay'd that fever of the mind, and brought
A spiritless vacuity, I 'ave ponder'd
On all the miseries the day brought with it,
And loath'd the very victory I 'ad won.

Cal. And yet those miseries——

Mus. You are a soldier;
And all you say doth well become a soldier.
But these brave fellows are my father's people,
And will be mine.

Cal. This must not be, my lord,
This must not be: should all the camp see this,
It were disservice twenty times twice told
The sophi's arms.

Mus. A heavy weight hangs on me,
I cannot shake it off; but thou shalt see me
Myself again to-morrow. To thy bed;
'Tis more than time. Good night.

Cal. Good night, my lord [Exit.

Mus. (*looking at the moon*) Pale, peaceful planet! what a
quiet scene

Thou look'st upon to-night, winding thy course
Through that soft sleeping sky of heavenly blue,
And not one sound beneath, save the deep watch-word,
Or clanging footstep of the sentinel,
That, heard at intervals and dying off,
But makes the stillness felt. To-morrow night,
All clamour and disorder; flying troops,
And foemen in pursuit, the neigh of steeds
Loose, and the long shrill whistle of the victor
Calling his wandering comrade; and on the field
A deathly stillness, horribly disturb'd
By wailing widows seeking for their dead;
And noise of merriment, and grating mirth,
And drunken triumph, in the distant tents.
O God! O God! and what a little thing
Is life! the shadow of the cloud that passes
Over the sunny hills at noon, and none
Can tell where it has been. We are like snow
That falls upon the water, white one moment,
Then mix'd wi' the stream for ever. pp. 23—26. [Exit:

The next passage we shall quote, is that in which Solyman is excited to distrust the fidelity of Mustapha. The rapid transitions of feeling are managed admirably.

‘ I say he should press forward and o’erwhelm
His foemen, not stand parleying, making treaties,
Tampering, for aught appears, with my worst foe.

Rus. Think you?—’twere dangerous.

Sol. Dangerous! it were fatal,
With such a force, the flower of all my army,
And flush with victory. Cursed be the hour
I ever sent him there! put sword in ’s hand
To pierce me through with. It is come to this:
One world’s not wide enough for’s; one must yield,
Myself or he. I’ll keep what power I have,
Be the means what they may.

Rus. Be my lord’s will
Obey’d in all, by all his faithful servants.

Sol. (*musings*) She was the first I ever lov’d; I could say,
The only one; and the remembrance of her
Is dearer to me than the fairest presence
My eyes have ever look’d on.

Rus. (*aside*) This remembrance
Will ruin all again.

Sol. Sweet soul; she died
Before the babe had learnt to know her smile.
And dying, thus,—methinks I see her still,
Her hand upon my hand, her earnest eye,
In which the very spirit seem’d to sit,
As thence to take it’s flight, all other parts
Being left but that, brimful of tears,—

Rus. It moves
Your majesty too lightly; sure the son
Of her you lov’d with such a whole affection
Could never,—

Sol. There’s the rub: thou knowest, Rustan,
That all her countless stores of my affection
She left him as a heritage, and sure
Ne’er mother lov’d the babe she suckled more
Than I Mustapha; ’twas in him I liv’d,
And power, wealth, honour, conquest, all were nothing,
But as they should one day descend to him.

Rus. I grant the crime most black, each circumstance
That might elsewhere have pleaded pardon, here
Most loud and powerful in his accusation,
If that with—

Sol. If! what ifs? Canst doubt thine eyes?
Thine ears? thy senses? hath he not seduc’d
With a most lying show the fickle people?
Is not the soldiery all his own? all ready,

If he but wag his tongue, or lift his finger,
To push me from the throne? Nay, is he not
Now tampering with the sophi? Gracious Allah!
And dost thou talk of if?' pp. 71—3.

Of a different kind of excellence is the scene in which Daraxa first attempts to awaken Achmet's ambition. We can afford room, however, but for a small part of it.

'Ach. Speak'st thou in truth thy very thoughts?
Dar. Why not?

If love be life, why then the cottagers,
That sit o' summer evenings at their doors,
To watch their chubby offspring, in the field
All eagerly at play, in fear to lose
The last sweet day-beams of the yellow sun,
Have all of life that Solyman himself has.

Ach. And ask of Solyman, he'll tell thee—more.

Dar. And will Mustapha too? Oh, that brave fellow!
He leads his myriads out, (they know it too,)
To certain victory, and they follow him
As if he were the eldest-born of Triumph.
Were I in form and outward circumstance
That which in spirit thou say'st I am,—a man,
Such would I be; and, being what I am,
(Should Heaven vouchsafe to bless me with a son,)
Under my guidance such my son shall be.
He shall be nurs'd i' the camp; soldiers shall be
His playmates, and brisk military airs
His lullabies; and when his little arm
Grows strong enough to lift the scymitar,
Myself will fit it to his thigh, and pat
His curled head, and bless my darling boy,
And send him forth to glory.' p. 4.

She proceeds darkly to insinuate her wishes for the destruction of his brother.

'Ach. Look at me; have I guess'd your meaning?

Dar. Guess it, but give 't no words; you 'll like it less:
Shape it not in your mind, it might affright you:
'Tis but a bowstring; call it sleep, and then——

Ach. Would Heaven that thou hadst died but yesterday,
Or ever thy bad tongue, thou cruel woman,
Had given the lie to all that nature wrote,
Kind, feminine, and amiable, so clearly
In that fair face, that whoso read it not
Was blind to heav'nly beauty, never look'd
On comeliness, but with a lecher's eye,
To lust, not love.

Dar. I thought——

Ach. Would thou hadst died!

Mustapha. A Tragedy.

Or, living, lost whatever makes thee lovely :
 All bodily beauty, all the nameless witcheries
 Of tongue, and eye, and feature ; yea, hadst chang'd
 Thy cunning'st faculties for an idiot's laugh,
 And I would still have lov'd, and the dear memory
 Of what thou hadst been, should, in my mind's eye,
 Even a leper's foulness have invested
 With more than angel brightness. Now, oh, now ; (*Exit*
Daraxa)—

—Aye, go ; 'tis best ; and pray ; if penitence
 Haply may wash the blood-red spot away :
 But thou art foul in grain. That I should blush for thee !
 pp. 6—7.

The craftier approaches of Rustan under the specious pretext of a concern for the public happiness, are pourtrayed with a masterly pencil, but the scene will not bear mutilation, and is too long to be inserted. Roxalana is anxious to keep Achmet in ignorance of their intentions, while Rustan is not slow to perceive that his own safety will be best secured by making him a participator of the secret. The dramatic spirit of the following dialogue must be felt by all.

Rox. Well, but Achmet :
 He hath heard nothing of the perilous scheme
 Which strong necessity hath forc'd us to.

Rus. 'Tis fitting that he should.

Rox. Why is it so ?
 Why fitting ?

Rus. Is it not, that he, whom most
 It doth affect, should know it ?

Rox. No, is 't not ;
 If that the knowledge would to him bring bale,
 No good to us.

Rus. To gain the Ottoman empire !
 Surely no bale.

Rox. But how, good Rustan ? how ?

Rus. The mind will reconcile itself to means
 Which aim at so large good, and be at peace :
 What bale then ?

Rox. Oh, I see, thou hast forgotten,
 In the disorder'd and unquiet dreams
 That fever of the mind, ambition, brings,
 Thou hast forgotten all the real joys
 Of quiet innocence. But I could envy,
 I could have sworn that thou wouldst envy too,
 Him who lays down his head at night, and slumbers,
 Without one guilty project to disturb
 The natural sleep.

Rus. (*aside*) Good hypocrite !

Rox. And memory,
 Wouldst thou not spare him all the pains of memory ?

There are sad hours when no eye wakes, and when
The busy noise of day is over, when
The straining ear can catch no sound to' alleviate
The burthen of the silence and the gloom :
And then, in that dim vacancy of mind,
Come thronging thoughts o' the unapproved past,
Like fiends, or those unhallow'd shapes that mock
The madman's phantasy. And wouldst not spare him ?

pp. 35—6.

Rustan, however, is not to be persuaded, and Roxalana finds too late that she has made herself his slave.

' I fear this Rustan much.
Oh, how ambition takes it's colour from
The mind it lives in ! In a noble spirit,
'Tis noble, and it's high aspirings are
Breath'd after what is generous and great.
But in poor minds it is a creeping thing,
And by low means works to bad ends : and such
Is this man's, who by dark and winding politics
Hath wriggled on his crooked way, and left there
The slime of his ill-doings.' p. 61.

The distraction of Achmet on finding Daraxa unworthy of his love, is expressed in the true spirit of the character.

' *Rus.* Might I but ask——

Ach. All gone, good Rustan, gone : the wide world now
Hath nought to me worth living for ; all's dreary.
I seem alone, even in the crowded palace,
Amidst the' obsequious throng, I seem alone ;
And when the music sounds, and the skill'd songster
Would take the soul, and bear it to heaven's gates,
My thoughts are all at home, all wrapt up here
In sullen broodings. The bright sun himself
Shines all in vain for me : his blessed beams
Bring healing and light-hearted gaiety
To the whole world beside, and all to me
Is cold and dark and comfortless.

Rus. And why,
Let not my lord be angry, why is 't so ?
There's one——

Ach. Oh, yes, I know it, there is one.
—She was my better angel, and she ever
Sate smiling at my helm, and our light skiff
Went tilting o'er the waters, and the winds
Did gently kiss the sail, and the young sun-beams
Fell slanting o'er the morning sea, and life
Seem'd like the voyage of a summer's day.
'Tis over now.

Rus. No, say not it is over.

Ach. 'Tis over ; and I am a shipwreck'd wretch.' pp. 54—5.

‘ Nurtur’d in the cares of court,
 Thou know’st not what it is to be a lover ;
 How he doth live upon the very looks
 Of her he dotes on ; how a smile can soften him
 To a strange nameless kind of soothing pleasure ;
 How, in her presence, all the world beside
 Is dirt and dross, yea, very nothing to him ;
 And, when she leaves him, what capricious feelings
 Take hold upon him, dreams, disjointed dreams
 Of love and harmony uninterrupted,
 And hours domestic : then, perhaps, misgivings,
 Vague jealousies and bodings, and anon
 Impatience of her absence. Oh, but when
 He’ath lost her, ’tis tumultuous passion all,
 Grief then, and bitter anger, and remorse,
 Pride, love, and hatred, each succeeding each,
 And all confus’d together, till at length
 The busy workings settle and subside
 In grief, monotonous unmingled grief.’ p. 56.

In the same scene, however, Rustan brings him to a partial acquiescence, although when left alone his better feelings return.

‘ I am clear yet.
 If that most horrid thought hath been before me,
 It was suggested by some spirit of evil,
 I’ve not consented to it. Keep me clear !
 —I would not do that thing whose bare conception
 Thus makes my bones to shake, and my voice falter,
 —Worlds should not tempt me to it. ’Tis a crown,
 A little life of miserable splendour,
 A little gaze and wonder—I am clear ;
 I will not do ’t, I will not think upon it.
 —No, no, he hath not — Not for worlds, though each
 Would own me for it’s master. Rustan!—No,
 I will not do it. Rustan!’ p. 57.

He is at length wrought up to the fatal point, accuses his brother of treason, and incenses the Sultan to sign his death. Then come remorse and bitter lamentations. The thrilling pathos of the following passage is above all praise.

‘ I’ve done it, and I live, and the earth bears me !
 —It’s gone, it’s gone for ever,—all peace of mind,
 All self-esteem is gone, and I ’am a wretch
 For ever.

What a change a few short days
 Have made in me ! Oh, could I call them back,
 Oh, could I but recall them ! could I be
 Again what I was then ; I’d be a slave,

I'd dig i' the mines without the light of day,
I'd be a wretch bent double with infirmities,
Bed-ridden, full of agues, all blotch'd over
With running sores and cancers,—oh, with joy,
(What heart-felt joy!) I'd be all this and more,
To wash my hands again in innocence.' p. 83.

'*Ach.* Then I'am a wretch indeed, without a hope.
—Begone, why are you here still? Get you hence.

[*Exit Aga.*]

Without a hope: the plank I had laid hold of,
In this most dismal shipwreck, is ta'en from me,
And I must sink at last.

Is 't come to this?

This sad conclusion? all my fairer hopes,
The world of happiness that open'd on me,
The smiling hours that beckon'd me to love,
Friendship and love; where are they? I have lost them,
Thrown them away. Oh, the full cup of bliss
I 'ave dash'd down from my lips! Was never one
Entering on life with such a gust as I.
And it is come to this; this dreadful state
Of misery and guilt. Oh, that the earth
Would open!—Open, open, earth, and hide me,
And hide me from all eyes, and from myself.
Oh, that I could return to nothing, lose
All thought and all remembrance, be the clod
I 'ave trod on with my feet! O Heaven! O Heaven!
That I might save him!' p. 88—9.

In the following passage we are partially reminded of the reflections of Claudio, in *Measure for Measure*, but the essential sameness is finely modified by the variety of character.

'*Mus.* I have a love of life, a foolish love;
It is so sweet, even to the meanest thing
That crawls upon the earth, to see the light,
The blessed light of heaven, to breathe the air,
The healthy cool fresh air. Whoso hath these things
Assur'd to him, whom danger or disease
Hath never warn'd, they may be wrested from him,—
He overlooks them, Caled, knowing not
How blest he is i' the full benignity
Of bounteous Heaven. It is at parting, friends
Are found most dear, and what is torn from us,
'Tis that we cling to. Oh but life, dear Caled,
Had it no comforts, is itself a comfort,
To be——is to be happy.

'*Cal.* Good, my lord,
I trust the vizier hath no power to work
His wicked will upon your life.

'*Mus.* He hath,
I know. He hath my father's signet with him,
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Mustapha. A Tragedy.

Which none dares disobey. But think not, therefore,
 I have not strength to die. It is indeed
 A chilling thought ;—to die ;—to be no more
 In this accusom d seene of things, this warm,
 This lov'd abode ;—to be we wist not what,
 We wist not where, but the poor body mouldering
 In the cold earthy damps, the worm spread under,
 And the worm covering —oh, it is indeed
 A thought that nature shrinks from, that makes sick
 The heart, and drinks the vital spirits up.

Cal. Pray you, my lord,——

Mus. Nay, think not, honest soldier,
 Because I feel life pleasant, that I cannot
 Part with it ; I would throw it from me rather
 Than stoop to this bad man, and beg for mercy.
 If death must come, I'll bid it welcome bravely ;
 I'll not disgrace thee, Caled, nor the lessons
 I learnt from thee in youth.' —pp. 91, 92.

We shall indulge ourselves in one extract more. It is part of
 the concluding scene of the tragedy.

*' The Tent of Rustan, with an inner Apartment divided off
 by a Curtain.*

Enter Solyman and Rustan. Mutes.

Rus. I know you cannot bear it, sir ; I pray you,
 Retire while he is here. If it must be,
 Say to yourself, 'tis done ; think of 't, as if
 It cannot be recalled,—your son is dead.

Sol. Oh, his dear mother ! nay, 'tis necessary,
 I know, 'tis necessary. Well, I'll leave ye.
 I'll be within here. [*Exit into the inner apartment.*]

Rus. Be you ready all ;
 And when I raise my hand—you know your duty.

Enter Mustapha and Caled.

Mus. (*On entering, stops.*) He is not here ; where is my
 father, Rustan ?

Rus. Thou hast no father, prince.

Mus. What is the matter ?
 He is not dead ?

Rus. Yes, dead to thee he is.

Mus. He will not see me then ?

Rus. I must not parley.
 You know of what you are accus'd, my lord,
 You know your punishment.

Mus. God is my witness,
 Whate'er the accusation is, whoe'er
 Th' accusers are,—and, as my soul shall answer,
 I know not either,—I am innocent ;
 And if you take my life——

[*RUSTAN raises his arm, and the Mutes come
 forward, and seize MUSTAPHA's arms.*]

I will not struggle :
Nay, even in death I will obey my father.
Oh, Caled.

Cal. Oh, my prince, 'twill soon be over.
There is no mercy here ; farewell, most lov'd.
Most worthy to be lov'd, farewell, farewell !
—Nay, but a moment, for an old man's sake.
Thou goest a painful journey, but this night
The prophet welcomes thee to paradise,
And thy own mother, looking for her son,
Hath built her bower of bliss.

Rus. Peace, dotard, peace.

Cal. Peace ! peace for thee ! bad man ; I will not
peace.

Peace ! now by Heaven, and if I rais'd my voice,
Thy head were not thine own.

Rus. Thou art in my power ;
Do not provoke me.

Cal. Loose the prince, I say.
See how they tremble ; not a man of them
Dares spill a drop of that most sacred blood.

Rus. They shall.

Cal. He is your future sultan, fellows ;
And who dares so to lift a hand against
Th' anointed head of righteous majesty,
The curse of Heaven shall dwell with him and his.

Mus. Nay, Caled.

Rus. Thou art a traitor ; thou shalt answer it
Before the sultan. Bear him off, I say.

Sol. (behind.) Dispatch

Mus. Whose voice was that ?

[*SOLYMAN looks fiercely through the curtain.*

My father, heavens !

[*Struggling with the guard.*

Nay, but I will ; loose me ; I will.

*Scene opens, and discovers SOLYMAN. MUSTAPHA throws
himself at his feet.*

Oh, sir,

Father ! I yet may call you by that name ;
They cannot take that from me.

Sol. Why d'ye let him

Hang thus about me ?

Mus. But a moment, sir.

Perhaps, when you have lost me, kindlier thoughts,
Let me say juster too, may rise within you ;
And then 'twould be a joy past utterance,
Past thought, to have me for a moment thus
Cling to your knees and kiss your hand.

Oh, sir,

Condemn me not unheard ; ask all with whom

I have held intercourse, ask him who knew me,
And every thought within me, ask poor Achmet.

Sol. Why, this is frontless impudence;—ask him
On whose sure evidence thou art to die!

Mus. What, Achmet's?

Cal.

What, Lord Achmet's?

Sol.

Take him from me.

I will hear no more from him, take him from me.

Mus. It is the last, last time; I must speak to him.

My father——

Sol. Rustan.

Mus. By my dear lost mother,

But hear me.

Sol. Rustan.

Mus. Should you ever find me

Guiltless, as sure you will,——

Sol. Will none of ye

Take him away?

Mus. O, what a hopeless wish
You'll sigh forth that you'd heard me, ere you
kill'd me. [*Guards bearing him off.*]

Why, Caled, fare thee well; I had a father.

Think of me when I'm gone, I know thou wilt,

With feelings I have ever felt for thee.

What, dost thou weep, old soldier?

[*He is led off on one side; RUSTAN and
CALED following.*]

Sol. Oh, my heart!

My bursting heart!—break, break; what is't to me,

Now he is gone?

Mus. (*behind*) Dear Caled——but one word——

Rus. (*behind*) No more, no more.

Enter ACHMET, rushing in, on the other side.

Ach. Where is he? where's Mustapha?

Rus. (*behind.*) Dispatch, make haste, have done.

Ach. O, save him, sir,

He's innocent.'

pp. 94—98.

Our readers are now fully able to appreciate the merits of this performance for themselves. Had the writer consulted the taste of the day, he would probably have cast his materials into octo-syllabic lines, and announced a Turkish tale. But what he may lose in present popularity, he will gain, no doubt, in permanent fame. Above all, in a mode of composition which has so often been perverted to pernicious uses, we are gratified to observe the affluence of poetical genius, ennobled by scrupulous delicacy of sentiment, and sound morality of principle.

Art. VII.—*A Dissertation on the Magi*, who came to adore the newborn Jesus, and the Star which directed their Way. Published in compliance with the will of the Rev. John Hulse, as having gained the Annual Prize instituted by him in the University of Cambridge. By James Clarke Franks, of Trinity College. 8vo. pp. 106. Price 3s. 1814. Longman and Co.

THE visit of the oriental philosophers to do homage to the infant Saviour, as recorded by St. Matthew, is a very interesting fact, but is connected with several questions and difficulties which have often exercised the thoughts and pens of learned men. The Prize Essay before us is elaborate and rather tedious. The author explains and connects the concise narrative of the Evangelist; and the different opinions, which have been advanced by men of great and of little name, on the questions which arise, he rehearses in a manner approaching to the heavy prolixity of a German *Dissertatio Philologico-Theologico-Historica*.

In detailing these diversities, the essayist generally indicates the opinion which he approves; but his reasons of preference are too often obscurely given, or feebly urged. Some of the difficulties he satisfactorily removes; but others, we are apprehensive, he does not treat so as either to establish a candid believer, or to satisfy the demands of a sceptic. If the Hulsean Prize last year excited much competition, we are compelled to have rather an unfavourable opinion of the talents of the competitors, or of the equity of the adjudication.

On opening a discussion of this subject, we naturally expect that the CAPITAL question should be first determined,—*the authenticity of the narrative*. The high tone assumed by the Unitarians in their rejection of the whole, renders this question more pressing, and more necessary to be placed in a satisfactory light, than any of the subordinate points. But Mr. Franks bestows only a short note upon it; *asserting* that the ‘systematic attack on this portion of scripture *must be considered* as fallacious and inconclusive;’ (p. 13.) and referring, without citation, to Bishop Chandler, Marsh, Lawrence, and Nares, and the Quarterly Review. We are fully satisfied, that this is the conclusion which ought to be drawn, because there is a body of positive evidence resting on the foundations of fair and impartial criticism, for its support: but we can hardly conceive a more ready method to injure the credibility of such a position, than this of telling the world, upon the word of an undergraduate, that it ‘*must be considered*’ as true. The insidious blasphemy of Voltaire desired only this style of arguing for his Abbé Bazin: “*Nous l’avons déjà dit, et nous*

redisons encore, que nous croyons ces prodiges et tous les autres, sans aucun examen."—Let us not be mistaken. We are far—very far—from attributing to Mr. F. a voluntary countenancing of this dangerous substitute for reasoning; but we wish to caution him, as a young man, and we hope hereafter a valuable advocate of the faith, to avoid the very appearance of this evil.

The author takes great pains to determine the sense of the word *Μάγος*, and yet he dismisses all attempts to assign its etymological origin, as a 'point of uncertain speculation.' p. 3. According to our conceptions, light and brevity would have been gained to the inquiry, if he had stated that the Persian *Mogh*, denoted a *priest* or *minister of religion*; and that in Jeremiah ix. 3, 13, *Rab-Mag*, is not so probably a proper name, as a name of office, for the *Antistes vatum*, or *President of the MAGI*. This information, with many corroborating proofs, is found in Hyde's valuable *Historia Religionis Veterum Persarum*, &c. Oxon. 1700, p. 364, 372—374; a work of which Mr. F. has made much use, and to which he has suitably acknowledged his obligations.

We will not take upon us to say that our author was willing to pass this by, because he has chosen the hypothesis that the Magi who performed this transaction in the sacred history, were not Persians, but Arabs. His reasons for this preference are,—that, in the language of scripture, "by the general expression *the East*, the particular country of Arabia was frequently specified;"—that the presents which they brought, were the peculiar produce of Arabia;—that, 'since Magi were in Arabia, a country adjoining to Judæa, God would scarcely have called those of the sect who lived in a more remote country, to come to Jerusalem;'—that, 'from this vicinity to Judæa, we can also suppose them better acquainted with its affairs, and more interested in them, than people more distant would be;'—and that, as their visit was, by very probable arguments, within six weeks after our Lord's birth, it is 'necessary to fix upon a country nearly adjoining to Judæa,' and not one so remote as Persia.

These reasons appear to us too slender to support the conclusion, especially when there is no contemptible evidence on the other side.

To the first argument, it may be replied, that, admitting that the Hebrews often applied the terms *Kedem*, *Kadim*, *Mizrah*, *the East*, to the tract which lay between them and the Euphrates, it by no means follows that the term was restricted to that sense.—Without dwelling on other passages, it is sufficient to mention Isaiah xli. 2, and xlv. 11, in both which places *Persia* is designated by 'the East.' Besides, the next argument,

being built on the character of the presents brought on this occasion, proceeds on the supposition that, not the great desert of Arabia, which lay on the eastern boundary of Judæa, but Arabia the Happy, was the country in question : now the latter lay to the *South* of Judæa.

On this second argument we further remark, that Arabia produces no gold, and that it is extremely doubtful whether it ever did ; that myrrh and frankincense are not indigenous to that country alone, but that spices of a superior quality were anciently brought by the Arabian and other merchants from India and Ceylon ; and that the assumption of its being a matter of any strong probability that the presents should be the native produce of the country whence the persons came, is unsupported by any sufficient reason.

The third argument is altogether gratuitous. With equal reason it might be pleaded, that it was worthy of the Divine Wisdom to bring the sons of the stranger from the ends of the earth, or very remote regions, according to the prophetic declaration, that they might bow down before the king Messiah immediately upon his advent. That there ' were Magi in Arabia,' is not impossible ; but it appears to us not very philosophical to draw such an inference from Strabo's having said that there was ' a numerous settlement of the Magi in Cappadocia,' and Pliny the elder's assertion that, in his time, the sect ' flourished among a large proportion of the nations, and exercised a dominion in the East over the kings of kings,' the well known style of the Persian and Parthian monarchs. To strengthen his position, Mr. F. again quotes Pliny as saying ' that Pythagoras and Democritus wrote treatises on plants, *peragratissimus Persidis, Arabiæ, Æthiopiæ, Ægyptique Magis.*' But can Mr. F. suppose that such a phrase as ' *peragratissimus Magis*' ever proceeded from the pen of Pliny, or any other Roman ? We say *peragrarare agros, campos, montes, litora, maria*, &c. but the verb cannot be applied to a personal appellation. The passage is manifestly corrupt ; and we cannot but assent to the emendation proposed by Calixtus, AGRIS, or PLAGIS.

To the fourth argument we oppose, that geographical proximity is not always the measure of national intercourse and mutual interest ; and that the Persians, who had been the liberators of the Jews from Babylon, and for a time their protectors after the return, had many more opportunities and inducements to become acquainted with the character, sentiments, and expectations of the Jewish nation, than the wandering tribes of the desert ever did or could possess.

On the last of our author's reasons, it is enough to observe that one month is a sufficient time to perform the journey from Susan to Jerusalem.

Undoubtedly this is a case in which certainty is not to be expected: we must be content with probability. The preponderance of probability, in our opinion, is in favour of the more common sentiment, that the Magi who paid the memorable visit to Bethlehem were from PERSIA. That was the original seat of the sect; in that country were their colleges and establishments; and though their influence, and partially their residence might, during the prosperity of the Persian empire, be extended beyond the boundaries of Shiraz, there, only, could they be said to flourish. This was the sentiment of Basil, Chrysostom, Theophylact, and others, among the fathers. It is the tradition of the Maronite Christians of Syria, one of whom, Bar Bahlul, is quoted at length by Hyde. Among the moderns who have adopted this opinion, Dr. Hyde, the great orientalist, may be justly regarded as himself a host.

This supposition is not only supported, according to our views, by every reasonable ground of probability, but it furnishes the easiest solution of the question,—How these priests, or philosophers, became possessed of any knowledge of the expected Messiah, of his regal character, and of the country where he was to make his entrance among men. The long and intimate connexion of the Jewish nation with the Persian, of which the books of Ezra, Nehemiah, and Esther, are complete evidences, must have afforded abundant opportunities for a knowledge of the prophecies to be diffused among the learned and inquisitive part of the Persian people. Daniel had sustained a high office in the Persian court at Babylon, and was evidently throughout his life closely connected with the “wise men” of that city, over whom Nebuchadnezzar had appointed him President: Dan. ii. 48. With his prediction of the Messiah, of his character as the Prince, and of the precise time of his coming, they could not but be acquainted. Mr. F. has been obliged to acquiesce in this solution; though by his Arabian hypothesis, he has weakened the advantage of it.

The early Magi maintained a religious system containing much pure truth, and which they professed to have derived from Abraham. It does not seem incredible that the Almighty might even have condescended to afford them, mediately, or immediately, some positive information that the long expected time was at length come, and that the *Star* which attracted their attention, was appointed to guide them to the Desire of nations.

Mr. Franks very properly supports the idea that this *Star* was not a Comet, or any other heavenly body; but a Meteoric luminary, miraculously produced, as was the pillar of cloud and fire which guided the Israelites, of some very brilliant and remarkable appearance, and which, by floating in the atmosphere, would serve as a conductor to the particular spot, and then would be dissipated or extinguished.

Mr. F. supposes, with good reason, the time of this visit, as having been a little before the presentation in the temple, that is about five weeks after the birth of Christ. He thus obviates the two principal objections that have been made to this early date.

‘ There are, however, certain considerations, which have induced some harmonists to place the visit of the Magi after the purification. They urge, that Mary, having received their rich presents, would not have offered the offering of the poor. But it does not appear likely that these presents, which were merely intended as a testification of the goodwill of the Magi, were large: it is even improbable that they were so large, as to raise Joseph and Mary from their former humble station to that state of affluence, which required from its possessors the offering of the rich. They were, however, a seasonable relief, providentially arriving before their journey into Egypt.—It is farther contended, that if the Magi arrived previously to the purification, the jealousy of Herod, which was roused by the object of their journey, would have rendered very dangerous the presentation of Christ in the temple; especially since his character was there also declared by the inspired lips of Simeon and Anna. Was then the over-ruling protection of an omnipotent God not sufficient to counteract every design “ against the Lord, and against his Anointed?” Joseph and Mary would go to Bethlehem in obedience to the ordinance of God, perhaps not aware of the danger that impended; and might have left that city before the declarations of Simeon and Anna were made known to the tyrant. Herod, however, perhaps beginning to be somewhat surprised that the Magi did not return to him, would soon be made acquainted with the occurrences in the temple. His previous suspicions of the departure of the Magi were now confirmed; and that furious jealousy which before raged in his breast, having now become too violent to be restrained, broke out at Bethlehem in that sanguinary act of vengeance which St. Matthew has recorded.’ pp, 80—81.

We regret that Mr. F. has not entered into the question relative to the cause of the silence of Josephus upon the massacre of the infants in Bethlehem. The studious reserve of that author upon every thing connected with the origin and progress of christianity; (for we are abundantly satisfied of the spuriousness of the celebrated passage on the ministry and death of Jesus Christ,) and his blasphemous adulation of the imperial family, only prove his indifference or unbelief, and his reluctance to come to the light of evidence, where his passions or his interest were adverse to it. Highly valuable as the writings of Josephus are, in many respects, his silence, under all the circumstances, is a stronger corroboration of the facts of the gospel history, than his testimony would have been.

The concluding section of this essay treats ‘ of the Evidence and Instruction deducible from the whole occurrence.’ To the Magi themselves, and to the Gentiles in general, it was an anti-

cipation of the light of the gospel about to rise upon them, and must have predisposed their minds for its reception: to the Jews it was a proof that their peculiar economy was drawing to its close, and that the Messiah was actually come: to us, it tends to the further establishment of the divine origin of christianity, and the heavenly dignity and pre-existence of its Blessed Founder. The essayist does not seem to us to have been remarkably happy or forcible in his conduct of these reasonings, or in the practical applications which he deduces. We present our readers with the coronary paragraph.

‘ Such then being the estimate of the character of Jesus at which we arrive by means of this occurrence, how forcibly ought the recollection of it to influence our conduct! The Saviour is made known to us, not by a Star appearing in the air, but by an express revelation written by the finger of God himself. Shall we then fall short of the alacrity which the Magi displayed in their veneration of Christ? Shall we hesitate to offer to his service our every treasure, every talent, every faculty of body and soul? But this feeble pen is utterly unable to do justice to the subject; gladly therefore does it conclude its labours by transcribing from the works of a late honoured prelate the following eloquent appeal; recommended to us as well by the unaffected elegance of its language, as by the pure and lively devotion of the author. “ If,” says the venerable Porteus, “ the great and wise men, whose history we have been considering, were induced by the appearance of a new Star to search out, with no small labour and fatigue, the infant Saviour of the world: if they disdained not to prostrate themselves before him, and present to him the richest and choicest gifts they had to offer; well may we, when this Child of the Most High, is not only grown to maturity, but has lived and died and risen again for us, and is now set down at the right hand of God; well may we not only pay our homage, but our adorations to the Son of God, and offer to him presents far more precious than gold, frankincense, and myrrh, viz. ourselves, our souls, and bodies, as a reasonable, holy, and lively sacrifice to him well may we join with that innumerable multitude in heaven which is continually praising him, and saying, “ Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” ’ pp. 97, 98.

ART. XI. SELECT LITERARY INFORMATION.

**** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Dr. Holland is preparing for the press a Narrative of his Travels in the South of Turkey, during the latter part of 1812, and the Spring of the following year. It will be the principal object of this work to afford sketches of the scenery, population, natural history, and antiquities of those parts of Greece, which have hitherto been more partially known or described; the narrative, therefore, will chiefly regard the Author's Journeys in the Ionian Isles, Albania, Thessaly and some parts of Macedonia, together with an account of his residence at Joannina, the Capital and Court of Ali Pasha, and with a more cursory sketch of his route through Attica, the Morea, &c.; this work will probably be ready for publication towards the end of the present year.

Mr. W. Haygarth is printing a poem, in three parts, descriptive of Greece, with notes, and classical illustrations, and eight engravings from sketches made on the spot.

The Rev. G. S. Faber has nearly ready for the press, the Origin of Pagan Idolatry ascertained from Historical Testimony and Circumstantial Evidence, which will form three quarto volumes.

Mr. Lloyd has in the press a translation of the Tragedies of Alfieri which will appear in the course of the present month.

The Recluse of Norway, a Novel, by Miss A. M. Porter is in the press.

Alicia de Lacy, by Mrs. West, will appear this month.

The confessions of Sir Thomas Longueville, by R. P. Gillies, Esq. is nearly ready for publication.

The Ballantynes of Edinburgh have nearly completed Roderick, the last of the Goths, a poem, by R. Southey, Esq.

Mrs. Graham's Letters on India will appear in the course of the present month.

The whole of the papers communicated to the Philosophical Transactions, by the late John Smeaton, F.R.S. are preparing for publication in 1 vol. 4to. to correspond with his reports and estimates in 3 vols. 4to.

Lord Clarendon's Essays, Moral and Entertaining, on the various Faculties and passions of the Human Mind, will appear this month in 1 vol. fcap. octavo.

Early in the present month will be published, a new and enlarged edition, being the third, of a Theological Treatise, entitled, "*A New way of Deciding Old Controversies*," by Basanistes. The object of this work is to shew that those who claim exclusively the title of Orthodox, do not carry their principles to the full extent of which they admit.

Mr. William Linley, late in the civil service of the East India Company, has in the press, Sonnets, Odes, and other Poems, by the late Charles Lefley, together with a short account of his life and writings.

Mr. Sharon Turner is printing the first Volume of his History of England. This will extend from the Norman Conquest to the Reign of Edward the Third, and comprise also the Literary History of England during the same period. It is composed like his History of the Anglo-Saxons from original and authentic documents; it will be published in December.

In the press, and will be immediately published—A Voyage to the Isle of Elba. Translated from the French of Mr. Arsenne Thiebaut De Berneaud, Emeritus Secretary to the Class of Literature, History, and Antiquities, in the Italian Academy, &c.

This work is the result of a very recent visit by its able author, to an Island, at all times worthy of the Traveller's notice, and rendered at this period still more peculiarly interesting to Europe. It embraces a general view, not only of the Geography and Geology of Elba, but also of its Natural History, Antiquities, Topography, Agriculture, and Commerce, and of the manners and habits of the population. It will be accompanied by an accurate Map, laid down from actual observation; and is, in every particular, calculated to gratify the public curiosity, concerning the new dominion of Napoleon Bonaparte.

John Philippart, Esq. author of the Northern Campaign, &c. is preparing for publication, the Campaign of Germany and France, from the expiration of the armistice, in 1813, to the abdication of the throne by Bonaparte.

Mr. R. Winter has in the press, a History of Whitby, the abbey of Streonshalk, Mulgrave castle, and other local particulars within twenty-five miles round Whitby; with a map of the district, a view of the town and abbey, and several vignettes.

Mr. Wm. Berry, late of the College of Arms, proposes to publish in a quarto volume; the History of the Island of Guernsey, from the remotest period to the year 1813; compiled from the MSS of the late Henry Budd, Esq. and illustrated by thirty plates.

A pair of Celestial Hemispheres, projected by Mr. T. Heming, of Magdalen Hall, Oxford, and engraved by Mr. Lowry, will soon be published, with an explanatory treatise; intended, together, to give facility to the acquirement of astronomy.

Mr. Sotheby will soon publish a volume containing five tragedies, entitled, the Death of Darnley, Ivan, Zamorin and Zama, the Confession, and Orestes.

Mr. R. Wright, unitarian missionary, has in the press, a plain view of the Unitarian Christian Doctrine, in a series of essays.

Count O'Neil is printing a Narrative of his incarceration, and of the massacre of his family in France, during the period of the Revolution; and of his second imprisonment as a prisoner of war.

Mr. W. Wood, author of an elegant work on Zoography, is preparing to pub-

lish a General Conchology, with scientific specifications.

The Churchman armed against the Errors of the Times, is printing, as a companion to the Scholar armed, in two octavo volumes.

The Rev. J. Ingram, late Saxon professor at Oxford, is preparing an edition of the Saxon Chronicle, with an English translation and notes, a copious index, a short grammar of the Saxon language, and a map of England during the heptarchy; to be published in a royal quarto volume.

A very important work is in the press, and will be speedily published, from the pen of Mr. Colquhoun, on the population, wealth, power and resources of the British Empire:—in one volume 4to: a body of more valuable information and interesting facts than has, perhaps, ever been disclosed to the public in so short a compass, and in which will be found detailed the value of the United Kingdom of Great Britain and Ireland, and of all the Colonies, Dependencies and Settlements in Europe, America, Africa, and Asia, including the Territory under the management of the East India Company. [The whole illustrated by copious statistical tables, constructed on a new and comprehensive plan, so as to be intelligible to the meanest capacity.]

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ERRATUM.

Our readers are particularly requested to correct an obvious error at page 572, for Hervey read Howe.





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